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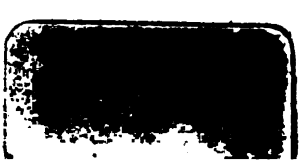

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THE

# MONTHLY REVIEW;

OR

# LITERARY JOURNAL,

*ENLARGED:*

From JANUARY to APRIL, *inclusive.*

M,DCCC,XX.

With an APPENDIX.

c 5.c. 27

*"Quoniam dii virisse denegatur, aliquid faciamus quo possimus ostendere nos virisse."*

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# TABLE

OF THE

## TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c., of which Accounts are given in the Review, — see the *Index*, printed at the End of each Volume.


A

*ACADEMY*, Royal, See *Memoirs*.
*Account* of Rachael Lady Russell, 225
*Algebraist*'s Assistant, 445
*American*, Emigrant's Directory to, 315
———, Observations on Emigration to, 330
———, See *Flower*.
——— and the British Colonies, 332
*Ampblett*'s Emigrant's Directory to North America, 315
*Anastasius*, or Memoirs of a Greek, 1. 131
*Animals* without Vertebræ, History of, *Article concluded*, 512
*Anti-Deist*, 107
*Arnica*, Hours, 98
*Arithmetic*, Treatise on, 24
———, Introduction to, 444
*Armageddon*, a Poem, 207
*Authoress*, a Tale, 217

B

*Bank-notes*, Observations on Payments in, 105
*Banquet*, a Poem, 195
*Barton*'s Rosalba, a Tale of Sicily, 431
*Bassompierre*, Marshal, Memoirs of his Embassy to England, 28
*Bellamy*'s Anti-Deist, 107
*Belsham*'s Sermon on Parties, 223

*Birmingham*, Description of, 222
*Bischoff* on a Repeal of the Tax on Foreign Wool, 106
*Black*'s Translation of Goerres on Germany, 141
*Boissonade — Niceta Eugeniani Narratio Amatoria, &c.* 476
*Bombay*, Transactions of the Society at, 16
*Bouilly — Les Jeunes Femmes*, 544
*Bowditch*, and others, Trial of, 110
*Bowdler*'s Family Shakspeare, 432
*Bowles* on the Principles of Poetry: Letter to Campbell, 108
*Bramsen*'s Letters of a Prussian Traveller, 284
*Bray*'s Edition of Evelyn's Memoirs, 113. 269
*Brooke*'s Thoughts and Feelings, 435
*Brown*'s Legitimacy, a Poem, 437
*Brunton*'s (Mrs.) Emmeline, and other Pieces, 174
*Burney*'s (Miss) Tragic Dramas, 99
——'s Tales of Fancy, Vols. II. and III. 320
*Busk*'s Banquet, a Poem, 193
——'s Dessert, ditto, *ib.*
——'s Vestriad, ditto, *ib.*

C

*Campbell*, Mr., Letter to, 108
*Campbell*, or the Scotish Probationer, 216
*Carnot*, M., Observations on his Principles of Defence, 89
*Catechism* for Unitarians, 107
*Chambers*'s Geographical Questions, 218
*Christianity* of the New Testament, Address on, 112
*Clare*'s Poems, 296
*Clay* on a Free Trade, 102
*Coham*'s Sermon, 111
*Constantini Manassis Fragmenta*, 476
*Cornwall*'s Sicilian Story, &c. 291
*** *Correspondence with the Reviewers*, 112. 224. 336. 448
*Crawfurd*'s Sketches concerning India, 383

D

*Dallas*'s Felix Alvarez, a Novel, 217
*Dead Asses*, a Lyrical Ballad, 322
*Decision*, a Novel, 216
*Defence*, Observations on the Principles of, 89
*Dessert*, a Poem, 193
*Dibdin*'s Young Arthur, 211
*Domestic* Scenes, a Novel, 441
——— at Woodlands, 445
*Douglas*'s (Sir Howard) Observations on Carnot's Principles of Defence, 89
*Dream* of Youth, a Poem, 101
*Dunrie*, ditto, 439

E

*Economy*, Political, new Principles of, 465
*Elliot*'s (Mrs.) Peggy and her Mammy, 218
*Emigrant*'s Directory to North America, 315
*Emmeline*, and other Pieces, 174
*England*, Synopsis of the History of, 219
*English* Stories, 445
*Entomologist*'s Useful Companion, 107
*Epistle* in Verse, 436
*Ernestus* Berchtold, a Tale, 215
*Errors* and their Consequences, 215
*Etymology*, English, Observations on, 446
*Evans* on the Christianity of the New Testament, 112
*Eudoxia*, a Novel, 214
*Eveleen* Mountjoy, a Novel, 215
*Evelyn*, Mr., Memoirs of, 113. 269
*Ewing*'s Dunrie, a Poem, 439

F

*Family* Shakspeare, 432
*Felix* Alvarez, a Novel, 217
*Fitzclarence*'s Journal of a Route across India, 154
*Flax* and Hemp, Observations on Employment from, 103
*Flower*'s Letters from Lexington, 328
*France*, Institute of, See *Memoirs*.
*Francis*'s Introduction to Geography, 445
——— (Sir P.) Refutation of his Claims to Junius's Letters, 446
*French* Exercises, 217
——— Participles, Treatise on, 443
*Frye — Leonora di Burger*, &c. 437
*Fudger* Fudged, 326

G

*Gentleman*, a Satire, 2d Edition, 213
*Geographical* Questions, 218

*Geography*,

*Geography*, Introduction to, 445
*Germany*, &c., Travels in, 496
———, See *Goerres*, See *Sand*.
*Gibbon*, Mr., Refutation of his Claims to Junius's Letters, 446
*Glenfergus*, a Novel, 440
*Goerres* on Germany, translated by Black, 141
*Gogmagog-Hall*, a Novel, 216
*Golownin*'s Recollections of Japan, 39
*Grattan*'s Philibert, 209
*Gravesend*, Guide for, 109
*Greece*, Antient, Essays on the States of, 357
*Greek*, Memoirs of, 1. 131
—— Language, Introduction to, 443
*Greenland*, and other Poems, 56
*Guide* for Gravesend, 109

H

*Hacho*, or the Spell of St. Wilten, 433
*Hack*'s English Stories, 445
*Haggitt*'s Assize Sermon, 335
*Happiness*, Hints on the Sources of, 218
*Harris*'s Algebraist's Assistant, 445
*Harvest*, and other Poems, 440
*Heinecken*'s Catechism, 107
*Hermit* in the Provinces, Vol. II. 480
*Heude*'s Voyage up the Persian Gulf, 278
*Hewlett*'s Sermon, 335
*Higgins*'s Saviour of the World, 434
*Hill*'s Essays on the States of Antient Greece, 357
*Hints* on the Sources of Happiness, 218
*History* of New South Wales, 426
———, Letters on, 445
———, See *Kitchen*, *Jomini*, *Lauze de Peret*, *Simonde*, *Karamsin*, *Llorente*.
*Humber*'s Juvenile Miscellany, 442
*Humorous* Recitations, 364
*Hutton*'s Introduction to Arithmetic, 444

I and J

*Japan*, Recollections of, 39
*Jauffret*, M., his Translation of Karamsin's History of Russia, 502
*India*, Journal of a Route across, to England, 154
——, Antient and Modern, Sketches of, 383
*Inquisition* Unmasked, 396
———— of Spain, History of, 535
*Institute* of France, Memoirs of, for 1813—15, *Article concluded*, 521
*Institute*, Royal Academy of Sciences of, for 1816, Memoirs of, *Article concluded*, 529
*Introduction*, Short, to the Greek Language, 443
*Jolliffe*'s Letters from Palestine, 337
*Jomini*'s Treatise on Military Operations, 449
*Journal* of a Soldier of the 71st Regiment, 220
*Jouy*, M. de, the Hermit in the Provinces, Vol. II. 480
*Italian* Republics, History of, Vols. XII—XVI. 484
*Ivanhoe*, a Romance, 71
*Junius*, Refutation of Claims to the Letters of, 446
*Juvenalis Satiræ*, 442
*Juvenile* Miscellany, 442

K

*Karamsin*'s History of Russia, 502
*Kentish*'s (Mrs.) Poems, 214
*Kingdom*'s America and the British Colonies, 332
*Kitchen*'s Synopsis of the History of England, 219
*Kotzebue*'s Journey into Persia, 351

L

*Lamarck*'s Natural History of Animals without Vertebræ, *Article concluded*, 512
*Lauze de Peret* on Calumnies against the Protestants, 483
*Lay* of Agincourt, and other Poems, 438
*Leftly*'s Epistle in Verse, 436
*Legitimacy*, a Poem, 437
*Leonora di Burger*, &c. 437
*Letter* to the Opposition, 327
*Letters* of a Prussian Traveller, 284
——— from Palestine, 337
——— on History, 445
*Lexington*, Letters from, 328
*Leyden*, Dr., Poetical Remains of, 61
*Lilawati*, Treatise on Arithmetic, 24
*Linnæan* Society, Transactions of, Vol. XII. Part II. 257
*Literature*, Discourse on the Origin, &c. of, 68
*Llorente*'s History of the Inquisition of Spain, 535
*L'Oste*'s Visitation Sermon, 111
*Lumsden*'s Letter to Lieutenant Young, 334

*Mackenzie*'s

M

*Mackenzie's* (Sir George) Essay on Subjects of Taste, 219
*Maillard's* Treatise on French Participles, 445
*Maltby's* Sermons, Vol. I. 300
*Martin's* Observations on Payments in Bank Notes; 105
*Mémoir* of Charles Louis Sand, 141
*Mémoirs* of the Embassy of Marshal Bassompierre, 28
—— —— of the Mathematical and Physical Class of the Institute of France, for 1813—15, *Article concluded*, 521
—— —— of the Royal Academy of Sciences in the Institute of France, for 1816, *Article concluded*, 529
*Military* Operations, Treatise on, 449
*Mill's* History of Muhammedanism, 199
*Misanthropy*, and other Poems, 100
*Mœurs Français*, &c. 480
*Monastery*, by the Author of "Waverley," 404
*Montgomery's* Greenland, and other Poems, 56
*Montolieu*, Baroness de, her Translation of Madame de la Recke's Travels, 496
*Moore's* (Mrs.) Eveleen Mountjoy, 215
*Moral* Sketches, 164
*More's* (Mrs.) Moral Sketches, 164
*Morton's* Poetical Remains of Leyden, 61
*Mohammedanism*, History of, 199
*Mystery*, a Novel, 441

N

*New South Wales*, History of, 426
*Niceta Eugeniani Narratio Amatoria*, 476

O

*Observations* on deriving Employment from Flax and Hemp, 103
*Opposition*, Letter to, 327
*Origin* of the Pindarics, 310

P

*Palestine*, Letters from, 337
*Parga*, a Poem, 434
*Parsing-Grammar*, 218
*Peggy* and her Mammy, 218
*Pellier's* Translation of Llorente's History of the Inquisition, 535
*Peret*, M. de, on Calumnies against the Protestants, 483
*Persia*, Journey into, 351
*Persian* Gulf, Voyage up, 278
*Philibert*, a poetical Romance, 209
*Philosophical* Transactions of the Royal Society, for 1819, 178. 369
*Pindaries*, Origin of, 310
*Pocket* Companion, Instructive, 222
*Poems*, See *Montgomery*, *Leyden*, *Wiffen*, *Snow*, *Bush*, *Townsend*, *Grattan*, *Kentish*, *Dibdin*, *Cornwall*, *Clare*, *Rondeau*, *Higgins*, *Brooke*, *Leftly*, *Brown*, *Frye*, *Ewing*, *Richardson*.
*Poetry*, on the Principles of, 108
*Polidori's* Ernestus Berchtold, a Tale, 215
*Poppleton's* Sequel to French Exercises, 217
————'s Key to ditto, *ib.*
*Prison-Discipline*, Report of the Committee on, 109
*Protestants* of the Gard, on Calumnies against, 483
*Prussian* Traveller, Letters of, 284
*Puiglanch's* Inquisition Unmasked, 396
*Pye's* Description of Birmingham, 222

R

*Recke*, Mad. de la, — Travels in Germany, &c. 496
*Refutation* of Claims to the Letters of Junius, 446
*Remedy* for Self-murder, 107
*Report* of the Committee for Prison Discipline, 109
*Richardson's* Harvest, &c. Poems, 440
*Rondeau's* Humorous Recitations, 364
*Rosalba*, a Tale, 431
*Roscoe's* Discourse at Liverpool, 68
*Royal Society*, See Society.
*Russell*, Lord, Life of, by Lord John Russell, 225
————, Lady, Account of, *ib.*
*Russia*, History of, 502

S

*St. Thomas*, M., his Translation of Karamsin's History of Russia, 502
*Samouëlle's* Entomologist's Useful Companion, 107
*Sand*, Charles Louis, Memoir of, 141

*Savage*'s Observations on Emigration to America, 330
*Saviour* of the World, a Poem, 434
*Self-Murder*, Remedy for, 107
*Sermons*, collective, See *Maltby*.
———, single, 111, 112. 223. 335
*Shakspeare*, Family, 432
*Sicilian* Story, 291
*Simonde de Sismondi* on Political Economy, *Article concluded*, 465
———— on the History of the Italian Republics, Vols. XII—XVI. 484
*Singer*'s Edition of Spence's Anecdotes, &c. 245
*Smith*'s Eudoxia, a Novel, 214
*Snow*'s Misanthropy, &c. 100
*Society*, Royal, Philosophical Transactions of, for 1819, 178. 369
*Soldier*, Journal of, 220
*Spelling-Book*, National, 218
*Spence*'s Observations, Anecdotes, &c. 245
*Stories* for Children, 218
*Sulimé* and Azid, a Tale, 109

T

*Tabart*'s National Spelling-Book, 218
*Tales* of Fancy, Vols. II. and III. 320
*Taste*, Essay on Subjects of, 219
*Taylor*'s (Dr.) Translation of Lilawati, 24
———'s (Joseph) Instructive Pocket Companion, 222
*Thomson*'s Observations on English Etymology, 446
*Thoughts* and Feelings, 435
*Townsend*'s Armageddon, a Poem, 207
*Trade*, Free, essential to Great Britain, 102
*Tragic* Dramas, 99
*Transactions* of the Literary Society of Bombay, 16
————, Philosophical, of the Royal Society, for 1819, 178. 369
———— of the Linnéan Society of London, Vol. XII. Part II. 257
*Travels*, See *Fitzclarence*, *Bramsen*, *Jolliffe*, *Kotzebue*, *Recke*.
*Trial* of Bowditch and others, 110

V

*Varieties* in Woman, 321
*Vestriad*, a Poem, 193
*Voyage* up the Persian Gulf, 278

W

*Walton*'s Translation of Puigblanch on the Inquisition, 396
*Whitworth*'s Complete Parsing Grammar, 218
*Wiffen*'s Aonian Hours, 98
*Wilson*, D. J., *Juvenalis Satiræ*, 442
*Wool*, Foreign, on a Repeal of the Tax on, 106

Y

*Young* Arthur, 211
*Young*, Lieutenant, Letter to, 334
*Young* Women, Tales, 544
*Youth*, Dream of, 101

ERRATA

## ERRATA in Vol. XCI.

Page 39. '*Art. IV.*' should be *Art. V.*
65. line 14. for '*Allyn,*' read *Albyn.*
217. l. 20. for '*high,*' read *highly.*
250. l. 17. for '*dicourse,*' read *discourse.*

# THE MONTHLY REVIEW,

## For JANUARY, 1820.

ART. I. *Anastasius;* or Memoirs of a Greek, written at the Close of the Eighteenth Century. Crown 8vo. 3 Vols. 1l. 11s. 6d. Boards. Murray. 1819.

"As the active world," says Lord Bacon, "is inferior to the rational mind, so fiction gives to man that which history withholds; and in some sort satisfies the soul with shadows of things, of which it cannot obtain the substance. For, on a slight inspection, fiction strongly shews a greater diversity of things, a more perfect order, and a more beautiful variety, than can any where be found in nature, to be pleasing to the mind. As real history gives us not the success of things according to the deserts of vice and virtue, fiction corrects it, and displays to us the fates and fortunes of persons rewarded or punished according to their merit;—and, as real history disgusts us with a familiar and constant similitude of things, fiction relieves us by unexpected turns and changes, and thus not only delights but at the same time inspires morality and nobleness of soul. It raises the mind by accommodating the images of things to our desires, and not, like history and reason, subjecting the mind to things." (*De Augment. Sci.* lib. 1.)

From the influence of reasons of this kind, the appetite for fiction derives the wide scope and potent influence which we see it possess. Arising primarily from that curiosity which is one of our first and simplest emotions, it is perpetually sending us in quest of all that is new and interesting. It *fascinates*, indeed, our infancy: but it is our charm and solace as we advance in years; for, though the position may seem strange, it has undoubtedly the strongest hold at that period of our lives, in which the ceaseless recurrence of stale pursuits, worn-out pleasures, and familiar objects, begins first to fatigue us. In our early years, like the fields refreshed with the dews and gladdened with the beams of the morning, every object wears the gloss of an unsullied newness, and fills us with delight: any event which is new to us breathes the very soul of romance; and, as each successive page of our

existence unfolds itself, it is brightened with the charms of fiction. A principle in education has taught us to receive as an axiom, that fabled and romantic incidents have the greatest prevalence over the affections of childhood: but, in making this rule, we overlook the almost obvious truth that the events of real history, if represented to young minds in language not above their faculties, would still more strongly attract them. Yet the fact is as indisputable as any that are connected with the phænomena of our nature. No fictitious distress, or imaginary change of fortune, affects us in our young days more powerfully than the real events recorded by history, such as the fall of Macedon, and the adversities of Demetrius and Pyrrhus: for it is then that the actual and the historic world are almost equally new to us. The curtain, as it were, has been but just lifted up, to shew us the gay and shifting scenes of the one as they actually glide before us, or the dazzling and heroic figures of the other as they are reflected in the pure mirror of narration.

Time, however, that chills our other pleasures, lays also his deadening hand on this. When our curiosity has run the whole circle of reality, when the variety of nature is exhausted, and when even history itself ceases to be more than a dull chain of analogies to all that experience has been satiated with observing, then comes on us what Sir Thomas Brown calls "the weariness of actual things:" we grow impatient of uniformity; and we sigh for a wider range, in the same manner as we wish to stray beyond the level walks and trimmed hedges of our gardens, into the wilder varieties and less familiar tracks of the country. Society, as it exists around us, tires us with a catalogue of every-day remarks, every-day incidents, every-day virtues and vices. We begin to be less moved even with history; chiefly because we are acquainted with its leading facts; sometimes because the scenes and actors of history, "high actions and high passions best describing," are too far removed from our sympathies; and most generally because it awakens sentiments which our own view of our nature and its ills has too frequently suggested, and our own participation in them has too mournfully impressed.

When this impatience, too incident even to those who are the most endued with the gifts of fortune, and to whom all that surrounds them apparently suggests complacent reflections, creates a lassitude and a weariness which become, from whatever causes, a painful and overwhelming sense of reality, — it is then that the escape into a world of fiction has a redoubled delight; a delight differing rather in degree than in quality from that which was felt by afflicted humanity, when it

it shadowed out its first faint sketches of a more perfect state of being. Hence it is that in all countries, but particularly in those in which the natural lot of man is embittered by the adventitious evils of oppression and tyranny, a sort of imaginary life in tales and apophthegms has been the refuge of wearied feelings. Not that even in this ideal world much is not to be endured, or that the human beings who move in it are exempted from the evils which are part of their birthright in real life, but they are not our own evils. We are for once merely spectators of suffering. "It is pleasant," says Lucretius, "to behold from the shore the ocean tossed into tempests: not because it is pleasing to view the perils and struggles of others, but because we are ourselves free from the dangers which we contemplate." We must add, too, that retribution has in general a more visible connection with crime, and compensation with suffering, than in the natural order: that the costume in which Fiction dresses up her events and her characters is more imposing; and that the virtues, which in daily life are clipped into a dull conformity, and pulled down from their aspirings by fashion and usage, are here unchecked in their career. Thus the world of imagination is an improved and repaired state of existence.

An incidental remark has escaped us, that fictitious narrative was the solace of man when his condition was embittered by oppression; and the origin of romance-writing bears attestation to the fact. Tales that charmed away the sense of present or impending misery were the first literature of the East; and in that region the life and enjoyments of man have been, from the earliest periods, the play-things of despotic caprice. The gloom of civil insecurity, and the dread of uncertain evils, inseparable from such a state, required the oblivious antidote of an amusing narrator; as the old woman in Apuleius drives off, by her Milesian fables, the alarms and sorrows of the person who was confined in the cave of the robbers. The fables of Pilpay, the first narratives of the East, and those beautiful romances, lineally descended from them, which are called "The Arabian Nights," are in their original forms the oldest fictions of the world.

Yet it is not merely because it whiles away the monotony of life, or dissipates its glooms, that this enchanting literature claims our gratitude. From its hold on the mind, powerful hands may form into a vast engine of moral reformation, and of general instruction, a mode of writing which comprises in so fascinating a shape nearly the whole of what we are required to do or fated to suffer. In course, our remark does not comprehend the sentimental millinery of the circulating

libraries, but is applicable only to those fictions which have a rightful place in the literature of a country, as being interesting views of general or local life, and faithful portraits of universal or particular manners; and which enter into alliance with the lessons of philosophy, and the precepts of morality, for the joint purpose of elevating and improving our natures. When this salutary end is attained, they have another and not an ignoble office. They pass down to future times as monuments of manners, and registers of opinions, and thus become no unimportant auxiliaries to the history of man. What work, for instance, is a more exact picture of the customs and personages of the sixteenth century, or contains more anecdotes of an age fertile in great counsels and interesting events, than the Novelle of Bondello? and do not the Clarissa and Grandison of our own country begin already to be valuable as portraitures of the buckram gallantry and elaborate politeness of our fathers, who lived in the first part of the eighteenth century?

The work, which is the subject of our present article, belongs to a class that has a still superior title to merit. Of the manners and humours of our own island, we are daily spectators: but the author of this fiction *, to whom a very important branch of antient literature is indebted for much elegant illustration and useful knowlege, has, under the veil of an interesting romance, introduced us to a kind of panoramic spectacle of regions till lately but little known and rarely visited. It is obvious, also, that he has embodied into it the result of his own travels and observations in those countries; which are interesting to us in so many respects, but especially as they may be said to be peopled with recollections derived from the most delightful portions of antient history, and to hang about our fancies with that part of our youthful reading which lingers the latest in our memories; — countries the most smiling in the habitable world, and the seats of early civility, freedom, and luxury: but which, as if to humble the pride of natural greatness, are now paying usurious retribution for their former glory in the lowest prostration and debasement of nations. The plan, indeed, is not original, but has been beautifully finished by Xenophon in his *Cyropædeia*, partially executed by Madame de Staël in her fascinating *Corinne*, and, in a more developed form, with the difference of the scenes being laid in antient history and the disadvantage of not being the fruit of living observation,

* It is said to be the production of Mr. Thomas Hope, author of the *Costume of the Antients*, &c.

in

in the *Athenian Letters* * and the travels of the younger *Anacharsis.* Anastasius, though occasionally prolix and sometimes unnecessarily verbose, is a work of felicitous execution. No specific moral lesson is to be extracted from it: but, independently of the fiction, it presents us with a series of moving pictures of customs and manners, in a part of the world which has supplied much food to modern curiosity, and must always afford abundant materials for reflection. It gives us also various historical and biographical notices, which breathe the very air of authenticity; although, with a deference in which we do not participate, to the turbaned personages who figure in the crooked politics of the Porte, they are brought before us under the disguise of fictitious names.

In his minor adventures, Anastasius is a sort of oriental Gil Blas. He is involved in the endless perplexities, and entangled in the maze of contradictory adventures, which marked the life of the Spanish libertine; with one feature of distinction, that, instead of the ductile ingenuousness and almost harmless aberrations of the scholar of Salamanca, the Greek is a monster unredeemed by a single virtue; false in friendship, treacherous in love, dead to the charities of kindred, rapacious of the property of others, and prodigal of his own. He excites no sympathy, for he deserves none; and even the solitary merit of the frankness with which he confesses, the work being conducted in the first person, is more than counterbalanced by the blackness of the crimes which he perpetrates, and the hardness of heart which steels him to their consequences. The occasional homage, which he pays to virtue, is not fostered by the warmth of kindly feeling, but is reluctantly extorted from him by the penalties of his misconduct: while the stiletto and the poignard are the almost constant instruments with which his ambition and selfishness perform their daily work, and earn their daily bread. Born a Christian, at least a member of the gorgeous and theatrical communion of the Greeks, he wears his faith, while it suits his convenience, as a garment which sits well upon him, from habit rather than conviction: but, when it encumbers his march in the progress of his enormities, he throws it off, with a callous indifference concerning the consolations which it imparts or the doctrines which it inculcates. Islamism happens to be a stepping-stone to preferment; and he hesitates not to repudiate the religion of his fathers and his country, without a compunctious visiting to interpose one doubt against the un-

* By Lord Hardwicke, his brother, Mr. Yorke, and other contributors, about the year 1756.

hallowed mummeries of the new faith which he embraces, or one internal lingering after the old creed which he abdicates. Such a divorce between himself and his conscience is effected even without the slightest formalities; and if his mind, while it undergoes this important vicissitude, gives audience to any reflection, or permits any pause to intervene, the scruple is instantly silenced by the general policy to which he has enslaved himself, or the momentary expedient which he designs to effect. He discourses highly, indeed, of free-will, and fate, and chance, in a sort of repose amid the tumult of enormous crimes, like the demons of Milton, while they are bent on the great errand of human destruction: but, even when the extreme agonies of guilty suffering, and the lowest prostration of fortune, have wrung from his soul some bitterness of sentiment akin to remorse, or some vows allied to amendment, the feeling and the purpose are alike evanescent, and he is again thrown on the world, the sport of circumstance, the victim of crime, and the minister of evil. The immediate jewel of his soul he has bartered in the vile commerce of worldly advancement, and thrown away, lest it should retard him in the chace after honour and distinction; and his contract with vice is almost the only one to which he adheres with any thing like fidelity. In all this, is it not evident that there must be some deficiency of that sympathy which is requisite to carry us through the varied fortunes of a hero, occupying the protracted space of three closely printed volumes? The painter of external nature may excite a powerful interest by the grandeur even of crime: the potent pencil of Salvator Rosa may arrest and even gratify the eye by the savage dignity of the chief of his banditti: but the moral painter must fascinate the mind, if he wishes to secure its attention, by the charms of the only real sublime, — the sublime of virtue.

We know not, therefore, by what instrumentality it is, but so it is, that we are not destitute of something like interest and commiseration even for such a being as Anastasius. Perhaps, as the story is conducted by himself, and we are led along by his own hand through the minuter labyrinths, we on that account identify ourselves more with the intricate workings of his mind, than if we perused it through the medium of ordinary narration. It has the same species of fascination on us, as that which we remember to have felt from Godwin's St. Leon; where the inmost recesses and most secret counsels of the bosom are unveiled; and the whole sweep of the passions, from their first feeble movements to their stormiest agitations, are, as on a busy and crowded stage, presented to our view.

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Occasionally, indeed, we are relieved by affecting portraitures of the kind and genial charities, domestic love, the unshaken constancy of woman through every fortune, the unquenchable zeal of generous friendship, smiling industry, and tranquil virtue. Yet beauty and goodness are introduced only to be deserted, and the most fervent attachment only to be insulted and despised. After a long chain of adventures in Asia Minor, at Constantinople, in the regions in which the Turk has immediate sway, and those in which he has only a delegated influence, in Egypt, in the sands of the desert, or among the hordes of Curdistan, after having "strutted and fretted" through a part in which he is alternately cruel and rapacious, at one time chilled by the blasts of penury, and at another intoxicated by the smiles of pleasure, Anastasius begins to respire from crime, and to breathe a purer atmosphere. Nearly at the close of his career, he discovers the offspring of one of the females whom he has betrayed; and he who was lately insensible to the charms of chaste affection, dead to the impulse of filial and social emotion, and an alien from the raptures of exalted friendship, is visited with the instinctive tenderness of a father. The young and beauteous Alexis will indeed be adopted by every reader with delight partaking of the paternal, for he is a perfect picture of infantine attraction: — but, just as his innocent life puts forth its blossoms, and is intwining itself around our hearts, he is cut off from us, as if he had been introduced only to be loved and mourned. Johnson, who was rather a just than a feeling critic, shews himself not devoid of sensibility when he complains of the unnecessary torture which Shakspeare inflicted on his readers by the premature death of the young, the charming, and the innocent Ophelia.

Such is a faint outline of Anastasius. Justice to the author and to our own feelings requires us to add that the book abounds in polished and nervous eloquence, in picturesque descriptions, in lively and occasionally argumentative dialogue; and that, on the whole, though with many prolixities, it is executed with a flow of writing in all and a closeness of reasoning in some of its passages, which are very rarely to be found in works of a similar description. It is diversified with many beauties; and in the remarks on human life, which are scattered about it, we are sometimes reminded of the keen and grave irony of Swift, occasionally of his misanthropy, and not unfrequently of the satiric levity of the most lively of French authors, when he breaks through the enchantments which disguise the varied follies of man in their different forms of usages, fashions, and institutions. We shall now give our

readers an analysis of the plot and construction of the fiction; extracting some of its picturesque descriptions and affecting delineations; and subjoining a short summary of the critical sentence, which we feel ourselves bound to award to it.

Anastasius was the son of a Greek drogueman, or interpreter to the French consul at the island of Chio; who, though somewhat deaf, and consequently unable to interpret, contrived to supply the deficiencies of his organ by the ingenuity of his conjectures. This boy was the youngest of seven children, and, when the rest of the brood had taken flight, he remained to be spoiled at home. Being unfit for every thing else, he was destined to be a priest of the Greek church: but he was impassive to instruction, and displayed his real dispositions at an early age, by those contributions on the orchards of the village which gave an omen of his future genius. Of these expeditions he was the leader, and became with his companions the terror of the vicinity. In course he did not persevere in his professional studies, but assured his father, when the latter insisted on his taking orders, that the price of his obedience in wearing the mitre (the cap of the Greek priesthood) would be the clapping over it a turban. His idle hours, however, found occupation in a youthful intrigue with the blue-eyed Helena, daughter of the French consul, to whom his father's connection with that gentleman gave him frequent access, and to whose care she had been bequeathed by the early loss of her mother. The joint pursuit of music soon enabled the young Greek to find that their souls were not unattuned to each other; and the consequences of the intimacy were perceived too late by the drogueman, the young pupil having made a rapid progress in the lessons both of music and love which she had received from our hero. In the first spring of her innocence, therefore, the happiness of Helena flew for ever; and Anastasius, foreseeing that the symptoms of the intercourse were daily growing more evident, left her to scorn, to contempt, and to her own reproaches, abandoning at the same time, and for ever, both Chio and his parental home.

Having gone on board a Venetian brig, in the capacity of a cabin-boy, and when a slight impulse of compunction brought to his view the upbraiding image of Helena, "it is useless," he exclaimed, "to contend! I must yield to my destiny, and perform the things set down for me, be they good or evil." After having been well disciplined by kicks and blows, he assists some Maynote pirates, who had contrived in the silence of the night, and during the intoxication of the crew, to board and seize the vessel. In their turns, both the captors

captors and their prize were taken by one of the cruizers of Hassan, the Capitan Pasha, or High-Admiral, before Nauplia; and thus, in four days, the young adventurer bore the yoke of four different nations, French, Venetians, Maynotes, and Turks. Hassan's army was then encamped in the plains of Argos, and Anastasius was marched to the camp with his fellow-prisoners: who, being tied together in pairs by a long rope, were easily put in motion by the mere mechanism of a kick bestowed in the rear of the foremost pair.

The sight of the camp awakened a military ardor in his bosom; and the Greek drogueman of the Capitan Pasha, (Mavroyeni) having imbibed a liking for him, took him under his wing with the following encouraging address. "You little Greek rascal, you will corrupt these worthy Roman Catholics, if I leave you; so I'll keep you here, and let them go home, and swing on St. Mark's, after their own fashion." This drogueman had great influence with the Capitan Pasha.—Though thwarted in his military ambition, the little adventurer soon shone in the office of carrying the coffee-pot, or presenting the pipe to his patron; and, being well schooled by an old domestic in the art of flattering the humours of his master, (among other injunctions, he was tutored never to yawn during the said master's long stories,) he soon profited by the admonition. Mavroyeni, being a great man, was soon assured that he had many poor and of course importunate relations; and every day brought forwards a new cousin from the remotest corner of the Levant, who were all willing to do him the honour of sharing his hospitalities: besieging his door, and haunting him as he went to public places. The young coffee-bearer succeeded so well in the dexterous dismission of one of these visitors from the door, that the whole duties of that office were intrusted to him, and he became a sort of Cerberus necessary to the very existence of his master.

Mavroyeni followed the Pasha to Tripolizza against the Arnaoots (Albanians), and Anastasius accompanied Mavroyeni in the same capacity of cafedgee; solaced not indeed with the anticipation of contending with a foe, but with the hope of getting a sly thrust at a straggler. His master, however, procured for him, to his great delight, the privilege of carrying a musket; and this was a high privilege, for among Moslemen it was deemed positive sacrilege for a Greek even to touch fire-arms. Having taken copious draughts of a nameless liquor distributed by the High Admiral to his followers, the young cafedgee, excellently mounted, and finding the loading

loading of his arms to be too tedious, began to hack and hew with his sabre; cut down, to his great credit, a grim looking Arnaoot; and, being ambitious to take a prisoner, fired at the hindmost of a party of fugitives who had entangled himself in some bushes. Finding him at the last gasp, though with a faint spark of life, the Greek thrust his dagger into his heart before he ventured on any other liberties with his person, and then proceeded to the work of spoliation; in which his industry was rewarded with a pair of silver-mounted pistols, a number of sequins, and a rich dress, of which he soon disincumbered the carcase. That his prowess might not be doubted on his own mere narration, he ended by carrying away the head as his voucher, and as a foot-ball for the Pasha. For this feat of courage, the only quality in vogue with Hassan, the youth was feasted with his approving smiles, and was only prevented on receiving a hint to that effect from the Pasha from turning Moslemin.

Hassan being recalled, our hero is delighted with the prospect of seeing the capital. When in the course of his voyage to Constantinople he comes in sight of his native Chio, a few emotions arise within him; his aged parents, and the injured Helena, rush on his recollections; and he is about to request the drogueman to allow him to be put ashore, and return to his friends. A nail-head, however, mars the project, and changes the colours of his future fate; for it caught his (shaksheer) breeches as he ran down to his master's cabin, threw him off his balance, and cast him headlong on the floor. During his insensibility from the blow, the ship had passed the island, which had dwindled to a speck when he recovered. Chio was then forgotten, and Stamboul (Constantinople) appeared his polar star. The Propontis foamed before the prow, and at last Constantinople rose in all its grandeur to their view.

Here he is advanced to the office of a sort of interpreter to the Greeks and foreigners, who had business with the High Admiral; his duty being to make short stories of long details, and to carry the case to the drogueman; and the cares of his office being relieved by the piastres that slipped between the leaves of his paper. Stamboul, however, where the Greeks were considered by the Turks as inferior beings, began not to be much to his taste: but, as his influence increased with his master, the consequence which it gave him among the other inhabitants of the Greek suburb altered his opinion; and, flattered by the men, and caressed by the women, he said to himself, "It is a charming place." Wishing, however, to

shine among ladies of rank and fashion, an unlucky intrigue, which he had communicated with imprudent confidence to another female, ended by the former lady being sent to the borders of the Black Sea into a convent; and his own irregularities terminated in his dismission from office as well as from his master's house, whence he departed with the remark of one of his fellow-servants as an omen that, happen what might, he was sure to fall on his legs.

Having exhausted his few piastres, and made the usual experiment on his former friends with the usual success, he wished them all at the devil, and crossed over to Galata. Here he was reduced by the assistance of a few riotous companions to his last para, and had recourse to a friend, whom he consulted as to the mode in "which people lived who had not the usual means of subsistence?" Vasili shews him a distant view of the capital as the theatre of adventure to the needy, gives him a few small coins, and urges him to purchase a meaner dress by disposing of the fine clothes which he wore. He then, Gil Blas like, enters into partnership with a Jew quack-doctor, who fell in love with his looks as he was anxiously hunting about for employment. A series of amusing adventures follows, and they prescribe, administer, and kill by wholesale: but, having practised for a time with great success, some unlucky circumstance betrays the real characters of the physician and his deputy; and they are seized by a posse of police myrmidons, who convey them to prison.

A heart-withering description ensues, painted, we doubt not, from the life, of the dreadful prison of Constantinople called the Bagnio; and here Anastasius remains some weeks, without a hope of liberation, till the plague broke out in its confines. In this desolate place, and in the midst of the ravages of that dreadful malady, he forms a friendship with an amiable Greek youth, Anagnosti, whose story is told with the most touching pathos. Such was the solace of their common calamity, derived from this friendship, that, according to the custom of the Greek church, they became brothers by exchanging solemn vows, imposing the sacred obligation of standing by each other in life and death, and the rites of which were accordingly performed by a priest of that communion. Just at this period, which indissolubly riveted their intimacy, Anastasius is released from prison; and, agonized by the separation, he is literally driven out of its gates, with his heart torn and desolate, and all Constantinople open before him, without a para in his pocket.

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In a fit of inanition, he seized and swallowed a bowl of hoshab (iced beverage) from a coffee-house, the sudden chill of which overpowered his exhausted frame; and he was not awakened from insensibility, till he found himself on a porter's back, who was conveying him to the hospital, and from whom he extricated himself by fixing his claws in his throat, and squeezing him almost to suffocation. He then crawled to a stepping-stone near the place where the porter had left him — to die. During a second fit, he was conveyed to an hospital of the Greeks, called St. Demetrius, and he awoke to find himself under a filthy coverlid, next to a dead man. Here, in his progress to convalescence, he formed various projects of amendment, and was at last released.

After various adventures, during which he gets a thriving livelihood at Pera as interpreter to the Franks (a term comprehending all Europeans) who visited the metropolis, and resided in that suburb, he plays a variety of pranks, involves himself in intrigues, and commits a few dexterous frauds, which considerably advance his fortunes. At last, he is caught by a jealous husband, an effendi, in the harem of his spouse, is pursued, and takes refuge in a mosque; and a mob having been raised against the Greek, he expected in a few minutes to be torn to pieces. The only measure which remained was to draw his dagger, throw his back against the mihrab, (altar) and to exclaim, "I am a Moslemin!" The proof of his being in the harem was merely circumstantial; and, though it constituted sufficient grounds to massacre an infidel, a follower of the true faith was safe, and every breath of accusation was instantly hushed. He had long meditated this proselytism: accident urged it on somewhat sooner; and in the same mosque he went through the forms of conversion.

Insulted by an emir, who had bespattered his elegant Turkish dress from head to foot with the mud of a puddle into which he had dexterously guided his horse, and meditating revenge, he saw start up before him, as from the very bowels of the earth, Anagnosti, his friend and his brother; whom he had left buried in the Bagnio, and for whose liberation, immersed as he was in business and intrigue, he had as yet made no effort, nor even entertained a thought. It was a severe rebuke to his neglect, but above all to his apostacy. Among his new associates, with whom he had disclaimed his country and his religion, and learnt to abuse the whole race of Christian dogs, Anagnosti's undesired presence humbled and disgraced him, and he sought to avoid it, but in vain. Resent-

Resentment of the neglect and the apostacy of his friend embittered the feelings of Anagnosti into rebuke: Anastasius, enraged at the invective, had mechanically drawn his handjar (poignard) from his girdle; and Anagnosti rushed on its sharpened point, and buried it deeply in his side.

The death of Anagnosti is feelingly described, and Anastasius is made to feel the heavy hand of the Almighty upon him. He had abandoned his God, and lost his friend. He surrenders himself to the nearest court of justice for trial: when his innocence is asserted by the spectators, and the cadee acquits him: but not his conscience, which unceasingly upbraids him. He again resorts to the haunts of mirth and the society of the thoughtless for relief from these obtrusive reflections, and his purse begins to sympathise with the depression of his spirits. In this melancholy state, sauntering along the quay, he is recognized by an inhabitant of Chio, the captain of one of the vessels at anchor, who informs him of the events that had happened in his family: stating that his mother had died, and left her property to his eldest sister, and advising him, in his quality as Moslemin, to try which would go the farthest, his mother's partiality or the law. He accordingly obtains the personal property from his sister, after having spent half of it in the difficulties of recovering it from the hands of the person with whom it had been deposited at Constantinople, and proceeds in a Greek vessel to Chio to enforce his title to her landed property. On this voyage, the vessel encounters one of those storms which rage with the wildest fury in the Archipelago, and which the author has described with much picturesque truth. Anastasius finds himself, soon after it abated, opposite the isle of Chio, and now revisits the spots that were endeared by the incidents of early life, all of which rush on his recollection in a throng of varied associations. The paternal mansion seemed to be solitude and desolation themselves; and, like Ulysses, his only welcome is from an aged dog, whom he had left nearly a whelp. He hears from an old man, however, who did not recognize him, the sort of reception which he was likely to experience from the surviving members of his family. By them he is repulsed with unfeeling harshness; and he rushes away from the house. Helena, too, was no more! She had survived the birth of her dead infant only a few hours.

He now repairs to Naxos, in order to obtain possession of his property from an uncle, (Marco Politi, whose character is humorously delineated,) who for twenty-five years had taken care to nurse it as his own. The terror of the Moslemin name

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influenced the primate to comply with demands which he knew not well how to evade; but Anastasius, after much bullying on his part, and a thousand quibbles on that of his uncle, when he had gotten all the concern into his hands, with all the vouchers and documents belonging to it, finds himself a loser by the bargain, for the whole was an inexplicable æenigma: — a host of creditors urged their demands on the estate, for which he had made himself responsible; and at last, when he is worn out with perplexity, Marco, who watched his opportunity, offers to take the whole back again for a round sum. This proposition is adopted by our hero, who is glad to accept half the value of the property, which he puts into a bag, and departs.

In want of occupation, and without any precise aim, he embarks in a vessel of which the cruize round the circumjacent islands was to finish at Rhodes; and he contracts an intimacy at sea with Aly, a Tchawoosh (messenger) of the Capitan Pasha, of whom some amusing anecdotes are introduced, and who favours him with an account of his adventures.

Rhodes is painted with much strength and beauty of colouring. The taste of Anastasius for travelling is now fed by fresh excitement; and the conversation of Aly gives him a longing desire to visit Egypt, which is still more inflamed by hints from the same person respecting the advancement that might be expected in the land of the Mamelukes; as well as by a promise to introduce him to one of the rulers of that country, with strong recommendations of his fitness to enter into his service as a Mameluke. With these views, Anastasius proceeds on his voyage to Egypt, which is narrated with great minuteness and elegance; and he soon beholds the town of Alexandria, crowned with minarets and encircled by date-trees. Various adventures, characteristic of the manners and customs of the Alexandriotes, are well introduced; with an accurate description of the voyage from that city to Raschid, of which the verdant freshness, rising on the margin of a fine river, and embosomed in orange and date-trees, is forcibly contrasted with the yellow aridity of Alexandria. He next sails in a maash (a covered boat) up the Nile to Cairo; and a native of that city, during this voyage, gives him a sketch of the political events of Egypt. For this long but interesting recital, which lasts till they arrive at Cairo, and which abounds with information that is inaccessible to the general reader, and we believe is not to be acquired without a local acquaintance with the country, we must refer the curious on topics of this nature to the book itself.

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The dexterities of Anastasius in martial exercises, and a little learning which he had acquired at Pera among the Franks, astonished the Turkish grandee, who could scarcely read; and who had always supposed that India was contiguous to England, and that Voltaire had been Pope of Rome, from their constant juxta-position in the books of the missionaries. These qualities, and the recommendation which he carried, introduce our hero to the service of Suleiman, with whom he rapidly ingratiates himself, and whom he cures of a violent fever by a dose of James's powders. In recompence of this lucky hit, Anastasius, under the Turkish name of Selim Aga, is made Multezim, or proprietor of a district; and the Bey, teased to death with the jealousy and murmurings of the Mamelukes on this occasion, hurries off his favourite to his province, having added to it the more valuable post and higher dignity of Caïmakam (lieutenant-governor) of Samanhood.

The journey to the seat of government conveys much interesting information concerning the political state of the country, whose fate is to be the alternate victim of avowed rapacity or secret extortion. A thousand vexations make Anastasius anxious for a release from his office; and, being recalled sooner than he expected, he proceeds to Cairo in a state of dreadful uncertainty as to the causes of his disgrace: but his fears are agreeably dissipated by fresh marks of confidence from his patron, who offers him his youngest daughter, names him Kiachef, and confides to him an intended plan for putting down some rival chiefs, who had assumed to themselves more than their share of the joint plunder of the country. His marriage is narrated in a manner skilfully descriptive of the several local ceremonies; and the usual preliminaries having been concluded before he could be indulged with a sight of the bride, he revolts from the little uninteresting being, who is neither ugly nor handsome, when she is first unveiled to his observation. A year convinces him that, instead of a mistress, he had obtained a master; and to the tyranny of a capricious, obstinate, and jealous female, he submits with as good a grace as possible, happy to set out on an annual visit to his province, where he riots in the luxury of receiving presents and imposing tributes.

He is scarcely seated in his new office, however, when he receives news of the alarming illness of his spouse; who, as he found on his arrival at Cairo, had already received her summons from the angel of Death. The expedition against the Beys is now resumed; and its various fortunes, with Anastasius's participation in them, are given in much detail. He

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at length determines secretly to withdraw from Egypt, his relish for the life of vicissitude and adventure in that country having been much damped by a series of no very agreeable occurrences; the principal being a famine, then impending over that devoted land, which swept away its thousands, and was succeeded by the plague.

[*To be continued.*]

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ART. II. *Transactions of the Literary Society of Bombay;* with Engravings. 4to. pp. 360. 2l. 12s. 6d. Boards. Longman and Co. 1819.

THE Literary Society of Bombay was instituted on the 26th of November, 1804, at the house of Sir James Mackintosh, then Recorder of that settlement, to whose instigation principally we owe the assemblage of the original members. In the volume before us, which records the commencement of their labours, the first document is the Introductory Discourse which was pronounced by him on being elected President; and which displays luminous arrangement, majesty of eloquence, a liberal philosophy, and that exquisite sense of the proportionate value of various inquiries and of various individuals, which is denominated judgment. The sketch of French and English tendencies in literature, the panegyric of Sir William Jones, the division of studies into physical and moral, and the subsequent comprehensive survey of the pursuits of investigation, will be read with lasting applause. Some notes are attached, which contain valuable statistical documents, especially concerning the population of Bombay; whence it appears that the number of males born between the tropics rather exceeds that of females, as in our northern latitudes; and that monogamy is equally there, as here, the dictate of nature. It appears, also, that, out of 20,000 Mohammedans in the island of Bombay, only about 100 had two wives, and only five had three; so that the practical effect of polygamy is trifling indeed on any thing but domestic morality.

*Account of the Festival of Mamangom*, by Francis Wrede, Esq. (afterward Baron Wrede).—This was a jubilee celebrated once in twelve years on the coast of Malabar; of which, in the year 1793, Mr. Wrede was witness, and which, being connected with political feuds, gave occasion to murderous violences. It is now happily suppressed.

*Remarks on the Temperature of the Island of Bombay, during the Years* 1803 *and* 1804, by Major (now Lieutenant-Colonel)

Colonel) Jasper Nicolls. — The register of the weather is here constructed in an exemplary manner. In order to render the series of observations more connected, and to bring it at one view under the eye, charts similar to those used by Mr. Playfair in his Commercial and Political Atlas have been adopted; and this mode of conveying information certainly facilitates distinct impression and rapid comparison.

*Translations from the Chinese of Two Edicts relative to the Condemnation of certain Persons convicted of Christianity, and the Condemnation of certain Magistrates in Canton*, by Sir George Staunton. — Respecting these curious fragments of ecclesiastical history, we shall extract the President's introductory remarks, and the first Edict:

'The following account of the latest example, perhaps, of men punished for preaching religious opinions, is from our learned associate Sir G. Staunton. — It is interesting in various respects. — It is an useful lesson to see intolerance stripped of all the disguises which too often familiarize and reconcile her to our prejudices. — It is useful to contemplate persecution carried on against Christians, that we may learn to abhor every kind and degree of it when practised by Christians. In this case the utility is the more unmixed, because the example instructs our understanding without the possibility of provoking us to retaliate; often the unfortunate effect of narratives of persecution. The plausibility of the pretences assigned, the consideration and air of equity which characterizes the comparison of the different degrees of guilt of the supposed criminals, are contrivances and disguises, often perhaps unconsciously adopted, to soften the natural indignation of mankind against substantial injustice, which is to be found in the administration of most tyrannical laws.

'Imperial Edict.

'10*th Year of Ria-King* (*A.D.* 1805).

'The Supreme Criminal Court has reported to us the trial, investigation, and sentence of that tribunal concerning *Chin-yo-vang*, a native of the province of Canton, who had been discovered to have received privately a man and sundry letters from the European *Te-tien-tse* (Father Adeodato, a missionary at Peking), and also regarding several other persons, who had been found guilty of teaching and propagating the doctrines of the Christian religion.

'The Europeans who adhere to the Christian faith act conformably to the customs established in those countries, and are not prohibited from doing so by our laws. Their establishments at Peking were originally founded with the auspicious views of adopting the western method in our astronomical calculations; and Europeans of every nation, who have been desirous of studying and practising the same at this court, have readily been permitted to come and reside upon the above establishments; but

from the beginning they were restricted from maintaining intercourse with, and exciting troubles among, our subjects.

'Nevertheless, *Te-tien-tse* has had the audacity secretly to propagate and teach his doctrines to the various persons mentioned in the Report; and he has not only worked on the minds of the simple peasantry and women, but even many of our Tartar subjects have been persuaded to believe and conform to his religion; and it appears that no less than thirty-one books upon the European religion have been printed by his order in the Chinese character. — Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed? how shall we stop their insinuating progress?

'The books of the Christian religion must originally have been written in the European languages, and in that state were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country; but the books lately discovered are all of them printed in the Chinese character, with what view it is needless to inquire; for it is sufficient that in this country such means must not be employed to seduce our simple peasantry to the knowledge and belief of those tenets; and much less can it be suffered to operate thus on the minds of our Tartar subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

'With respect to *Chin-yo-vang*, who had taken charge of the letters; *Chin-ping-te*, a private of infantry under the Chinese banner, who was discovered teaching the doctrine in a church; *Lieut-chao-tung*, *Siao-ching-ting*, *Chu-chung-tug*, and the private soldier *Vang-mea-te*, who severally superintended congregations of Christians, as they have been respectively convicted of conveying letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the court; according to which they shall severally be sent into banishment at Elee in Tartary, and become slaves among the Eleuths, and previous to their departure shall wear each of them the heavy cangue for three months, that their chastisement may be corrective and exemplary.

'The conduct of the female peasant *Chin-yang-shy*, who undertook to superintend a congregation of her own sex, is still more odious; she therefore shall also be banished to Elee, and reduced to the condition of a slave at the military station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

'The peasant *Kien-hen*, who was employed in distributing letters for the congregation, and in persuading others to assist in their ministry; and likewise the soldier *Tung-hing-shen*, who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common cangue for three months, and after the expiration of that term undergo banishment to Elee, and become slaves among the Eleuths.

'The soldiers *Chau-ping-te*, *Vang-meu-te*, *Tung-hen-shen*, who have gone astray, and willingly become proselytes to the European doctrine,

doctrine, are really unworthy to be considered as men, and their names shall be erased from the list of those serving under our banners. — The countrymen *Vang-shy-ning*, *Ko-tien-fo*, *Yeu-se-king*, and *Vu-si-man*; and the soldiers serving in the Chinese infantry, *Tung-ming*, *Tung-se*, and *Chin-yung-tung*, have each of them repented and renounced their errors, and may therefore be discharged from confinement; but as the fear of punishment may have had more effect in producing their recantation, than any sincere disposition to reform, it is necessary that the magistrates and military officers in whose jurisdiction they may be, should keep a strict watch over them, and inflict a punishment doubly severe if they should relapse into their former errors.

'*Te-tien-tse*, who is a European entertained in our service at court, having so far forgot his duty and disobeyed the laws, as to print books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. — The alternative proposed by the court of dismissing him to his native country, or of remanding him from the prison to his station at Peking, is very inadequate to his crime.

'We therefore direct that the Supreme Military Court do appoint an officer to take charge of the said *Te-tien-tse*, and conduct him to Ge-ho in Tartary, where it is our pleasure he should remain a prisoner in the guard-house of the Eleuths, and be subject to the superintendance and visitation of the noble magistrate *King-ku*, who must carefully prevent him from having any correspondence or communication with the Tartars in that neighbourhood.

'The noble officer *Chang-foe*, who has hitherto superintended the European establishments, having been ignorant of what was going forward in his department, and having made no investigation or inquiries during the time that *Te-tien-tse* was writing letters, printing books, and spreading his religion, has proved himself insufficient and unworthy of his station; wherefore we direct the Interior Council of State to take cognizance of his misconduct.

'In like manner it is our desire that the Council of State take cognisance of the neglect and inattention ascribable to the military commanders who suffered the soldiers under their orders to be corrupted with these foreign doctrines, and then report us the result of their deliberations, in order that we may refer the adjudication of punishment to the proper court.

'The Council of State shall moreover, in concurrence with the Supreme Criminal Court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered; after which they shall, without exception, be committed to the flames, together with the printing-blocks from which the impressions were taken.

'The governor and other magistrates of Peking and the commanders of troops stationed at the capital shall strictly attend to the subject of these instructions, and severally address edicts to the soldiers and people in their respective jurisdictions, declaring that all persons henceforth frequenting the Europeans in order to

learn their doctrines will be punished with the utmost rigour of the law, without exception or abatement, for having acted in defiance of the present prohibition. — As for the rest, we confirm the sentence of the court. — *Khin-tse.*'

*Account of the Morals of Nasir*, by Lieutenant Edward Frissell. — The Persian title of this book of ethics, economics, and politics, is Akhlauk-e-Nasiree. Its author philosophizes after the manner of the antients; professes to appeal to Plato and Aristotle; adopts the four cardinal virtues of prudence, fortitude, temperance, and justice; and maintains that the mind has three distinct faculties, — a faculty of reason, or angelic soul, — a faculty of anger, or irascible soul, — and a faculty of lust, or animal soul; — and to these three tendencies, the proportions of which differ in different organizations, are attributed all the moral phænomena of character. The antient philosophy had made a greater progress than we have retained in our books of ethics, in referring to its appropriate predisposing organ the connected moral propensity. Arabic translations from Greek literature have probably afforded such classical knowlege as is claimed in this book; the substance of which here supplies a very valuable and interesting paper, full of literary instruction concerning the state of metaphysical philosophy in the East: but it admits neither convenient extract nor useful epitome, being itself a neat and meritorious abbreviation of a larger volume. We regret to learn from the appended note, that the young author of this important contribution, who united talents for business with a respectable proficiency both in Western and Eastern literature, died of a pulmonary consumption at Calcutta, a short time after the communication of the Essay.

*Account of the Caves in Salsette*, by Henry Salt, Esq. — These sculptured excavations are here admirably described, and illustrated with many engravings, from drawings made on the spot. A striking resemblance to Ægyptian art characterizes both the figures and the architecture: but the graphic illustrations are requisite to convey a distinct idea of these antient monuments.

*On the Similitude between the Gipsy and Hindostanee Languages*, by Lieutenant Francis Irvine. — On this topic, Europe has been inundated with speculations in all her languages. The vocabulary here subjoined demonstrates the Hindoo origin of many terms said to be in use among the Gipsies. These people are, probably, remains of the priests and priestesses of Isis; who carried their mysteries very far north under the Roman emperors, and were plundered of important establishments by the first founders of Christianity.

*Trans-*

*Translations from the Persian, illustrative of the Sunni and Shia Sects of Mahomedans*, by Brigadier-General Sir John Malcolm, K.B. — No commentary accompanies these documents, which are more likely to interest in the East than in Europe.

*A Treatise on Sufiism*, or *Mahomedan Mysticism*, by Lieutenant James William Graham. — To the accumulations formed by Sir William Jones and Dr. Leyden on this subject, a valuable addition is made in the present paper: but, like the preceding essay, it is more fitted for the Asiatic than the European horizon. It points out to the philosopher that ubiquitary analogy between the mystics of different persuasions, which favours the suspicion that all forms of mind are native tendencies, distributed every where in regular and similar proportions; and that, whatever creeds are poured into these moulds, they will ramify accordingly, and always exhibit the same varieties and proportions of wisdom, common sense, and folly.

*Account of the present compared with the antient State of Babylon*, by Captain Edward Frederick. — Whatever tends to throw light on the topography of this celebrated city merits some pause of attention. The present author begins by copying the description of Herodotus. The first question for the antiquary to solve is this: Does Herodotus describe by the name Babylon the Babel of Genesis (c. xi.), or a new town of the same name situated elsewhere? It seems probable that the Babel of Genesis is the Birs Nemroud of Mr. Rich *; and that "the immense fragments of brick-work of no determinate figure, tumbled together, and converted into solid vitrified masses," which occupy the summit of this vast artificial hill, and which are described by Captain Frederick 'as resisting iron like any hard stone,' are the vestiges of that prodigious thunder-storm, in which, to borrow the sublime language of the sacred historian, "the Lord came down to see the city and the tower, which the children of men builded." "Therefore is the name of it called Babel, or Confusion." Whether the oracles ascribed to Isaiah proceed wholly from his own pen, or whether, as Professor Eichhorn thinks, some have been added by a later prophet cotemporary with Darius Hystaspis, (see a remarkable dissertation inserted in a publication, now discontinued, called the Annual Review, vol. iv. p. 119.) it can scarcely be doubted that the first Babylon was become a morass, and a heap of

* See our account of Mr. R.'s two Memoirs, vol. lxxxi. p. 257., and vol. lxxxix. p. 41.

ruins, (see Isaiah, c. xiii. v. 19—22.) when these oracles were composed. This desertion was favoured and completed by the circumstance that Darius Hystaspis transferred the seat of government, and the residence of the monarch, to Susa, or Shushan; where the seat of government for the Persian empire appears to have continued until the close of the reign of Artaxerxes the First, or the Long-handed. The anarchy which prevailed after his death necessitated an approach to the disturbed provinces, and restored to Babylon its metropolitan character: then grew up, probably, the Babylon which Herodotus admired, and not exactly on the site where the tower of Ninus, or Nimrod, (Clio, 178.) had been overthrown. The ruins of this second Babylon, according to the sketch annexed to Captain Frederick's paper, are north-east of the original Babel. They consist chiefly of huge mounds formed of rubbish; viz. partly sun-dried bricks, united by a mortar of bitumen and reed-straw; and partly furnace-burnt bricks, which appear to have been used for casing the outsides of the buildings. Only two of these mounds, says the present writer, appeared very conspicuous. He notices the situation of an old tree, called Athelé in Mr. Rich's account, and that of the Mujelibé, which he denominates the tower of Belus; and which is probably a remain of the temple of the god Bel, so particularly described by Herodotus. We should observe that this temple still subsisted when the Apocalypse was written; and that the seven mountains, on which the woman of the idol sitteth, (c. xvii.) exactly coincide with the seven pyramidal stages at the summit of which the priestess of Bel, according to Herodotus, had her station. Captain Frederick ascribes to its base a circuit of only 2250 feet. It merits notice that, after much investigation directed to that object, he could find no trace of the ditch and city-wall that had encompassed Babylon. We might expect to discover on the real seat of the Babylon of Cyrus some traces of the new bed which he dug for the Euphrates, when he entered the town through the desiccated channel: but whether the new course of the river became henceforth its permanent channel is not stated. After the capture by Darius, which was enormously destructive to the inhabitants, the fortifications were rased; and it is highly probable that the superfluous population, which was expelled during the siege, went and settled at some no very distant place, which became the Babylon of Herodotus. It deserves remark, many commentators of Scripture having expounded otherwise, that the fiftieth chapter of Jeremiah certainly describes the capture of Babylon by Darius; because the death of Merodach (the Mardys of Æschylus, and

and the Smerdis of Herodotus,) is noticed in the second verse; and in the fifty-first chapter (v. 58.) the demolition of the fortifications peculiar to this capture is recorded.

*Account of the Hill-Fort of Chapaneer in Guzerat*, by Captain William Miles.—However concise, complete, and archæologically learned this paper may be, its value is local.

*The Fifth Sermon of Sadi, translated from the Persian*, by James Ross, Esq. — No specimen of the pulpit-eloquence of the Mohammedans had been presented to the world in an European dress before Mr. R. furnished us with this sermon of Sadi: which exhibits the mystical turn of phraseology that prevails among our Methodistical and Evangelical preachers. The story of the santon Barsisa is introduced with good effect.

*Account of the Origin, History, and Manners of the Race of Men called Bunjaras*, by Captain John Briggs. — Bunjaras are drivers of laden bullocks, which they keep to make a profit as carriers: they often speculate in rice and corn on their own account, and contract with armies for supplies.

*An Account of the Parisnath-Gowricha, worshipped in the Desert of Parkur; with a few Remarks on the present Mode of Worship of that Idol*, by Lieutenant James Mackmurdo. — A sitting figure of white marble, which is kept in a brass pot, and usually buried in the sand, is the description given of this idol. The profit of the priest seems to arise from suffering the hiding-place of the image to become a bank of deposit.

*Observations on Two Sepulchral Urns found at Bushire in Persia*, by William Erskine, Esq.—These urns are engraved, and supposed to be prior to Zoroaster.

*Account of the Cave-Temple of Elephanta*, by the Same. — An interesting introduction to this excellent paper explains the opponent tenets of the Bramins and Bouddhists. The admirably complete description of the cave itself is illustrated by numerous engravings; and the sculpture is explained to represent stories from the Ramayana of Valmiki. The entire excavation is inferred to have been a temple of Shiva.

*Remarks on the Substance called Gez, or Manna, found in Persia and Armenia*, by Captain Edward Frederick. — The sweet-meat, or honey-dew, here described, either exudes from a plant called gavan, in consequence of the puncture of an insect, or results from the digestion of that insect.

*Remarks on the Province of Kattiwar, its Inhabitants, their Manners and Customs*, by Lieutenant James Mackmurdo. — Statistical information of this kind, however meritoriously compiled, has less to attract attention in Europe than on the spot.

*Account of the Cornelian Mines in the Neighbourhood of Baroach*, by John Copland, Esq. — A most picturesque account is here given of an interesting little journey or voyage to the mines. It appears that cornelians are exposed to the action of fire previously to being polished.

*Some Account of the Famine in Guzerat in* 1812 *and* 1813, by Captain James Rivett Carnac. — Readers of sensibility, turn aside from this painful narrative!

The twentieth and concluding paper is the *Plan of a Comparative Vocabulary of Indian Languages*, by the President. — This plan is founded on the collection of words made by Pallas in the various dialects of the Russian empire; and it is recommended to accumulate the parallel words in all the dialects of British India, subjecting them to the orthography of Mr. Gilchrist. The materials which were procured in consequence of this recommendation had been transmitted to the late Dr. Leyden, who was engaged in this branch of inquiry: but the utility of these collections has now in a great degree been superseded by the multifarious versions of the Scriptures into the various dialects of Hindostan. Much more can be learnt, as Adelung observes in his Mithridates, of the structure and history of a language from a single Pater-noster, than from a mere vocabulary of twice as many words; and it is to be hoped that some person, who has access to the Biblical hoards of the Missionary Societies, will print in a separate volume a complete collection of Pater-nosters in all the tongues of the earth.

An appendix of illustrative documents occurs, in which may be distinguished the speech of General Malcolm on moving that Sir James Mackintosh be requested to sit for his bust: an honour which had been well merited by lofty talents worthily employed.

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ART. III. *Lilawati;* or a Treatise on Arithmetic and Geometry. By Bhascara Acharya. Translated from the original Sanscrit. By John Taylor, M.D. 4to. Bombay. 1816.

THIS treatise was read before the members of the Literary Society of Bombay, on the 27th of June, 1815; and a resolution was in consequence adopted that the work should be printed at their expense, under the superintendance of the translator, Dr. Taylor. It has not, however, formed a part of the preceding volume of the Transactions of that Society: but it would have added to the value and curiosity of a production already so variously rich, if this account of the arith-

metic, geometry, and algebra in use among the colleges of Hindostan, had been incorporated with it. European readers, also, would not have been ungrateful for a form of publication so much more accessible than a Bombay edition.

We learn from the introduction that the Hindoo author of this volume, Bhascara Acharya, was born at Biddur, a city in the Deccan, in the year 1114 of the Christian era. He wrote several astronomical and mathematical works, the most celebrated of which are the *Lilawati*, the *Bija-Gannita*, and the *Sirowani*. The first two, which relate to arithmetic, geometry, and algebra, have entirely superseded the more antient treatises on these subjects; no other being in use, or, as far as the translator could learn, having ever been seen by any astronomers of the present day.

The *Lilawati* exhibits a regular, well connected, and, considering the period in which it was written, a profound system of arithmetic: it also contains many useful propositions in geometry and mensuration. It is the first work which is studied by Hindoo astronomers, or rather astrologers: for these two professions are always united in the Deccan. The rules are written in verse, and in a very concise and elliptical style; which may favour their being remembered, but renders a teacher necessary to make them understood.

The *Bija-Gannita* treats of algebra. It was translated into Persian in 1634, by Ata Allah Rashidi; and from this version an analysis has been made into English, consisting partly of literal translation, and partly of abstract, by Edward Strachey, Esq. of the Bengal civil service. Learned notes and illustrations accompany the epitome.

The *Sirowani* is a treatise of astronomy. As it explains the science in a fuller and more perspicuous manner than the more antient and celebrated work called the *Surya Siddhanta*, it has a great circulation among the astronomers of the Deccan, and is often the only work which they peruse. It is divided into two *Adya*, or sections; named the *Gola Adya*, that which regards the globular form of the earth; and the *Gannita Adya*, that which relates to computative or prophetic astronomy.

Dr. Taylor confines himself to the translation of the first of these three works. He has compared with the original a Persian translation made in 1587 by Fyzi, at the command of the emperor Acbar, and a Marwar translation made in 1762 for the use of the Jaina priests. As this last dialect has a close affinity with the Sanscrit, and is indeed one of the corruptions of it, this version was of considerable use in determining the sense of doubtful passages: but it omits some entire chapters,

as

as those on indeterminate problems and transpositions. Five copies of the text have been examined and compared by the translator: they agree more exactly than is usual in distinct editions of a manuscript: but the preference has been given to a copy written in Guzerat during the year 1673, on account of its containing several *kshepaka*, or interpolated rules, not recorded in the others. Something of expansion has been indulged in the translation, in order to render intelligible the rules that are delivered very elliptically: but all inserted words are noted in italics.

Dr. T. observes that the Arabians call the decimal scale of arithmetic, *Hindasi*, or Indian arithmetic, which indicates their opinion of the source of this numeral notation. Several hundred years have elapsed since this manner of reckoning was adopted by the Arabians, and introduced among the nations of Europe: but neither in Europe nor in Arabia has it yet altogether superseded the use of alphabetical characters to express numbers. Both Europeans and Arabians still occasionally employ letters for this purpose; and among the latter people it is considered as elegant, in noticing an event, to employ a word of which the literal powers shall point out the date of its occurrence: — 'but,' continues Dr. Taylor, 'I never met with any Hindoo, who was aware of this use of letters, except through Mahomedan intercourse: nor did I ever observe any thing like it in Sanscrit works, or in any books written in the colloquial dialects of Hindostan.' His inference is that the Hindoos invented the decimal notation of numbers, and have thus been the parents of all arithmetical science to the modern world; and certainly an inspection of the work itself strongly corroborates the opinion that it was written in the infancy of arithmetical practice, and preserves many round-about processes which subsequent experience has abbreviated among the nations of the West. Thus, addition is directed to be performed by beginning at the left-hand column, and, the sum being put down, the figure is changed according to the excess of the next column; and thus two or three figures must often be noted, obliterated, and replaced in the same situation: but, by the newer method of beginning with the right-hand column, the sum is ascertained at the first intention. In subtraction, the less number is ordered to be placed above the greater; when a greater figure is to be taken from a less, ten must be borrowed on the next minuend figure; and, the subtrahend figure being then subtracted from the ten, the remainder is added to the figure in the minuend. Thus, to subtract nine from seventeen, their process is this: take nine from ten, one remains, which,

added to seven, makes eight. Of multiplication, five methods are given; and these throw great light on the manner in which processes were gradually contrived that are now simplified, neat, and familiar. No multiplication-table occurs: but some ingenious rules, which display curious properties of number, are given: such as the following method of proving or verifying a multiplication. Multiply one of the factors by ten, and also by the number by which ten differs from the other factor; and subtract the one product from the other. — Division is very complex, and exhibits all the parallel lines of a Chinese abacus. Rules also occur for extracting square and cube roots. What we call *the rule of three* is named by them *the rule of proportion.* They have also a rule of errors, which may be termed the algebra of arithmetic, and which teaches to find an unknown quantity by assuming first an excessive and then a deficient answer, and returning to that approximation which gave the least absurd result.

Algebra is Arabic for inversion; and the Hindoos call by the name of *inversion* the algebraic process. There is a sexagesimal numeration, in which letters of the alphabet serve for figures, which the Hindoos and Arabians employ in such astronomical calculations as require immense numbers. The signs called *plus, minus, into, by, equal,* are not in use, but the corresponding prepositions are employed as words. In the list of numerals, the earth, or moon, signifies *one;* the eyes, *two;* the yug, or creation, *three;* and the Vedas, or gospels, *four:* so that the Hindoos seem to have had their religion before they had their arithmetic. *Kshetra,* which signifies a holy precinct, is the word for any geometrical figure.

The mathematical sciences are declining in estimation among the Hindoos, according to Dr. Taylor. In Poona, which is a distinguished seat and asylum of Braminism, not more than ten or twelve persons understand the *Lilawati,* or the *Bija-Gannita:* but this arises, we presume, from their preference of the European methods of reckoning, which, for practical purposes, may best be acquired in the counting-room.

Prayers and invocations, and pious texts of the Hindoo scriptures, introduce the several chapters. Many of the questions illustrate local practices, and some are ludicrously imagined: *e. g.* A girl sixteen years old is purchased for thirty-two nishas: what will a girl of twenty years old cost? — A pond is filled by one stream in one day, by a second in half a day, by a third in one third of a day, and by a fourth in a quarter of a day: in what time will it be filled by the four at once? In Montucla's History of the Mathematics, this very

very question is ascribed to Diophantus, and thus given, as versified by Bachet:

> " *Totum implere lacum, tubulis e quatuor, uno*
> *Est potis iste die, binis hic, at tribus ille,*
> *Quatuor at quartus: dic, quo spatio simul omnes.*"

Questions in dialling abound, and an appendix describes the method of teaching arithmetic in Hindoo schools: it is the Madras system of Dr. Bell.

The general result of an attentive perusal of this volume has been to persuade us, that the sciences are less antiently domesticated in Hindostan than Sir William Jones was disposed to assert. After all, were not figures invented at Alexandria, and are not the nine digits obvious imitations of the letters in the Greek alphabet?

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ART. IV. *Memoirs of the Embassy of the Marshal de Bassompierre to the Court of England*, in 1626. Translated; with Notes. 8vo. pp. 150. 9s. 6d. Boards. Murray. 1819.

FROM very unpromising materials, the Editor of this hasty diary has elaborated a curious and amusing work. He modestly disclaims all the honours of authorship, and satisfies himself with the humble pretensions of a mere editor, but he is intitled to much higher praise: for, in point of fact, he has thrown so rich and abundant an embroidery over the original fabric, as almost to conceal the meagreness of its texture, and to bestow on it a value of which it is intrinsically destitute.

Francis de Bestein, or Bassompierre, was born of a noble family in Alsace, in 1579: he was sent into Germany and Italy, and, to complete his travels, arrived at Paris. He was one of fortune's favourites in person, in accomplishments, and in prosperity; unless a dozen years of imprisonment in the Bastille should be deemed by some very fastidious and sensitive personages a draw-back on the latter. To the qualifications of a diplomatist, sagacity in penetrating the secrets of others, and caution in disclosing his own, he united all the gallantry of a perfect courtier; and the gay Grammont himself could scarcely enjoy more numerous or more brilliant successes among the Nymphs and Graces of " fair Venus' train," than the Marshal de Bassompierre.

> " *Ruris huic erant puellæ,*
> *Et puellæ fontium,*
> *Quæque sylvas, quæque lucos,*
> *Quæque montes incolunt.*"

On the day before he went to the Bastille, he burned more than six thousand love-letters, with which different ladies had been, from

from time to time, so good as to honour him. A few days after his arrival in France, a ballet was performed before Henry IV. in gratulation of his convalescence. 'When the ballet was over, young Bassompierre was introduced to the King, and by him to the "Belle Gabrielle," Duchess of Beaufort, the hem of whose garment he at first kissed; but the gallant Henry walked aside, to afford the young cavalier an opportunity, as he tells us, of kissing her in earnest.' Henry and Bassompierre were captivated with each other, and the latter passed his life in the service of France; in which he obtained, besides the King's orders of knighthood, public embassies, and other minor favours, the great military offices of Colonel-general of the Swiss, and Marshal of France. By Louis XIII. he was respected, employed, and advanced; by Mary of Medicis he was honoured with a confidence and esteem that were softened, perhaps, says the Editor, by the difference of sexes; and Richelieu paid him the still higher compliment of fearing and persecuting him. It was on the recovery of Richelieu's influence that Bassompierre was immured in the Bastille, from the fifty-second to the sixty-fourth year of his age; and he was at last released only by the death of his persecutor. We have heard the story of a prisoner, who, after a long confinement in that prison, one day took the liberty of asking his gaoler why he was kept there; on which the latter turned round with admirable *sang froid*, and exclaimed, "Upon my word, Sir, you have a great deal of curiosity." Bassompierre says that he passed twelve years in a dungeon, because he had not kept an engagement to dinner with the Cardinal. The story is rather too long to be told: but the Marshal's attachment to the Queen-mother, Mary of Medicis, and his suspected intrigues against the haughty priest, would account for his imprisonment, even if he had not broken his engagement. Yet it might appear that the parties had lived on very friendly terms: for, as the Marshal did not possess the attribute of ubiquity, and could not possibly reside in his villa at Chaillot (a beautiful spot, on which, it seems, he had employed all his taste and magnificence,) while he was shut up in the Bastille, the Cardinal would, every now and then, ask permission of his victim to enjoy the use of Chaillot, its luxurious couches, and costly furniture. On his release after Richelieu's death, Bassompierre was offered and refused the honourable, but perhaps perilous, trust of being governor to the young king, Louis XIV.* He died of an apoplexy at the house of

* If Bassompierre shed tears of joy at the death of Richelieu, tears of sorrow likewise flowed on that occasion: as we learn from an

of his friend, the Duke of Vitry, in Champaigne, April 12. 1646. He wrote his memoirs to beguile the weary hours of imprisonment: but hope and fear, says his editor, forbad him to give them frankly; and the wittiest man of his time has left behind him half-a-dozen of the dullest, or at least the driest, of all volumes. They are the work of a gazetteer, rather than of a man of the world; facts and dates are preserved, but motives and characters are lost.

So much for the Ambassador. As to the mission itself, the object was a remonstrance from the court of France to that of England for the fulfilment of a treaty, the details of which most historians consider as never intended to be carried into execution. James I. entertained an opinion that any alliance below that of a great monarch would be unworthy of a Prince of Wales, and accordingly he would not allow any princess but a daughter of France or Spain to be mentioned for his son Charles; both which courts took advantage of his imprudence or his pride. Charles was first betrothed to the Infanta, James acceding to such concessions in favour of the Catholics as gave the greatest alarm and offence to his Protestant subjects. This negotiation fruitlessly lingered through seven long years; when, by the influence of Buckingham, it was broken off, and was succeeded by an overture to Louis XIII. for a marriage between his sister, Henrietta Maria, and the Prince of Wales. The conferences began a few days after the King of England, in consequence of the termination of the Spanish match, and in conformity with his promises to Parliament, had put into execution with renewed severity the laws against Popish recusants, and had actually imprisoned several priests and friars. The Catholics complained of their sufferings; the treaty went on, the concessions in their favour which had been granted to Spain serving for its foundation; and the marriage was ultimately celebrated, although not till after the decease of James. In looking to the terms of this treaty, we cannot but be perfectly astonished that any monarch, Protestant or Catholic, should have submitted to the humiliation of allowing a foreign potentate such a direct interference with the laws of his realm; and, if he could so debase himself, that

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an epitaph on him by Isaac de Benserade, to whom he had allowed a pension of 600 livres during his life.

"*Cy git, oui, cy git, morbleu,*
*Le Cardinal de Richelieu;*
*Et, ce qui cause mon ennui,*
*Ma pension avec lui!*"

Benserade's sorrow was very sincere, no doubt.

the

the people could have been brought to acquiesce in the degradation. The queen of a Protestant monarch was, by this treaty, permitted the free exercise of the Catholic religion, as likewise were "*all the children that should be born of that marriage:*" she was allowed a chapel in all the royal palaces, and in every part of the British dominions where she might reside; and mass was to be celebrated according to the custom of the holy Roman church, "with all jubilees and indulgences which Madame should procure from Rome." Madame had also a bishop for her almoner, with jurisdiction and authority over all matters belonging to religion; and she was allowed to have in her house twenty-eight priests or ecclesiastics, to serve in her chapel. One of the articles (the xivth) was, that "all the domestics Madame shall bring into England shall be *French Catholics, chosen by the most Christian king;* and in the room of those that shall die, she shall take other *French* Catholics, with the consent, however, of the king of Great Britain." Another (xix.) was, "that the children which shall be born of this marriage shall be brought up by Madame, their mother, till the age of thirteen." The secret articles were, if possible, still more extraordinary; one of them (the second) stated that "the *English* Catholics should be no more searched after, nor molested for their religion;" and another (the third), that their goods should be restored to those from whom they had been seized, and the persons of those should be liberated who had been imprisoned since the breach with Spain. Whatever difference of opinion may be entertained about the policy of Catholic restrictions, surely none can prevail with regard to the monstrous degradation of suffering a foreign power to stipulate in favour of any class of our own subjects, and of making the execution of our own laws to be dependant on the conditions of a foreign treaty. Yet thus it was; and so determined was James that no difficulty should break off the intended marriage, that, when Pope Urban's dispensation arrived, with two new and most revolting conditions, not mentioned in the treaty, (one "that the domestics of the children born of this marriage should be Catholics;" and another, "that the Princess should appoint them,") he actually acceded to them likewise.

One of the multifold evils which could not but hence be anticipated soon displayed itself, and was the occasion of Bassompierre's embassy. The French priests and Catholic attendants became so officious and so insolent, and interfered with such mischievous activity and success in sowing personal dissensions between Charles and his wife, in disturbing his domestic repose, and in creating factions among his subjects, that

that he resolved to send them out of the kingdom. It is quite piteous to hear the complaints of the monarch, as expressed in a private letter to the Duke of Buckingham; the original of which is in the British Museum.

'STEENIE, *

'I writt to you by Ned Clarke, that I thought I would have cause anufe in shorte tyme to put away the Monsers, ether by atemting to steale away my wyfe, or by making plots with my owen subjects. For the first, I cannot say certainlie whether it was intended, but I am sure it is hindered; for the other, though I haue good grounds to belife it, & am still hunting after it, yet seing daylie the malitiusness of the Monsers, by making and fomenting discontentments in my wyfe, I could tarie no longer from adverticing of you that I mean to seeke for no other grounds to casier (cashier) my Monsers, having for this porpose sent you this other letter, that you may, if you thinke good, advertice the queene-mother with my intention; for this being an action that may have a show of harshness, I thought it was fitt to take this way, that she to whome I have had manie obligations may not take it unkyndlie; & lykwayes I thinke I have done you no wrong in my letter, though in some place of it I may seeme to chyde you. I pray you send mee word, with what speed you may, whither ye lyke this cource or not, for I shall put nothing of this in execution while I heere frome you. In the meanetyme I shall think of the convenients meanes to doe this business with the best mine, but I am resolved it must be done, & that shortlie. So, longing to see thee, I rest

'Your loving, faithfull, constante frend,

'CHARLES R.

'*Hampton courte,*
'*the 20 of Nov.* 1625.'

It was not till nine months afterward, however, that the king had peremptorily resolved to dismiss these meddling pestilent visitors.

'STEENIE,

'I haue receauved your letter by Dic Greame — this is my answer: — I command you to send all the French away to-morrow out of the toune, if you can by faire meanes (but stike not longe in disputing,) otherways force them away, dryving them away lyke so manie wyld beastes untill ye haue shipped them, and so the devill goe with them. Lett me heare no answer, but of the performance of my command. So I rest,

'Your faithfull, constant, loving frend,

'CHARLES R.

'*Oaking,*
'*the 7 of August,* 1626.'

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'* A familiar name first given by James to the Duke of Buckingham, from a resemblance which he saw in young Villers to a picture of St. Stephen, whose name he affectionately contracted into Steenie.'

Bassompierre, rather against his inclination, was sent Ambassador Extraordinary to effect the restitution of the disbanded Catholic attendants, in the first place; and, in the second, to secure "a better and more moderate usage of his Majesty's subjects proffessinge the Catholique Apostolicall Roman religion."

The Editor of this little work very truly remarks, that it requires the concurrent testimony of all writers to make us believe that the Queen of England was forced "by those meddling priests" to walk in penance to Tyburn, and there on her knees, under the gibbet, glorify the blessed martyrs of the gun-powder plot: but, in reply to the Ambassador's remonstrance, the commissioners of Charles, among the long detail of intolerable insolences of which the priests had been guilty, state that

'They abused the influence which they had acquired over the tender and religious mind of her majesty, so far as to lead her a long way on foot, through a park, the gates of which had been expressly ordered by the Count de Tilliers to be kept open, to go in devotion to a place (*Tyburn*) where it has been the custom to execute the most infamous malefactors and criminals of all sorts, exposed on the entrance of a high road; an act, not only of shame and mockery towards the Queen, but of reproach and calumny of the King's predecessors of glorious memory, as accusing them of tyranny in having put to death innocent persons, whom these people look upon as martyrs; although, on the contrary, not one of them had been executed on account of religion, but for high treason. And it was this last act above all, which provoked the royal resentment and anger of his majesty beyond the bounds of his patience, which, until then, had enabled him to support all the rest; but he could now no longer endure to see in his house and in his kingdom people, who, even in the person of his dearly beloved consort, had brought such a scandal upon his religion; and violated in such a manner the respect due to the sacred memory of so many great monarchs, his illustrious predecessors, upon whom the Pope had never attempted, nor had ever been able, to impose such a mark of indignity, under pretext of penitence, or submission due to his see.'

On the other hand, however, the ambassador stoutly denies the charge, and has the boldness to assert that those who make it do not themselves believe it: "*Je scay assurément, Messieurs, que vous ne croyez pas ce que vous publiez aux autres pour leur faire croire.*" We have, indeed, known similar instances of manœuvering in modern times. Bassompierre goes on to explain the business thus; and we shall quote his own words rather than translate them, as affording a specimen of his composition:

*'La Reyne de la Grande Bretagne par la permission du Roy son mary, gaigna le jubilé à la Chapelle des Peres de l'Oratoire à Saint Gemmes* (St. James's), *avec la devotion convenable à une grande princesse, si bien née et zelée à sa religion comme elle est, lesquelles devotions se terminerent aux vespres du jour; et quelque temps aprés l'ardeur du soleil estant passée, elle s'alla promener au parc de St. Gemmes et de la à celuy de Hipparc* (Hyde Park) *qui est joignant, ainsi qu'elle avoit autres fois accoustumé de faire, et souvent en la compagnie du Roy son mary; mais qu'elle ait éste en procession, que l'on y ait fait des prières publiques ou particulieres, hautes ou basses, que l'on ait approché le gibet de cinquante pas, que l'on se soit suis à genoux tenant les heures ou chappellets à la main, c'est ce que la medisance mesme n'a pas voulu jusques a maintenant imposer; mais à ce que vous dites ils ont prié Dieu facilement.'*

After having contradicted the fact, however, of their having prayed for the malefactors, he says that they would have done perfectly right if they had; and, in a spirit of toleration so much above the times as to make us believe in the truth of the original charge, he adds that, though malefactors are sentenced to death, they are not sentenced to damnation, "nor are we any where forbidden to pray for them." — "You tell me," he continues, "that it is a reproach on the memory of those kings by whom they were sentenced to die. On the contrary, I applaud the justice of those kings, and implore the mercy of the King of kings that he may be satisfied with the sentence of their bodily death; and that he may grant his pardon, through our prayers and intercessions, to their souls, over which neither the justice nor the pardon of the kings of this world have any power or effect."

Thus does the Marshal deny the fact with as much boldness and decision as the English commissioners had asserted it; and 'we cannot but wonder,' observes the Editor, 'how so notorious a circumstance, alleged to have taken place ostentatiously in the presence of crowds of people, could within a few months after become the subject of doubt, and of official statements so directly contradictory of each other.'

To such a pitch of exasperation had Charles been wrought by the base intrigues of the Queen's attendants, that it was not without difficulty he even consented to receive an embassy on the subject of their re-instatement; and with such jealousy was it at last admitted, that he issued three different commands that the confessor, Father Sancy, whom the ambassador had brought with him, should be sent back to France before he would receive the mission. Bassompierre appears, from two or three difficulties which occurred, to have been a dexterous negociator. While he peremptorily refused to send Father Sancy

Sancy back, as no specific ground of complaint had been alleged against him, he compromised the business by an assurance that his confessor "should neither act nor speak, nor even show himself, either at court or in the city of London, but remain in his own house while he should be there, and not leave it before he himself did." On these conditions, an audience was granted.

'Thursday the 15th, on which the Earl of Britswater * came with the King's coaches to fetch me to Hampton Court; then the Duke shewed me into a gallery, where the King was waiting for me, who gave me a long audience and well disputed. He put himself into a great passion †, and I without losing my respect to him, replied to him in such wise, that, at last, yielding him something, he conceded a great deal to me. I witnessed there an instance of great boldness, not to say impudence, of the Duke of *Boukinkam*, which was, that when he saw us the most warmed, he ran up suddenly and threw himself between the King and me, saying, "I am come to keep the peace between you two." Upon which I took off my hat, and as long as he staid with us I would not put it on again, notwithstanding all the intreaties of the King and of himself to do so; but when he went I put it on without the King's desiring me. When I had done, and that the Duke could speak to me, he asked me why I would not put on my hat while he was by, and that I did so, so freely, when he was gone. I answered that I had done it to do him honour, because *he* was not covered, and that *I* should have been, which I could not suffer; for which he was much pleased with me, and often mentioned it in

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'* *Britswater.*—John Egerton, Viscount Brackley, created, May, 1617, Earl of Bridgewater, son of Lord Chancellor Egerton. On his being appointed lord-president of the Marches of Wales in 1633, Milton enlivened and immortalized the festivities with his Masque of Comus, of which the chief characters were played by the earl's children.'

'† In the *Ambassades* we find some details of this stormy interview. "I was treated," says Bassompierre, "with great rudeness; and found in the King very little desire to oblige my master."

'Charles complained of the intrigues and factions of the French—their malice in endeavouring to wean the Queen's affections from him, and their insolence in disposing her against the English language and nation. The King got at last so warm as to exclaim to the ambassador, "Why do you not execute your commission at once, and declare war?" Bassompierre's answer was firm and dignified: "I am not a herald to declare war, but a marshal of France, to make it when declared." These grievances are all exposed, with the addition of the great one of the penance at Tyburn, in the answer of the English commissioners to Bassompierre's complaint.'

my praise. But I had also another reason* for doing so, which was, that it was no longer an audience, but a private conversation, since he had interrupted us, by coming in, as a third, upon us. After my last audience was over, the King brought me through several galleries to the Queen's apartments, where he left me, and I her, after a long conversation; and I was brought back to London by the same Earl of *Britswater.*'

It is evident, from a subsequent memorandum, that Charles knew more of the character and perhaps of the commission of this impertinent priest, Sancy, who was clearly fastened on the Marshal against his inclination and judgment, than it might be prudent to acknowlege; for the Ambassador says, "I went to see the Stuart, Earl of Pembroc, and Secretary Couvai (Conway), and not finding them, I came to the Queen's, where the King came, who fell out with one another, and I afterwards with the Queen on that account, and told her that I should next day take leave of the King, and return to France without finishing the business, and should tell the King (of France), and the Queen, her mother, that it was her fault. When I had returned home, Father Sancy, *to whom she had written about our falling out*, came to make it up, but with such impertinencies that I got very angry with him."

These poutings of the Queen were very frequent at this time, but they were mere *iræ amantium;* and the constancy of her affection towards Charles, through the long series of his misfortunes, was truly exemplary. At last, however, things were amicably arranged; that is, the Ambassador succeeded in the object of his mission, much better he confesses than he expected, and ingratiated himself so much as to return loaden with gifts: the King himself presenting him with "four

' * *Another reason.* — One cannot but admire the temper, presence of mind, and ingenuity which Bassompierre shewed on this trifling occasion, which contrast themselves very advantageously with the imprudence and insolence of the English favourite, whose arrogance to his sovereign was not, however, always so delicately reproved. "On the eventful day," says M. D'Israeli, "of D. Lambe's being torn to pieces, the King and Duke being in the Spring Gardens, looking at the bowlers, *the Duke put on his hat.* One Wilson, a Scotchman, first kissing the Duke's hands, snatched it off, saying, 'Off with your hat before the King.' Buckingham, not apt to restrain his feelings, kicked the Scotchman; but the King interfering, said, 'Let him alone, George; he is either mad or a fool.' 'No, Sir,' replied the Scotchman, 'I am a sober man; and, if your majesty would give me leave, I will tell you that of this man which many know and none dare speak." (Cur. of Lit. iii. 452.)'

diamonds

diamonds set in a lozenge, and a great stone at the end." In the last meeting of the council, both parties set "to work in earnest upon some good means of arrangement, and found no great trouble in it," says Bassompierre, "for they were reasonable, and I was moderate in my demands. The greatest difficulty was about the re-establishment of the priests, upon which, however, we at last agreed.* I gave them afterward a magnificent entertainment, and when they were gone I went immediately to the Queen to bring her the good news of the treaty." She presented him "with a very fine diamond." It is quite clear that Buckingham, so far from entertaining hostile feelings against France *at this time*, as most historians assert, viz. Clarendon, Rapin, and Hume,—the last of whom says that, "determined to engage England in a war with that kingdom, he took advantage of some quarrels excited by the Queen's attendants, and persuaded Charles to dismiss at once all her French servants, contrary to the articles of the marriage-treaty;"—it is quite clear, we say, from Bassompierre's diary, that Buckingham's influence caused the embassy to be at first admitted, though reluctantly, by Charles, and to terminate so much to the satisfaction of the Ambassador; who says, "I arrived at Dover with an equipage of 400 persons, who were to cross with me, including 70 priests whom I had delivered from prison in England." The Editor, however, gives very good reason for believing that the actual number was only 16: for Rymer has preserved the warrant under the sign-manual, 27th November, 1626, to release and permit to go abroad 16 priests, "at the intercession of the Mareschal de Bassompierre." The Ambassador was unfortunate in his passage across the water; a storm having come on which drove him back to Dover. The Duke of Buckingham, hearing of his detention, invited him to Canterbury, and feasted him most sumptuously. On the Marshal's return to Dover, he found that his suite had sailed: but such ill luck pursued them, that

* In his official account of the success of his embassy, addressed to Monsieur d'Herbault, the Marshal says, "*Premièrement elle a eu, pour ce qui est de sa conscience, le retablissement d'un Evesque, et* dix prestres, *d'un confesseur, et d'une compagnon, et de dix musiciens de sa chapelle; que l'on fera achever celle de Sainct James avec le cimitière, et on luy permet d'en faire bastir une autre dans son palais de Sommerset, aux depens du dit Roy, son mary.*" It is not a little remarkable that, in a document signed Nov. 26. 1626, by Lord Conway, one of the secretaries of state, he expressly says there were *twelve* priests, stipulating, *que dans* les douze prestres *qui sont remis, il n'y aura aucun jesuit, n'y pere de l'oratoire,* &c. &c.

for five days they could not reach Calais, and "were obliged to throw my two carriages into the sea, in which there unluckily was more than 40,000 francs worth of clothes which I had bought in England to give away. I lost, moreover, twenty-nine horses, who died of thirst, during these five days, because they had made no provision of fresh water for their passage, which in fine weather does not last above three hours."

What were the causes of the war with France which immediately succeeded Bassompierre's mission, or, more correctly speaking, *which had actually commenced at the time*, — for on the very day when the 16 priests were liberated, at the intercession of the Marshal, a commission was issued for the seizure and detention of French ships and property, — it is not to our present purpose to inquire. It is well observed by the Editor, that Buckingham, who had nourished a very perilous passion for Anne of Austria, the Queen of France, which was certainly not discouraged by the lady herself, could only indulge the hope of gratifying it by keeping the two countries on good terms, and thus having the opportunity of returning to France. On the other hand, when his amorous and romantic projects were thwarted, after he had been once dismissed for his offensive conduct, and peremptorily informed by Bassompierre himself that he would not be received at the court of France, it is very imaginable that vengeance against the jealous husband might whet the sword of war with double sharpness. Rapin observes that Buckingham and the other ministers plainly saw that an agreement between the King and his people would infallibly be followed by their ruin: it was their interest, therefore, to keep him at variance with his subjects, to whom they were all very odious; and they could not do this better than by putting him under the indispensable necessity of raising money on the public without the consent of Parliament. Be this as it may, the war, which was begun without provocation, was carried on without glory.

We cannot conclude without thanking the Editor for the great variety of biographical information which he has communicated in his notes: not a single individual being mentioned by Bassompierre, who does not furnish him with an opportunity of exhibiting his research in genealogic or in historic lore.

ART.

ART. IV. *Recollections of Japan*, comprising a particular Account of the Religion, Language, Government, Laws, and Manners of the People, with Observations on the Geography, Climate, Population, and Productions of the Country. By Captain Golownin, R. N. (Russian Navy), Author of a Narrative of a Three Years' Captivity in Japan. To which are prefixed Chronological Details of the Rise, Decline, and Renewal of British Commercial Intercourse with that Country. 8vo. pp. 388. 12s. Boards. Colburn. 1819.

WE should have been better pleased if these reminiscences, or the substance of them, had been embodied by Captain Golownin in his Narrative, which we lately noticed, instead of being formed into a subsidiary publication*; since the justice of the remarks would then have been more clearly discernible, from juxta-position with the causes that excited them, than it can be in their present insulated situation. A very considerable portion of the present volume, amounting to nearly one-fourth, under the title of a General Introduction, is also the work of another hand. It professes to contain a digested account of British intercourse with the Japanese islands, from the earliest visit paid to them by our countrymen, to the present time: but the compiler, whoever he may be, has not performed this portion of his task in a manner that merits much commendation. His style is unpolished, and singularly deficient in spirit; and the extracts from accounts of early voyages are strung together in a very inartificial manner, although the quotations themselves amuse by the quaintness of their expression, as well as occasionally inform by their matter. The writer's object is stated to have been 'that of comparing Captain Golownin's Recollections with the various extensive details handed down to us from the first European intercourse with Japan to the present day:' but the details given in this introduction are neither 'various' nor 'extensive;' and, as they relate almost exclusively to trade, they could at most elucidate only one branch of the Russian voyager's remarks, and even on this subject would be insufficient and defective. If, however, the Editor intends us to consider this promise of illustration as redeemed, not in the introduction, where it is held out, but in the explanatory and digressive notes attached to Captain Golownin's share of the volume, we are most willing to allow that those notes, if not altogether "*tanto hiatu dignæ*," have nevertheless been collected with considerable industry, and very judiciously selected and arranged. On a few occasions, we could have been de-

* Vide M.R. N.S. vol. lxxxv. p. 354., and vol. lxxxvi. p. 137.

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sirous of more regular references to the sources whence they were drawn, but the fault implied by this remark is by no means general.

The first speculation in trade to Japan by the English was in the reign of James I., in the year 1611; and a Captain Saris conducted the enterprize, from whose account of the Japanese the following extract is taken:

'On the 7th of August, Captain Saris set off for the Japanese court, accompanied by ten Englishmen, but attended by a sufficient retinue, and proceeded through a populous country, partly by boats, and soon arrived at a town called Fuccate, where he "did land and dine there in the towne, the tyde and wind so strong against us, as that we could not passe. The towne seemed to be as greate as London is within the walls, very well built, and even, so as you may see from the one end of the street to the other. The place is exceedingly peopled, very civil and courteous, only that at our landing, and being here in Fuccate, and so through the whole country, whithersoever we came, the boys, children, and worser sort of idle people, would gather about and follow after us crying, *Core, Core, Cocore ware*, that is to say, *You Coreans with false hearts:* wondering, whooping, hollowing, and making such a noise about us, that we could scarcely hear one another speak; sometimes throwing stones at us (but that not in many towns), yet the clamour and crying after us was every where alike, none reproving them for it. The best advice that I can give those who hereafter shall arrive there, is that they pass on without regarding those idle rabblements, and in so doing, they shall find their ears only troubled with the noise."'—

'"As soon as we were settled in our lodgings, in Surunga, I sent Master Adams to the court, to let the secretaries understand of my coming, and desire of as speedie dispatch as might be; word was returned that I was welcome, that I should rest me, and within a day or two, I should have access to the Emperor. The seventh was spent in fitting up of the presents, and providing little tables of slit deal of that country, (which smelleth very sweet,) to carrie them uponne according to the custom.

'"The eighth I was carried in my palanquin to the castle of Surunga, (where the Emperor kept his court,) and was attended with my merchants, and others carrying the presents before me. Being entered the castle, I passed three draw-bridges, every of which had a corps of guard, and coming up a paire of verie faire and large stone staires, I was met by two grave comely men, the one of them *Codskadonu*, the Emperor's secretarie, the other *Fuegodono*, the admiral, who led me into a faire roome matted, where we sat down crosse-legged upon the mats. Anon they led me betwixt them into the chamber of presence, where was the Emperor's chaire of state, to which they wished me to do reverence. It was of cloth of gold, about five feet high, very richly set forthe for backe and sides, but had no canopie over head. Then they returned back againe to the place where they did sit, where having

having stayed about one quarter of an houre word was brought that the Emperor was come forth. Then they rose up, and led me betwixt them to the doore of the roome where the Emperor was, making signes that I should enter in there, but durst not look in themselves. The presents sent from our King to the Emperor, as also those which (according to the custom of the country) I gave unto the Emperor as from myselfe, were placed in the said roome, upon the mats very orderly, before the Emperor came into it. Coming to the Emperor, *according to our English compliments*, I delivered our King's letter unto his Majestie, who tooke it in his hand, and put it up towards his forehead, and commanded his interpreter, who sate a good distance from him behind, to will Master Adams to tell me, that I was welcome from a wearisome journey, that I should take my rest for a day or two, and that his answer should be readie for our King. Then he asked me whether I did not intend to visit his sonne at Edoo. I answered, I did. The Emperor said, that order should be taken to furnish mee with men and horses for the journey, and against my return his letters should be readie for our King. So taking my leave of the Emperor, and coming to the door where I had left the secretarie and the admiral, &c."'

Some commercial privileges were at this time obtained by these adventurers for our East-India merchants, notwithstanding the opposition experienced from the Portuguese and Dutch; and a letter was written to James by the Emperor of Japan, expressing a wish to facilitate an intercourse of trade, and willingness to allow the establishment of a British factory, a settlement of which nature was shortly afterward made at Firando. — The Editor has stated that, about this period, and a few years subsequently, the English adventurers also carried on no inconsiderable traffic with the neighbouring islands of Loo Choo. We could have wished to see an adequate corroboration of this assertion; for we were told, if we rightly recollect, in Mr. M'Leod's account of those islands, that the visits of European vessels had been so rare as to make them objects of wonder, to such a degree that we can scarcely conceive that the natives had any traditionary stories current relative to the frequency of their appearance in earlier times.

The British trade declined, and the factory was abolished, as the Editor represents on the authority of the appendix to Sir T. Raffles's History of Java, about the year 1623, but without the intervention of any political differences between the two nations. When the restoration of the Stuarts had quieted our domestic disturbances at home, and allowed men to turn their minds once more to the speculations of distant commerce, an attempt was made to revive the trade with Japan, in or about the year 1674: but Japan herself had not remained

mained without change during this interval; nor without the seeds and indeed almost the fruit of her present anti-commercial policy; and the bigotry, the folly, the pretensions, and the political intrigues of the Portuguese missionaries had at length brought utter ruin on themselves and their friends. After many years of commotions caused by them, and subsequently of persecutions of them, which, we are sorry to say, were not unmerited, they had at last been universally expelled from the empire; and those who have contemplated the results of Portuguese *civilization* and *religious instruction*, on the coasts of Africa, will not easily believe that the interests of true religion would have been much advanced by the continuance of the Jesuits in the isles of eastern Asia.

We are not very clearly informed how far the spirit of non-intercourse with Europeans, which has since influenced the government of Japan, originated in these events, or was only increased by them: but the Dutch took advantage of the banishment of the Portuguese, and for many years made a very profitable market of Japan; though the restrictions and degradations to which they submitted seem to have been extraordinary. Towards the latter end of the 17th century, these profits were much diminished; the returns, which about the middle of the same century had been in gold and silver, being now made to them in copper only; and hence this period has been named by them "the brazen age" of Japanese commerce.

An attempt was made to revive the English trade, as we have stated, in 1674: but it met with so many difficulties that it was soon abandoned. It is curious that one of the most material was the alliance of Charles II. with a princess of Portugal; a fact causing hostile prepossessions, which were carefully fostered by our Dutch rivals. Though the English traders were not deficient in perseverance, they were at length compelled to depart, and had the following conference on that occasion:

'On the 26th of August, preparations were nearly made for departure, on which day the chief magistrates and secretaries going on board, a conversation took place which merits peculiar notice — "They asked one question now more than formerly, which was, since it was forty-nine years since our being here, caused, as I had told them, by the civil wars, which we had nigh for twenty years, and twice wars with the Dutch, and in all that time having trade with Bantam, why we did not come for Japan, as well as for Bantam? I answered, that the trade between England and Bantam was chiefly continued for pepper, which was bought yearly, with what was sent out of England, and returns made

made immediately, which could be done with a small stock; but the trade for Japan could not be carried on from England directly, but required a settlement in several places in India, as Tonquin, Siam, Cambodia, and Tywan, which several factories required a stock of twenty tun of gold, which our honourable employers had resolved to set apart, to furnish the trade with such commodities as were proper for this market, which being so considerable a sum, (besides the employment of many ships,) it was no small matter to resolve upon so great an adventure, which required time, and peace, and other matters for their encouragement; which, until now, they had not found convenient: and these I supposed were the reasons inducing our company now to prosecute this voyage: they seemed contented with this answer. After, they told me, the wind being come fair, and they having furnished us with what we requested for our maintenance of life, and for the carrying on our voyage to Bantam, which was according to the Japan courtesy, we must be gone from hence the next day. We should have our boats sent us, and all our ammunition, and we must depart peaceably without shooting off any guns in the jurisdiction of the Japan Emperor, which I promised I would perform. I asked whether we might wear our colours? They said, that we might wear any colours that had no cross in them, our cross being offensive to them, for being nigh the Portugal cross. Then asking *whether we might return after the death of our Queen?* They answered, that possibly we might, if the Dutch and several Chinese did satisfy the Emperor that we were not in amity with Portugal; but he could not assure us we should have admission, our surest way was not to come; for the Emperor's commands (according to the Japanese saying) were like unto sweat that goeth out of a man's body and hands, which never returneth in again: the Emperor's commands admit of no alteration."

The efforts to form a commercial intercourse with Japan have since been few and desultory. The Dutch trade sank from its "brazen age" into something worse,

——"*cujus non invenit ipsa*
*Nomen, et a nullo posuit natura metallo;*"

and, during the latter part of the last century, we have seldom read the name of Japan, unless on our engraved atlas.

The growing power of Russia on its north-eastern frontier naturally attracted the attention of that government to an empire situated in seas in which they are endeavouring to push their commerce: but the Russian embassy in 1805, detailed by Langsdorff and Krusenstern *, may be deemed as complete a failure as that of Lord Amherst in China; and Captain Golownin's narrative proves that Russia has as yet effected no farther progress towards any commercial intercourse. With regard to the British, one more attempt was

* See Rev. vol. lxxvi. p. 240.; lxxvii. p. 113. 124. 275.

made

made when England had taken Batavia towards the close of the late war, which is detailed in the appendix to Sir T. Raffles's work on Java. * The returns yielded a balance in favour of the voyage: but whether they were sufficient to encourage the merchants in prosecuting the undertaking farther, we are unable to judge. The present Editor labours in his introduction, though with no great weight of argument, to prove the important results which we might derive from a renewal of this commerce. If conducted only on the scale according to which the Dutch in later times have carried it on, it could at most be a matter of very little national interest: but if founded on the more extensive and liberal views of commerce which now prevail in this country, it would, in the opinion of Sir T. Raffles, ultimately secure more than adequate returns. Those only, whose statistical knowlege embraces this portion of our globe, can be adequate to argue this point: but there is one fact which must strike more superficial observers, that the commerce of Japan cannot increase in any great degree without a concomitant change in the political system of that country. It is highly probable, indeed, that intercourse with Europeans might eventually produce such a change of policy, although it never yet has had that effect in China: but, if the existing institutions of Japan continue, they will probably uphold the present habits and manners of the people; and these habits will be a more effectual bar to the general use of our manufactures, than all the edicts of Bonaparte and his servant-kings. Let it not be imagined that we argue against the local knowlege and commercial accuracy of such a man as Sir T. Raffles; who possibly looks, as we do, to the increase of commerce as an ultimate event, to be produced by more intermediate causes than the cargoes of one or of twenty ships. How far the present habits of the Japanese are adapted to our views will appear in some parts of Captain Golownin's Recollections, to which we now turn our undivided attention.

Captain G. has arranged his remarks under the following heads:

'1. Geographical Situation, Climate, and Extent.
2. Origin of the Japanese Nation.
3. Religion and Religious Customs.
4. National Character, Civilization, and Language.
5. Government of the Empire.
6. Laws and Customs.
7. Productions of the Country; Trade and Commerce.
8. Population and Military Force; and lastly,
9. People who pay Tribute to the Japanese, and Colonies.'

* See Rev. vol. lxxxvi. p. 337.

Of

Of these topics, we propose to notice some cursorily, and others at greater length.

From the first two chapters we collect, among other matter, that the climate of Japan is far inferior to that of countries in the same latitude in Europe; and that the extremes are great, the cold being frequently at 15 degrees of Reaumur, and the summer heat intolerable. Many of the influencing causes are obvious; such as the continual and dense sea-fogs so prevalent in the neighbouring ocean, and the height of the mountains in some of the islands, which are constantly cloud-capped. It may also be observed that the arctic ice descends in unbroken masses to much lower latitudes in the Kamschatka seas, than in those to the north of our part of the globe. The Japanese, like all other people, have their fabulous history, founded on vanity and superstition: although, as far as Captain Golownin's information extends, they do not appear to lay claim to an antiquity so much at variance with the records of the creation as many other Oriental nations. They have enough, however, in their mythology to flatter their national feelings: their island is deemed the first created land; and their account of its origin is not very dissimilar to the Pindaric description of the island of Rhodes, springing from the sea.

——————— Τελεύλα-
σαν δε λογᾶν κορυφαι
'Εν ἀλαθείᾳ πέλοῖσαι.
Βλάςε μὲν ἐξ ἁλος ὑγρᾶς
Νᾶσος· — κ. τ. λ.

and as *Niphon*, the name of the most considerable island, is derived, according to the note of the Editor, from *Ni*, signifying fire, or the sun *par excellence*, and *Pon*, basis or foundation, we may extend our quotation to the succeeding lines of the lyric poet:

——————— ἔχει τέ μιν ὁ-
ξειᾶν ὁ γενέθλιος ἀκλίνων παλὴρ,
Πῦρ πνεόνλων ἀρχὸς ἵππων.
*Pindar. Olymp.* vii. 124—130.

The Japanese suppose, also, that they were the first people created, and created with a decided superiority over the rest of the human race. These fables, the author says, are deservedly ridiculed by their best informed citizens: but, as they are universally current with all others, Portuguese Christianity could have had no great effect in the extirpation of superstitious errors. The real extraction of this people is a matter of doubt. They appear, we are led to understand, to be of the same race

race as the inhabitants of the Kurile islands: but so considerable a difference is manifest between them and the Chinese, that the Editor, in his notes, prefers a Tartar to a Chinese parentage. Many of the religious rites, however, are clearly of Hindoo extraction, or from the same source from which Brahminical rites first issued. They pretend to have authentic records from six centuries before Christ, which is really a very moderate leap for the national history of an Oriental people.

Chapter III. professes to discuss 'National Character, Civilization, and Language.' Marco Polo * is said by the Editor, and we believe on good authority, to be the first writer who has made specific mention of Japan, under the name of Zipangu. He did not visit it personally, but derived his information from the Chinese, and adorned his description with accounts of splendor exceeding all that Leo Africanus ever attributed to his cities on the Niger. We believe that the date of the first Portuguese discovery of it is not ascertained to an exact year, but it was between 1533 and 1543. The celebrated Jesuit, Francis Xavier, was one of the early missionaries on this island, where the success of conversion is said to have been more rapid than on any other station; and there is much reason for supposing that such was the case. The circumstances which led to the long persecution of the Christian converts, and the final expulsion of the Portuguese, are stated but loosely by Captain Golownin; and the Editor has not availed himself of all the resources to which he might have applied, in order to render these events more perspicuous. The latter repeats the scandal against the Dutch that, when all Christians were expelled, they assured the Japanese "that they were no Christians, but only Dutchmen." It can scarcely be doubted that some duplicity was exercised on this occasion; but Kæmpfer attempts to extenuate their conduct, and to defend them against such interpretations of their words.

This apostacy from Christianity, or rather from the Catholicism of the Jesuits, has rendered it difficult to derive any accurate picture of the character of the natives from more early writers. While the work of conversion went on prosperously, no praises could be too lavish for their moral or intellectual excellence: but, when the plots of the missionaries had recoiled on their own heads, the "*perfidia plusquam Punica*" was alleged by nearly the same persons to be the main characteristic of Japanese character. Captain Golownin considered the people to be sensible, ingenious, compassionate,

* Mr. Marsden's new translation of the travels of this Venetian is now before us, and we intend shortly to make a report of it.

and

and honest: but, in the opposite scale, he places incontinence, which among them seems to exceed that of any other people as a national failing; and also their timidity. With respect to this latter deficiency, he draws some distinctions so finely in his definition of what constitutes a defect in national courage, that to us he has become nearly unintelligible.

'The Japanese are deficient in only one quality, which we reckon among the virtues, namely, bravery or courage. If the Japanese are timid, this is merely in consequence of the peaceful character of their government, or of the long repose which the nation has enjoyed, or rather of their being unaccustomed to shed blood; but that the whole people are by nature timid is what I can by no means allow, whether I may be right or wrong. Are there not nations, now sunk in the profoundest torpor, whose ancestors were the terror of the world a few centuries back? In my own country a whole village often flies into the woods from a single robber and his brace of pistols, and the same peasants afterwards mount batteries, and storm fortresses which were considered as impregnable. Does the uniform alone make the hero? Is it not rather the innate spirit of bravery? The Japanese, therefore, cannot be said to be naturally cowards.'

If this *see-saw* passage has any real meaning, it seems to argue that no faculty or habit is natural but such as is hereditary; and also that a man cannot individually be timid, who, when numerically supported, gains confidence. These are positions which it would be idle to refute.

'In respect to the degree of knowledge to be found in the people, the Japanese, comparing one nation with another, are the most enlightened people in the world. Every Japanese is able to read and write, and knows the laws of his country, which are seldom changed, and the most important of which are publicly exposed on large tables in the towns and villages, in the public squares and other places. In agriculture, horticulture, the fishery, the chace, the manufacture of silk and woollen stuffs, of porcelain, and varnished goods, and in the polishing of metals, they are not at all inferior to the Europeans; they are well acquainted with the art of mining, and understand how to make several works in metal.* In the arts of cabinet-making and turnery they are perfect

'* It may be difficult to separate the original Japanese knowledge from that acquired by intercourse with Europeans, which, in the early stage of our acquaintance with them, was under few restrictions. Thus, for instance, it is perhaps scarcely possible to say, whether they possess the knowledge of gun-powder from the first Portuguese discoverers, or derived it from China, where it is said to have been used long before its discovery in Europe in 1340. Telescopes also are described by Thunberg as in frequent use;

perfect masters: they are, besides, admirably skilled in the manufacture of all articles belonging to domestic economy. What knowledge can be more useful to the common people? The arts and sciences, indeed, have attained a higher degree of elevation among us; we have men who prescribe their orbits to the heavenly bodies, the Japanese have not; but on the other hand, for one such we have thousands who are unacquainted with every element of knowledge. We possess in Europe great mathematicians, astronomers, chemists, physicians, &c. such as we must not look for in Japan, though these sciences are not unknown there, as I have already had occasion to mention in my narrative; but those learned men do not make a nation, and, generally speaking, the Japanese have more correct ideas than the lower classes in Europe — I will mention an example. A common soldier, who was one of our guard, one day took a tea-cup, pointed to it, and asked me if I knew that our earth was round, and that Europe and Japan lay in such a situation in respect to each other? (pointing out, at the same time, the respective situations of both upon the globe pretty accurately upon the cup.)* Several other soldiers shewed us geometrical figures, and inquired whether these methods of measuring and dividing the earth were known to us. Every Japanese is acquainted with the medicinal virtues of the various herbs which grow in that climate, and almost every one carries about him the most usual medicines, such as laxatives, emetics, &c. which he immediately uses in case of need. The Japanese have, however, in common with other nations, the ab-

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use; but with us these were unknown until about 1600. It is probable, however, that these are strictly an European invention; as the Portuguese writers, in describing the early voyages, offer not an hint respecting them.

'Early writers assert that the Japanese cultivated no science, purely speculative, except religion, in which and in controversy their clergy were unceasingly employed: but as to metaphysics, mathematics, or even natural philosophy, they knew scarcely any thing respecting them. In short they knew little of astronomy: their architecture was without taste, skill, or order; their epochs, their rudiments of chronology, the manner of dividing time and of reckoning their years, even now are far from giving a high idea of their knowledge of combination and of calculation. Some idea of the uncertainty even of their daily calculations may be drawn from the fact, that the number of hours, from sunrise to sunset, is always the same; so that the hour consequently varies in length at different times of the year. — Ed.'

'* When Xavier first visited them, they were as he deseribes, ignorant that the world is round, "ignorant of the sun's motion," (the sainted jesuit manifesting therein a little of his own ignorance) "of the causes of comets, of the planets, of hail, and similar things," which, however, they were very anxious to be acquainted with from the holy father's lectures. — Ed.'

surd,

sard, and often injurious, prejudice of curing themselves by sympathy, as I have mentioned once before in my narrative.'

Omitting the other remarks on national and individual character, we pass to the chapter on religion, and religious customs.

Japanese toleration is apparently extended to every class of religious worship except Christianity; and the country presents the singular spectacle of a nation not divided into different sects, all comprehended under one general denomination, but into different religions, of which collectively the only generic name would be Paganism. We cannot but suspect, however, that the observations of those who have visited Japan, or written concerning it, have been insufficient to ascertain the real truth relative to this subject. We are always suspicious of an absolute anomaly in human institutions, when the testimony which supports it is of necessity very fallible; and the anomaly would be the greater in a nation which has undoubtedly preserved its unity without any great accession, or diminution, during a vast succession of ages. Captain Golownin speaks of four chief religions independent of each other, and classes the subordinate sects under them: but other writers have made the genera more numerous. The first is the more antient religion, but not the most prevalent.

'1. The most ancient religion in Japan, which is followed by the aboriginal inhabitants of this kingdom; at present, indeed, disfigured in many particulars, and no longer the prevailing religion of the people; but deserving the first place on account of its antiquity. * The adherents of this religion believe that they have a pre-

'* Of this ancient religion, the Jesuits assert that no trace whatever can be found in China: but in Japan it still existed entire two centuries ago, notwithstanding the great progress made by the disciples of Confucius, and the different sects whose principles were introduced from Hindostan and the oriental Archipelago; and, as no trace of the ancient religion of China can be found amongst them, it is thence inferred that they owe no part of their first peopling to the Chinese, otherwise some vestiges must have remained.

'But there must be a religion older than this, (unless we believe it a debased remnant of Christianity,) if we are to believe Possevin and Bayle, who assert, upon authority which to them appeared conclusive, that one of the sects in Japan teaches, or rather taught, that there is a sole principle of all things, clear, luminous, incapable of augmentation or diminution, wise, without figure or limits, sovereignly perfect; and yet, strange to tell, destitute of reason and intelligence, without activity, and as tranquil as a man whose attention is fixed upon any particular subject, with-

preference before the others, because they adore the ancient peculiar divinities called Kami; that is, the immortal spirits, or children of the highest being, who are very numerous. They also adore and pray to saints, who have distinguished themselves by a life agreeable to heaven, uncommon piety, and zeal for religion. They build temples to them, and call them *Chadotschi*. It is probable that they have not all obtained this honour by their way of life, and their piety; there are saints among them, as the Japanese themselves assured us, who obtained the reputation of sanctity by the intrigues of the clergy for their own advantage. The spiritual emperor is the head and high-priest of this religion: he is the judge of the life of men upon earth, and determines those who are to be received among the number of the saints.' —

'2. The religion derived from the Bramins, transplanted from India to Japan. — In Japan it also teaches the transmigration of souls, or that the souls of men and animals are beings of the same kind, which inhabit sometimes the bodies of men and sometimes those of animals. It therefore forbids them to kill any thing that has life. Besides, this religion very strictly forbids theft, adultery, lies, and drunkenness. These commandments are truly good and wholesome, but all the other rules in respect to abstinence and way of life, which the adherents of this faith must observe, are

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out thinking of any other. This principle they believe to be in all created beings, and to communicate to them their essence; and into this principle they suppose mankind to dissolve and to return after death.

'Though they believe their gods immortal, yet they do not consider them as existing from all eternity; but say, that in the first motion of chaos, which with them is the principle of all things, the gods were produced by their own invisible power. They suppose all the gods to have appeared at the same moment of time; but they speak also of a succession of celestial spirits, of beings purely spiritual, whom they assert to have been the governors of Japan during a long course of ages. To the earliest of these celestial governors they give metaphorical names; and they have confused traditions of one having a son who formed a dynasty half gods and half men, from whom the present Japanese are sprung.

'The believers in this ancient religion, or sect of Camis, reckon seven celestial spirits, and fifty-five gods who seem to be the deified emperors of the first and second dynasties; to whom are added a few of the earliest monarchs of the true historical era. But it has been said, that the Japanese are ignorant of metaphysics, a fact which seems corroborated by the faith of the religion, wherein the celestial spirits partake much of material form and quality. It is also their opinion that, at the commencement of all things, chaos floated in like manner as fish swim about in water for their pleasure. From this chaos something came which resembled a thorn, and which was susceptible of motion and transformation. This thing became a soul and spirit, from whence proceeded the other spirits. — Ed.'

so absurd, burdensome, and difficult to be followed, that there are probably few people who are pious, and at the same time strong enough to perform even the half of what this religion commands. On this account there are more bad people, as well among the clergy as among the laymen in this religion, than in any other in Japan.

'3. The religion of the Chinese, as it is called in Japan, or the doctrine of Confucius, which is highly esteemed by the Japanese.—The greater part of the Japanese men of learning and philosophers follow this doctrine.

'4. The adoration of the heavenly bodies.—They consider the sun as the highest divinity, then follow the moon and stars. Almost every constellation forms a separate divinity: these divinities contend with each other and make peace: form alliances by marriage: seek to outwit and to injure each other; in short, according to the belief of the Japanese, they have all human weaknesses, and live like men, only with the difference that they are immortal, and assume any shape they please. This religion gave origin to a sect who adore fire, and consider it as a divinity derived from the sun.'

Captain G., however, confesses that the Japanese answered all questions on religious subjects very unwillingly, and often pretended not to understand the inquiries, or gave unsatisfactory and unintelligible replies.

In his chapter on the government of the empire, the author has thrown some light on the apparent singularity of a *regime* admitting two sovereigns, the one spiritual and the other temporal; and he condemns the vague manner in which they have both been called by the same name, Emperors, by Europeans; the temporal sovereign being in fact the only person to whom that title is suitably applied. There are, nevertheless, a temporal power and an ecclesiastical power, nominally independent of each other in the exercise of their functions, but the latter being virtually subservient to the former. Every reader will acknowlege some analogy to this system in the history of the Romish papacy, where the legate at the court of temporal sovereigns has often exercised more real domination than a Japanese *Kin-Rey*.

The dignity of both these Emperors, to use a faulty but conventional name for them, is inherited by the eldest of their male descendants. The spiritual is by far the more antient potentate, and appears originally to have exercised the double office, but to have been shorn of one-half of its beams by the successful insurrection of military chiefs; who, it is conceived, have not enjoyed hereditary sway much more than two centuries. The power of the spiritual ruler is said to extend over all the priests of every sect in Japan; although in the same sentence it is asserted of him that he is the head of a religion which is

professed only by one portion, and not by any means the largest, of the population. We confess it does seem to us that this fact offers some grounds for the belief, that a closer connection subsists between these different Pagan modes of worship than writers have usually allowed: or it appears very extraordinary that his spiritual highness should be so very unlike all persons who have exercised similar authority, as never to have attempted to produce uniformity by the "*ultima ratio regum*," or some other means.

The arrangement of the executive government looks well on paper: but how far it realizes its theoretic dispositions can scarcely be known by visitors in a state of captivity.

Chapter VI., on Laws and Manners, opens a wide field, on the verges only of which have we time to tread, without the intention of proceeding farther. Presuming on a fair degree of accuracy in Captain Golownin's relations, we must admit that his perseverance in inquiry, under circumstances most unfavourable to investigation, has been as laudable as his researches seem generally to have been well directed.

The division of the population is thus given:—'1. Damjo, or reigning Princes; 2. Chadamodo, or Nobility; 3. Bonzes, or Priests; 4. Soldiers; 5. Merchants; 6. Mechanics; 7. Peasants and Labourers; 8. Slaves.' The Editor has attempted to trace resemblances between the nobility of Japan and our own old feudal barons, with much ingenuity. Respecting their residences, he gives us this note:

'The castles, or residences of the princes and powerful nobles, are situated upon the banks of rivers or upon lofty eminences, and as with us, occupy a large extent of ground. Most of them have three enclosures, each with its fosse, and a wall either of earth or stone, with a gate well fortified. The lord lodges in the centre in a square white tower of three stories, with a small roof in form of a crown or garland. In the second enclosure are lodged the principal officers of the household; whilst the outer one is occupied by soldiery, the domestics, and other persons of similar rank. The empty spaces are either cultivated as gardens or sown with rice. The white walls, the bastions and gates surmounted by turrets, and the central tower, covered with paint and varnish, of which there is always a profusion, present a very fine appearance at a little distance: and the fortifications, though not very strong, are yet sufficient for a country where cannon are scarcely in use. By a law of the Empire, the proprietors are obliged to keep their castles in good repair; but if any part falls down, they are not permitted to rebuild them without an express permission from the Emperor; a permission seldom given, the policy for the last century not allowing any new ones to be erected.'

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In speaking of ecclesiastics, we regret to see Captain Golownin descending to the trite and vulgar sneer against the clerical profession in Christian countries, of the reformed as well as the Catholic church. The ecclesiastics of all nations, he says, 'enjoy idleness and luxury at the expence of others.' This naval Captain must know little of the laborious and scantily provided clergy in the northern nations that border on his own, if he could make such a remark; and no man, who has observed the painful anxiety and the rigid economy exercised by our own parochial clergy, in at least one-half of England, in order to enable them to rear and educate their offspring, would be willing to predicate of them generally that they were a luxurious race. — The whole number of classes, into which the population of Japan is divided, consists of eight; of which two gradations of nobility precede the ecclesiastics, who form the third, and are succeeded by the military profession. The fifth class is that of the merchants, an extensive and rich set, but held in no honour.* The sixth comprehends artists and mechanics, between whom no line of distinction prevails in Japan, so that the sculptor and the mason appear to be in the same degree of respect. This may be the case as far as instituted distinctions are concerned: but surely the empire is supplied with too many of the embellishments of life, to allow us to suppose that these classes have as much of practical effect as of nominal discrimination. — The seventh and last free class consists of peasants and labourers, including all who work for hire. The Editor quotes from some author that the profession of tanners is held in the lowest estimation of all; since, besides skinning dead cattle, they serve the office of hangmen, and are not permitted to mix with other society, but confined to small spots in the vicinity of places of execution. This representation, however, would not contradict Captain G.; for these persons could not be sufficiently numerous to be ranked as a distinct body in the classification, although they may be regarded as a more degraded portion of the lowest class of all. — The slaves come last: a race descended from prisoners taken in times when foreign war was less unusual;

'* The merchants have a religion of their own, and worship three gods. The first is represented as seated upon a globe made of rice, with a hammer in his hand; and they believe that whenever he strikes with his hammer, every thing comes forth of which they may have any need. The second they worship only at the commencement of the year, expecting from him complete success in all their speculations. The third is seated with a most capacious belly; and from him they expect health, riches, and children.— Ed.'

from China, Corea, &c.; and from children sold by their parents who have been unable to bring them up. Whether their slavery is entailed on their posterity is a matter of uncertainty; and we have no information as to the practice or neglect of manumission, either by purchase or favour: nor respecting the power of the slave to become a possessor of property. Neither are we told what impediments exist in the elevation of an individual from a lower to a superior order of society; or whether such an occurrence ever takes place. The general character of the laws is thus detailed:

'The Japanese compare their laws with an adamantine pillar, which neither climate, storms, nor time can destroy, or even shake. The government is well aware of the defects of their laws, the principal of which is the severity of their punishments; but it is afraid of remedying them at once, lest the people should thereby be led to despise the ancient laws, and grow accustomed to innovations. The inclination of the people, to exchange ancient laws and manners for new ones, may, in the opinion of the Japanese government, prove ruinous to the empire, by causing revolutions in its political situation, the consequences of which might be civil war, and conquest by a foreign power; but that the people may not suffer by the great rigour of the laws, the ingenious policy of the government finds means to temper it, without impairing the force or the sacredness of the law.* Thus, for example, the Japanese criminal laws prescribe the use of torture, to compel the criminal to confess, when he obstinately denies it; but the judges hardly ever make use of this tyrannical expedient; nay, they are even commanded to induce the accused, by exhortations, voluntarily to confess his guilt, or to find out the truth by stratagem. If neither succeeds, and there is still a doubt respecting the crime, they must endeavour to find out reasons to justify the accused. The Japanese, therefore, use torture only when a criminal, who is already convicted, will not confess. The Japanese proceed with the same humanity, in cases where a trifling fault is to be visited with a severe punishment; the judges then endeavour to find out reasons to lessen the crime in the eye of the law, or by suppressing some circumstances to make the fault insignificant,

'* It is a curious fact that they have no books on jurisprudence; yet their orders and constitutions of society, which are not very extensive, are well drawn up and observed with great punctuality, since the slightest disobedience is severely punished, and without any appeal where there is a breach of the Emperor's ordonnances, or of the imperial laws. The princes and grandees are said to be exempt from this extreme severity, being generally sentenced to temporary banishment for petty malversations; but, if guilty of capital offences, they are condemned to death by ripping their bellies open, and all their families must perish with them, unless there is a special arret of the Emperor.'

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and wholly justify the accuser. In the account of our flight from prison our readers find, in the conduct of the Japanese to our guards, a confirmation of what I have been saying.'

Who does not trace in this extract, or in one part of it at least, a strong analogy to the state of our own penal code?

Patience, mildness, and habitual politeness appear to be the strongest characteristics of the manners of the Japanese. The Jesuits, the writers of the *Ambassades Mémorables* of the Dutch, Thünberg, and other authors cited by the Editor, seem all to concur in this view of them. Indeed, the coincidence of all the accounts relative to the Japanese, generally, is remarkable, if we consider the circumstances under which most observations have been made.

We close our report by exhibiting the light in which these people regard their restrictive and exclusive policy.

'We blamed their policy in avoiding all intercourse with other nations, and represented to them the advantages which the nations of Europe derived from their reciprocal connections; such as, profiting by the inventions and discoveries made in other countries; the exchange of their productions, by which industry and activity are promoted; whilst the inhabitants of Europe enjoy many pleasures and comforts, of which they would be deprived, if the European sovereigns, like those of Japan, should abolish all intercourse with other countries; in short, we advanced to the praise of our system, and to the disadvantage of that of Japan, whatever occurred to us, from what we had read and heard. The Japanese listened to us with attention; praised the judicious conduct of the European governments, and seemed to be led by our arguments to be entirely of our opinion. But by degrees they turned the conversation upon war, and asked us, "How it happened that in Europe five years never passed without war; and why, when two nations quarrelled, many others took part in the dispute, and thus made the war general?" We replied, that near neighbourhood and continued intercourse often gave rise to disputes, which cannot always be amicably settled; particularly when interest or pride are concerned: but when one nation obtains too great a preponderance over another, the rest, fearing that it may also become formidable to them, join the weaker against the more powerful, which, on its side, also seeks allies. The Japanese praised the wisdom of the European governments, and asked how many states there were in Europe? After we had mentioned them all by name, they observed, that "if Japan and China entered into closer connection with the European powers, and imitated their political system, there might be more frequent wars and more blood spilt." — "That might very well happen," answered we. "If that is the case," replied they, "it will, perhaps, be more advisable, for the lessening of human misery, that Japan should abide by its old maxims, and not engage in connections and treaties

with Europe, of the use of which you try to convince us." I confess I was not able to give a satisfactory answer to this unexpected objection; and was forced to say, that my ignorance of the Japanese language hindered me from proving the truth of our assertions. But had I been a Japanese orator, I should probably have found some difficulty in refuting this argument.'

In an appendix, the Editor has published a statement of the voyages of Chwostoff and Dawidoff, to which a frequent reference was made in the two volumes on Captain Golownin's captivity.

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ART. VI. *Greenland*, and other Poems. By James Montgomery. 8vo. pp. 250. 10s. 6d. Boards. Longman and Co. 1819.

THE first and longest poem in this collection is confessedly incomplete; and we regret to be compelled to add that, in our judgment, it is tediously descriptive and uninterestingly episodical. The missionaries, who first Moravianized the dark regions of Greenland, are introduced to our acquaintance very poetically in the first canto, and then withdrawn from our sight (with a very short intervening glimpse) until the third canto; the whole intermediate space being occupied by volcanic mountains, geysers, or boiling fountains, ice-bergs, and ice-blinks, and all the horrible paraphernalia of a polar expedition. These objects are very scientifically, and indeed with much animation, described by Mr. Montgomery: but his poem is a crowded panorama of the curiosities of the northern seas. The historical part, besides, is so very inartificially managed, and is such a mere versification of Crantz and other authorities, that we cannot consider it as adding much life or variety to the long succession of protracted descriptions: the poem, in its present state at least, has no apparent unity of design, nothing to connect its parts; and the heroes themselves rest on *bare piety*, without colour or discrimination in the character of the pious individuals to recommend them to the reader's interest.

We grieve to give so very unfavourable an account of the work of a writer for whom we have much respect. Both the sentiments and the style of Mr. Montgomery raise him very much above the herd of vulgar poets: but the present work, besides the faults which we have already enumerated with so much severity of justice, manifests a laxity and a prolixity of versification which tire and offend the ear of taste. Still, with all these drawbacks, the poem has several noble passages, and the opening is particularly finished and effective. Let our readers judge:

'CANTO

'CANTO I.

'*The three first Moravian Missionaries are represented as on their Voyage to Greenland, in the year* 1733. — *Sketch of the descent, establishment, persecutions, extinction and revival of the Church of the United Brethren from the tenth to the beginning of the eighteenth century.* — *The origin of their Missions to the West Indies and to Greenland.* *

'The moon is watching in the sky; the stars
Are swiftly wheeling on their golden cars;
Ocean, outstretcht with infinite expanse,
Serenely slumbers in a glorious trance;
The tide, o'er which no troubling spirits breathe,
Reflects a cloudless firmament beneath;
Where, poised as in the centre of a sphere,
A ship above and ship below appear;
A double image, pictured on the deep,
The vessel o'er its shadow seems to sleep;
Yet, like the host of heaven, that never rest,
With evanescent motion to the west,
The pageant glides through loneliness and night,
And leaves behind a rippling wake of light.
'Hark! through the calm and silence of the scene,
Slow, solemn, sweet, with many a pause between,
Celestial music swells along the air!
— No;—'tis the evening hymn of praise and prayer
From yonder deck; where, on the stern retired,
Three humble voyagers, with looks inspired,
And hearts enkindled with a holier flame
Than ever lit to empire or to fame,
Devoutly stand: — their choral accents rise
On wings of harmony beyond the skies;
And 'midst the songs, that Seraph-Minstrels sing,
Day without night, to their immortal King,
These simple strains, — which erst Bohemian hills
Echoed to pathless woods and desert rills;
Now heard from Shetland's azure bound, — are known
In heaven; and He, who sits upon the throne
In human form, with mediatorial power,
Remembers Calvary, and hails the hour,
When, by th' Almighty Father's high decree,
The utmost north to Him shall bow the knee,
And, won by love, an untamed rebel-race
Kiss the victorious Sceptre of His grace.'

Even in this passage, especially towards its end, we think that examples may be found of the loose sort of rambling *prose in rhyme* which abounds in the *professed* poetry of our contemporaries.

* The contents of the first canto, as here given, will justify our censure of the plan.

In

In the retrospect of triumphant Protestants, martyrs to their undaunted faith, we have much spirited writing: but it is disfigured, like the preceding extract, with the novel freedom of long paragraphs of rhyme, consisting of an unconscionable series of over-lapping lines, and seemingly frightened at a period. When it is said of Ziska that he

> ' Deposed his arms and trophies in the dust,
> Wept like a babe, and *placed in God his trust,*'

we are told a very unnecessary fact in the last member of the sentence; considering that the whole story of this religious hero proceeds on the supposition of his confidence in Heaven. As a specimen of the prosaic sort of detail with which the volume too largely abounds, yet interspersed with more poetical lines, we select the following:

> ' Thus Greenland (so that arctic world they named)
> Was planted, and to utmost Calpe famed
> For wealth exhaustless, which her seas could boast,
> And prodigies of Nature on her coast;
> Where, in the green recess of every glen,
> The House of Prayer o'ertopt the abodes of men,
> And flocks and cattle grazed by summer-streams,
> That track'd the valleys with meandering gleams;
> While on the mountains ice eternal frown'd,
> And growing glaciers deepen'd tow'rds the ground,
> Year after year, as centuries roll'd away,
> Nor lost one moment till that judgement-day,
> When eastern Greenland from the world was rent,
> Ingulph'd, — or fix'd one frozen continent.
> ' 'Twere long and dreary to recount in rhyme
> The crude traditions of that long-lost clime;
> To sing of wars, by barbarous chieftains waged
> In which as fierce and noble passions raged,
> Heroes as subtle, bold, remorseless, fought,
> And deeds as dark and terrible were wrought,
> As round Troy-walls became the splendid themes
> Of Homer's song, and Jove's Olympian dreams;
> When giant prowess, in the iron field,
> With single arm made phalanx'd legions yield;
> When battle was but massacre, — the strife
> Of murderers, — steel to steel, and life to life.
> — Who follows Homer takes the field too late;
> Though stout as Hector, sure of Hector's fate,
> A wound as from Achilles' spear he feels,
> Falls, and adorns the Grecian's chariot-wheels.'

The doctrine so plainly, and we must contend so ingloriously, avowed in the concluding tetrastic, is perhaps a popular opinion among the Gothic bards of the day: but it is the death-

death-blow to all pure and classical composition. It seems as if authors of this class could not distinguish between a servile imitation, and a free advantage taken of the rules and examples of antiquity. They appear to have forgotten that all the best poets, of every country, have drunken largely from the Homeric fountain of inspiration; and that, in proportion as subsequent rhymesters, or blank-*etteers*, have deviated from his general model, they have advanced into barbarous violations of every law of good taste. — We cannot bring ourselves to pass any farther censure on a writer whose works have contributed to elevate and ennoble the sentiments of our poetry, by the most ardent devotion and by the most generous feelings of humanity.

A very pretty episode occurs in the fourth canto, of a German wandering in Greenland: but we prefer to select the simple and pathetic little story with which the poem concludes. The various devastations of Greenland, earthquake, pestilence, human discord, &c. &c. are enumerated, and then follows the sad but gentle tale in question:

'Thus while Destruction, blasting youth and age,
Raged till it wanted victims for its rage;
Love, the last feeling that from life retires,
Blew the faint sparks of his unfuell'd fires.
In the cold sunshine of yon narrow dell,
Affection lingers; — *there* two lovers dwell,
Greenland's whole family; nor long forlorn,
There comes a visitant; a babe is born.
O'er his meek helplessness the parents smiled;
'Twas Hope; — for Hope is every mother's child:
Then seem'd they, in that world of solitude,
The Eve and Adam of a race renew'd.
Brief happiness! too perilous to last;
The moon hath wax'd and waned, and all is past:
Behold the end: — one morn, athwart the wall,
They mark'd the shadow of a rein-deer fall,
Bounding in tameless freedom o'er the snow;
The father track'd him, and with fatal bow
Smote down the victim; but before his eyes,
A rabid she-bear pounced upon the prize;
A shaft into the spoiler's flank he sent.
She turn'd in wrath, and limb from limb had rent
The hunter; but his dagger's plunging steel,
With riven bosom, made the monster reel;
Unvanquish'd, both to closer combat flew,
Assailants each, till each the other slew;
Mingling their blood from mutual wounds, they lay
Stretcht on the carcase of their antler'd prey.
'Meanwhile his partner waits, her heart at rest,
No burthen but her infant on her breast:

With

With him she slumbers, or with him she plays,
And tells him all her dreams of future days,
Asks him a thousand questions, feigns replies,
And reads whate'er she wishes in his eyes.
— Red evening comes; no husband's shadow falls,
Where fell the rein-deer's, o'er the latticed walls:
'Tis night; no footstep sounds towards her door;
The day returns, — but he returns no more.
In frenzy forth she sallies; and with cries,
To which no voice except her own replies
In frightful echoes, starting all around,
Where human voice again shall never sound,
She seeks him, finds him not: some angel-guide
In mercy turns her from the corpse aside;
Perhaps his own freed spirit, lingering near,
Who waits to waft her to a happier sphere,
But leads her first, at evening, to their cot,
Where lies the little one, all day forgot;
Imparadised in sleep she finds him there,
Kisses his cheek, and breathes a mother's prayer.
Three days she languishes, nor can she shed
One tear, between the living and the dead;
When her lost spouse comes o'er the widow's thought,
The pangs of memory are to madness wrought:
But when her suckling's eager lips are felt,
Her heart would fain — but oh! it cannot melt
At length it breaks, while on her lap he lies,
With baby wonder gazing in her eyes.
Poor orphan! mine is not a hand to trace
Thy little story, last of all thy race!
Not long thy sufferings; cold and colder grown,
The arms that clasp thee chill thy limbs to stone.
— 'Tis done: — from Greenland's coast, the latest sigh
Bore infant innocence beyond the sky.'

The notes subjoined to the poem of 'Greenland' contain much interesting matter relative to that extraordinary section of the globe.

The minor or miscellaneous poems, which follow, possess (as usual) various degrees of merit. We have some imitations from the Italian; and one that is strikingly expressive of the condensed imagination which is so observable in the shorter poems of the best writers of that nation.

'SONNET. — THE CRUCIFIXION.

'*Imitated from the Italian of Crescembini.*

'I ask'd the Heavens; — "What foe to God hath done
This unexampled deed?" — The Heavens exclaim,
"'Twas Man; — and we in horror snatch'd the sun
From such a spectacle of guilt and shame."

'I ask'd

'I ask'd the Sea; — the Sea in fury boil'd,
And answer'd with his voice of storms, — "'Twas Man;
My waves in panic at his crime recoil'd,
Disclos'd the abyss, and from the centre ran."

'I ask'd the Earth; — the Earth replied aghast,
"'Twas Man; — and such strange pangs my bosom rent,
That still I groan and shudder at the past."
— To Man, gay, smiling, thoughtless Man, I went,
And ask'd him next: — *He* turn'd a scornful eye,
Shook his proud head, and deign'd me no reply.'

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ART. VII. *The Poetical Remains of the late Dr. John Leyden;* with Memoirs of his Life, by the Reverend James Morton. 8vo. pp. 520. 12s. Boards. Longman and Co. 1819.

A VERY interesting and well-deserved record of the virtues and attainments of the lamented Leyden is here offered to the public. The memoirs of his life afford the amplest proof of his indefatigable search after knowlege, and of the manly and independent character of his mind: while the poetical portion of the volume merits attention from all lovers of the muse, many compositions being here published which display a very striking union of taste and genius. The poem intitled "Scenes of Infancy" is well known to most readers of poetry, and has already received its meed of praise in our pages. * If, in parts, it may bear too close a resemblance to the more popular and enchanting effusions of a Goldsmith and a Rogers, it has still a large share of originality, and most pleasingly exemplifies that fond and universal attachment which men of good feeling entertain towards the place of their nativity, and of their early education.

Many other pieces in this volume indicate the same delightful tone of sentiment; and some of them, we think, display it in a very powerful and pathetic manner. For example, in the 'Ode on leaving Velore; written in 1804.'

'Farewell, ye cliffs and ruin'd fanes!
Ye mountains tall, and woodlands green!
Where every rock my step detains,
To mark where ancient men have been.
Yet not for this I muse unseen,
Beside that river's bed of sand †;
Here first, my pensive soul to cheat,
Fancy pourtray'd in visions sweet
The mountains of my native land.

---

* See M. R. vol. xlv. p. 62. See also vol. lxxxv. p. 126. for his Account of Discoveries in Africa.

† The course of a torrent near Velore, dry in the hot season.'

'Still

'Still as I gaze, these summits dun
A softer, livelier hue display,
Such as beneath a milder sun
Once charm'd in youth's exulting day, —
Where harmless fell the solar ray
In golden radiance on the hill,
And murmuring slow the rocks between,
Or through long stripes of fresher green,
Was heard the tinkling mountain-rill.

'Soft as the lov'd illusions glow,
New lustre lights the faded eye;
Again the flowers of fancy blow,
Which shrunk beneath the burning-sky.
To aguey pen and forest fly
The night-hag fever's shuddering brood;
And now, with powers reviv'd anew,
I bid Velura's towers adieu!
Adieu, her rocks and mountains rude!'

The anticipations of his own early doom, which were evidently felt by the author, and which fail not to deepen the tender melancholy of his poems, add a great interest to many of them; — while, on other occasions, the buoyant ardor of his spirits communicate a noble glow to his expressions. In such moments as these last, Leyden must have been inspired with the glorious lines on the battle of Assaye, and with those on the death of the gallant Moore. We shall not lessen the attractions of the publication by extracting these higher efforts of the harp of Caledonia, which few even of its modern sons have strung to loftier numbers than the accomplished and high-souled poet before us. His freedom, too, (in a great measure,) from the colloquialities and provincialisms in which some of his countrymen have indulged, places him nearly at their head as a writer of poetry; while, if we examine his varied attainments as a man of science and a linguist, we shall be disposed impartially to rate the name of Leyden very highly in the annals of Scotish intellect.

We return to that species of extracts with which we commenced.

From the indignant 'Ode to an Indian Gold Coin, written in Chéricál, Malabar,' we transcribe the following appropriate passage:

'By Chéricál's dark wandering streams,
Where cane-tufts shadow all the wild,
Sweet visions haunt my waking dreams
Of Teviot lov'd while still a child,
Of castle rocks stupendous pil'd
By Esk or Eden's classic wave,
Where loves of youth and friendship smil'd,
Uncurs'd by thee, vile yellow slave!

'Fade,

'Fade, day-dreams sweet, from memory fade!—
The perish'd bliss of youth's first prime,
That once so bright on fancy play'd,
Revives no more in after-time.
Far from my sacred natal clime,
I haste to an untimely grave;
The daring thoughts that soar'd sublime
Are sunk in ocean's southern wave.'

'Spring, an Ode, written while recovering from Sickness,' is in course filled with those usual common-places of cheerful or tender reflection, which such a subject excites in the breast of every poet; yet still there is something in this writer's manner that lends a new charm to exhausted images. The verses, however, bear a striking resemblance, in tone and cadence, to some beautiful lines which are published in one of the works of the Rev. Robert Bland: we mean those intitled "To my Friends, during Illness."—The subjoined are truly patriotic feelings.

'But you, dear scenes! that far away
Expand beyond these mountains blue,
Where fancy sheds a purer day,
And robes the fields in richer hue,—

'A softer voice in every gale
I mid your woodlands wild should hear;
And death's unbreathing shades would fail
To sigh their murmurs in mine ear.

'Ah! when shall I by Teviot's stream
The haunts of youth again explore?
And muse in melancholy dream
On days that shall return no more?

'Dun heathy slopes, and valleys green,
Which I so long have lov'd to view,
As o'er my soul each lovely scene
Unfolds, I bid a fond adieu!'

Again, in the 'Ode to the Scenes of Infancy,' with which we shall close our selections of this description.

'When first around mine infant head
Delusive dreams their visions shed,
To soften or to soothe the soul;
In every scene, with glad surprise,
I saw my native groves arise,
And Teviot's crystal waters roll.

'And when religion rais'd my view
Beyond this concave's azure blue,
Where flowers of fairer lustre blow,
Where Eden's groves again shall bloom,
Beyond the desart of the tomb,
And living streams for ever flow,—

'The

'The groves of soft celestial dye
Were such as oft had met mine eye,
Expanding green on Teviot's side;
The living stream, whose pearly wave
In fancy's eye appear'd to lave,
Resembled Teviot's limpid tide.

'When first each joy that childhood yields
I left, and saw my native fields
At distance fading dark and blue,
As if my feet had gone astray
In some lone desart's pathless way,
I turn'd, my distant home to view.

'Now tir'd of folly's fluttering breed,
And scenes where oft the heart must bleed,
Where every joy is mix'd with pain;
Back to this lonely green retreat,
Which infancy has render'd sweet,
I guide my wandering steps again.

'And now, when rosy sun-beams lie
In thin streaks o'er the eastern sky,
Beside my native stream I rove;
When the gray sea of fading light
Ebbs gradual down the western height,
I softly trace my native grove.'

Pleased as we are with much of the foregoing, we cannot be blind to its general redundancy, nor to its particular blemishes. For instance;

'Folly's fluttering *breed*,'

used instead of '*brood*,' to rhyme with '*bleed*;' as, in another poem, '*hearse*,' rhyming to '*fierce*,' (which, by the way, it does *not*,) is put for a tombstone!

As a proof of unmusical versification, we may refer to the line,

'In thin streaks o'er the eastern sky.'

On the subject of resemblance between Leyden and other contemporary poets, we are most struck, as we might have expected, with the similarity of his style (in the shorter and *balladish* effusions here published) to that of his friend and compatriot, Walter Scott.

For example, the song of the heroine in Rokeby:—we quote from memory:

"The sound of Rokeby's woods I hear;
They mingle with my song—
Dark Greta's voice is in mine ear—
I must not hear it long.
From every lov'd and native haunt," &c. &c.

In

In the same tone sings Leyden:

'Malaya's woods and mountains ring
With voices strange but sad to hear;
And dark unbodied spirits sing
The dirge of the departed year!' &c. &c.

What reader, who is well acquainted with the compositions of both writers, will fail to trace a friendly likeness (plagiarism is out of the question) in the following passages? — where, although Walter Scott certainly soars above his countryman, much of his peculiar energy is displayed in Leyden:

"Woe to Moneira's sullen rills!
Woe to Glenfinla's dreary glen!
There never son of Allyn's hills," &c. *Walter Scott.*

'On sea-girt Sagur's desert isle,
Mantled with thickets dark and dun,
May never moon or star-light smile,
Nor ever beam the summer sun!' *Leyden.*

"How matchless was thy broad claymore!
How deadly thine unerring bow!" *Walter Scott.*

'How proud his conquering banners flew!
How stately march'd his dread array!' *Leyden.*

There are readers, we know well, whose apprehensions of such similarities will be different from our own: but we have often made reflections on the curious, and perhaps unconscious, influence which one contemporary writer has over another. We have traced it, especially, in the writings of Lord Byron; and we think that the foregoing examples prove the possibility of "one" (Caledonian) "plumb catching colour from another," even across the ocean.

The details of Leyden's early life, of his academical progress, and of his preparations for the pastoral office, we shall leave to his biographer, with the exception of one extract from the latter part of the account of these his youthful studies:

'Upon his return to College *, at the end of the vacation, he began to attend the course of Lectures on Divinity and Church History, given by Professors Hunter and Hardie. Every student must attend these lectures four years before he can be a candidate for the ministerial office in the Scottish church. In that period he must also write a certain number of discourses upon subjects proposed by the professors, to be read publicly in the class. At that

* At Edinburgh, in the year 1793.

time the students were allowed to make remarks upon each other's compositions, after which the Professor delivered his own sentiments, both with regard to the discourses, and the criticisms to which they had been subjected. Upon these occasions, Leyden did not fail to distinguish himself, and soon gained the reputation of a very able critic.

'Before this, he had taken much pains to accustom himself to speak in public extempore, an accomplishment the more valuable to the clergy of Scotland, because their duty often calls them to assist at the meetings of the presbyteries and provincial synods, or of the general assembly of the church. With this view, he had, at an early period of his academic studies, joined a society which met once a-week in one of the rooms of the college, for improvement in literary composition and public speaking. The name by which it was distinguished was the Literary Society, and in the small number of its members it had the honour of comprehending the most eminent of his contemporary students. In it he became acquainted with Mr. Brougham, and the late much lamented Mr. Horner, and formed a friendship of peculiar intimacy with Mr. William Erskine, now of Bombay, and Dr. Thomas Brown, now Professor of Moral Philosophy in the University of Edinburgh. Amongst the other distinguished members may be enumerated James Reddie, Esq. advocate; the Rev. Robert Lundie, minister of Kelso; the Rev. William Gillespie, minister of Kells; and the Rev. Dr. Logan, minister of Chirnside, a friend whom Leyden highly valued.

'Leyden's first attempts to speak in the Society were very unsuccessful, and more than once procured him the mortification of being laughed at by his associates. But his perseverance was not to be overcome. The resolute and manly spirit which supported him, on this and every similar occasion, may be understood from what he said to one of his friends, a person of great abilities and learning, who belonged to the same Society, but who, from an excess of modesty, had never attempted to make a speech. "I see what will happen," said Leyden to him one day, after having in vain exhorted him to overcome his timidity, — "I shall, through constant practice, at last be able to harangue, whilst you, through dread of the ridicule of a few boys, will let slip the opportunity of learning this art, and will continue the same diffident man through life." His words were verified, as far at least as regarded himself, for by the time when he entered upon his theological studies, he was able to speak in public with ease and fluency.'

From that division of the Memoirs which relates to Leyden's residence in India, we could extract many interesting passages: but we must confine ourselves to one or two. It is impossible not to lament that a scholar, who had displayed so much theological talent*, should have been forced, by the want of patronage in his own country, to go out to India as an assist-

* See an extract from a sermon by Leyden, pp. 19—21. of the Memoirs.

ant

ent subjects. He, however, subsequently to this appointment, obtained the degree of M. D. from the University of St. Andrew's. The versatility of his genius is strongly shewn throughout these transactions. When, to the various knowlege here displayed in two such different walks of life, we add that, besides his poetical exercises, and his translations from the Persian, Arabic, and Sanscrit, he has left among his MSS. 'many valuable philological tracts, and several grammars completed, particularly one of the Malay language and of the Prácrit,' we shall surely not be thought to have overrated the merits of this distinguished Scotchman in the former part of the present article; and throughout we must consider his wretched state of health in India, with the many noble projects which he entertained even when conscious of his probable approach to the grave.

Sir John Malcolm has furnished some very interesting anecdotes for the present Memoirs: but they are too ample to be quoted entire, and we are unwilling to mutilate them. We extract, therefore, a brief character of Leyden by Lord Minto:

'"No man, whatever his condition might be, ever possessed a mind so entirely exempt from every sordid passion, so negligent of fortune, and all its grovelling pursuits — in a word, so entirely disinterested — nor ever owned a spirit more firmly and nobly independent. I speak of these things with some knowledge, and wish to record a competent testimony to the fact, that, within my experience, Dr. Leyden never, in any instance, solicited an object of personal interest, nor, as I believe, ever interrupted his higher pursuits, to waste a moment's thought on these minor cares. Whatever trust or advancement may at some periods have improved his personal situation, have been, without exception, tendered, and in a manner thrust upon his acceptance, unsolicited, uncontemplated, and unexpected. To this exemption from cupidity was allied every generous virtue worthy of those smiles of fortune, which he disdained to court; and amongst many estimable features of his character, an ardent love of justice, and a vehement abhorrence of oppression, were not less prominent than the other high qualities I have already described."'

With one striking anecdote, we must conclude our tribute to the memory of this gifted but ill fated individual:

'The writer cannot here resist his desire to relate an anecdote of Leyden's father, who, though in a humble walk of life, is ennobled by the possession of an intelligent mind, and has all that just pride which characterizes the industrious and virtuous class of Scottish peasantry, to which he belongs. Two years ago, when Sir John Malcolm visited the seat of Lord Minto, in Roxburghshire, he requested that John Leyden, who was employed in the

vicinity, might be sent for, as he wished to speak with him. He came after the labour of the day was finished, and though his feelings were much agitated, he appeared rejoiced to see one, who he knew had cherished so sincere a regard for his son. In the course of the conversation which took place on this occasion, Sir J. Malcolm, after mentioning his regret at the unavoidable delays which had occurred in realizing the little property that had been left, said he was authorized by Mr. Heber (to whom all Leyden's English manuscripts had been bequeathed) to say, that such as were likely to produce a profit should be published as soon as possible, for the benefit of the family. "Sir," said the old man with animation, and with tears in his eyes, "God blessed me with a son who, had he been spared, would have been an honour to his country!—as it is, I beg of Mr. Heber, in any publication he may intend, to think more of his memory than my wants. The money you speak of would be a great comfort to me in my old age, but thanks to the Almighty, I have good health, and can still earn my livelihood; and I pray therefore of you and Mr. Heber to publish nothing that is not for my son's good fame."

'This natural and elevated sentiment speaks volumes on the benefits which have resulted, and must continue to result, from the general diffusion of education. Had the father of Leyden been uninstructed, it is impossible, in the different spheres into which fortune cast them, that the ties of mutual regard, of parental pride, and of filial love, could have been so supported. Ignorance might have admired and wondered, but it could neither have appreciated nor delighted in those talents which were every moment carrying the object of its regard to a greater distance; and knowledge could hardly have been restrained by the impulses of natural affection, or the consciousness of duty, from an occasional feeling of shame at a low and vulgar connection.'

We have added to this inspiring incident the sensible and useful observations of the biographer, in whose sentiments we need not say that we entirely concur. On the whole, we strongly recommend this volume to the perusal of every class of readers.

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ART. VIII. *On the Origin and Vicissitudes of Literature, Science, and Art, and their Influence on the present State of Society.* A Discourse, delivered on the opening of the Liverpool Royal Institution, 25th Nov. 1817. By William Roscoe, Esq. 4to. pp. 79. Sewed. Cadell and Davies.

IN the seats of commercial activity, it is continually happening that men rise to eminent opulence whose juvenile education had been somewhat neglected, and whose intellectual acquirements fall short of those which the frequenters of civilized company are expected to display. Among young persons,

persons, also, to whom a solicitous domestic education has been given, it frequently occurs to wish for that more complete instruction on some favourite object of pursuit, which is regularly accessible only at academical institutions. To both these classes of literary aspirants, *lectures* are usually welcome. They form the most desirable supplement to the imperfect studies of early life. Without wounding the vanity of the listener by any troublesome examination, or comparative exhibition, the lecturer communicates, in an easy and in a complete form, both the elementary rudiments and the finished superstructure of his science: he supplies lessons to the beginner, and provides the more advanced inquirer with references to those standard works which contain the most forward discoveries of learning. An apparatus of maps, of graphic or sculptured illustrations, of machinery, of experimental exhibition, and of visible and tangible specimens of the objects under contemplation, is also commonly introduced, which serves to assist both the understanding and the memory of the pupil; and thus lectures, whatever be their topic, supply a sort of royal road to knowlege, along which difficulty is smoothed and progress facilitated. The principal cities, both of Great Britain and of the Continent, have of late years been eager to patronize this method of tuition; and liberal subscriptions of the people have in various places sufficed, without the aid of government, to found encyclopedic colleges, in which all the various pursuits of literature are alternately furnished with professors. Many of these teachers are in some degree itinerant, and at different seasons carry their magazines of information to new places; — and thus a retail distribution is effected of the more useful portions of that hoard of truth, which was formerly confined to the wholesale repositories of an university. Knowlege, moreover, does not lose in intensity what it gains in diffusion by this process; for the increased number of sciolists and critics, formed in successive audiences, never fails to stimulate a corresponding increase of those master-minds that devote themselves exclusively to a peculiar division of intellectual labour, and carry to the utmost pitch the study of a specific subject.

The inhabitants of Liverpool, in every thing distinguished for a bold and ardent activity, have caught this spirit of the age; and under the wise guidance of their accomplished and liberal townsman, the historian of the Medici, they are preparing, like the commercial republics of Italy, to attach chapels of the Muses to their temples of Mercury and Plutus. The admirable discourse before us was pronounced by Mr. Roscoe at the inaugural meeting held by the proprietors of

the Liverpool Royal Institution; which has for its object to patronize a system of instruction by lectures on the principal branches of human inquiry. His oration begins by alluding to the recent loss of the lamented Princess Charlotte, and proceeds to inquire concerning the causes to which the rise and progress of letters, of science, and of art, are chiefly to be attributed. A supposed influence of climate is discussed, and rejected as of indecisive effect. The doctrine suggested by Hume, that culture is a stage of national growth, and that it blossoms and fades once in every national life, is next considered. Whether liberty be essential to improvement forms a third hypothesis; and it is admitted that literature is favoured by popular freedom, and still more by that intellectual freedom which tolerates every boldness of discussion. Stability of public institution is pointed out as conducive to the growth of art and learning; and commerce is especially argued to be the most powerful, comprehensive, and efficacious civilizer of nations. We extract a passage:

'Of the connection that has, from the earliest ages, subsisted between commerce and intellectual improvement, the records of the human race bear constant evidence. The perfection and happiness of our nature arise in a great degree from the exercise of our relative and social feelings; and the wider these are extended the more excellent and accomplished will be the character that will be formed. The first step to commercial intercourse is rude and selfish, and consists of little more than an interchange, or barter, of articles necessary to the accommodation of the parties; but as this intercourse is extended, mutual confidence takes place; habits of acquaintance, and even of esteem and friendship, are formed; till it may perhaps, without exaggeration, be asserted, that of all the bonds by which society is at this day united, those of mercantile connection are the most numerous and the most extensive. The direct consequence of this, is not only an increase of wealth to those countries where commerce is carried on to its proper extent, but an improvement in the intellectual character and a superior degree of civilization in those by whom its operations are conducted. Accordingly we find, that in every nation where commerce has been cultivated upon great and enlightened principles, a considerable proficiency has always been made in liberal studies and pursuits. Without recurring to the splendid examples of antiquity, it may be sufficient to advert to the effect produced by the free states in Italy, and the Hanse towns in Germany, in improving the character of the age. Under the influence of commerce the barren islands of Venice, and the unhealthy swamps of Holland, became not only the seats of opulence and splendor, but the abodes of literature, of science, and the fine arts; and vied with each other not less in the number and celebrity of eminent men and distinguished scholars, than in the extent of their mercantile concerns. Nor is it possible for us to repress

repress our exultation at the rising prospects and rapid improvement of our own country, or to close our eyes to the decisive evidence which every day brings before us, of the mutual advantages which commerce and literature derive from each other. Not only in the metropolis, but in many of the great commercial towns of the United Kingdom, academical institutions are formed, and literary societies established, upon different plans and with different resources, but all of them calculated to promote the great object of intellectual improvement. In some of these the town of Liverpool has led the way. It was, I believe, her Athenæum and Lyceum that set the first example of those associations which are now so generally adopted; and it may justly be observed that these establishments have no longer left the beneficial influence which commerce and literature have on each other to be inferred from historical deductions, or far-sought arguments, but have actually brought them together, have given them a residence under the same roof, and inseparably united the bold, vigorous, and active character of the one with the elegant accomplishments and lighter graces of the other.'

We hope that the glowing expectations of this philanthropic orator will be realized; that Liverpool will become to the western hemisphere a fountain of instruction and of liberality; and that here no tests devised by superstition or intolerance are to exclude the learner from the lecture-room, or the professor from the chair.

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ART. IX. *Ivanhoe;* a Romance. By the Author of "Waverley," &c. 12mo. 3 Vols. 1l. 10s. Boards. Edinburgh, Constable and Co.; London, Hurst and Co. 1820.

IT has been remarked that living authors are estimated by their worst productions, but, when personal envy is buried with them, by their best. We are by no means disposed, however, to visit the still unavowed though scarcely unknown writer of Ivanhoe, while he yet lives, with a rule of judgment so harsh and invidious; and long may the hour be deferred, which is to bring him to the posthumous test of departed genius. We cannot, indeed, be unmindful of the languor which he has soothed, and the wearisomeness which he has beguiled, by the successive works that have flowed from his pen; nor indisposed to be grateful for that freshness and vivacity of invention, which have imparted distinctness and variety to each of them.

Still, it would be an affectation of candour wholly inconsistent with the unbending impartiality which is the first quality of a critical journal, if we dissembled that degree of disappointment which has been caused in our minds by the

volumes before us. That, from the very nature of things, this disappointment is not unfrequently the effect of unfounded expectation; that we too often require of him who has long toiled in our service an unintermitted play of fancy, and an unimpaired happiness of execution; and that occasionally to fall below the unreasonable measure of the demand implies no defect of merit, and ought to incur no diminution of fame; are positions which it would be unjust to deny. Passing by those ebbs and flows of the intellectual faculty, to which it has sometimes been supposed that even men of the most unquestionable genius have been liable, — the fancy which half persuaded Milton that he was born in a latitude some degrees too northern, or hinted to Dryden that he never wrote happily till the autumnal equinox, — more rational causes may be assigned for the inequalities so often observed in the creations of the same mind. They who have long pleased are apt to relax their diligence, as if the same end could be attained when the effort to produce it is diminished. It may happen, also, that the powers are enfeebled by exercise; or, which more frequently occurs, that the fountains become at length exhausted, from which so much amusement and delight have flowed on us; and sometimes the humour of the reader produces the failure of the writer, who, like all caterers for public entertainment, has to undergo the sudden alternations of taste and the shifting caprices of applause.

It is evident, however, that the author of "Waverley" does not require any of these topics of vindication. 'Ivanhoe' exhibits no symptoms of worn out or debilitated powers; and, if ever incentives to exertion were supplied to those who write for the general amusement, *his* toil has been exhilarated and *his* genius has been animated by success beyond the most sanguine calculations even of vanity itself, by gratitude for that success, and by recompences (as we have reason to believe) that throw into insignificance the most splendid remunerations hitherto known in the history of our national letters. Fashion, which in this modern world bears so boundless a sway, has contributed to his triumphs; the diffidence of him who, having by one effort earned a reputation which he trembles lest the succeeding attempt may destroy, has never had cause to rebuke him; and his imagination, of which age has not yet dimmed the brightness, must on this as on former occasions, whenever like Prospero he wished to task it, have stood obedient to his "strong biddings." Where, then, are we to seek for the causes of a falling-off, which almost justifies the provident caution that another reason called from the

the publisher *, in requesting that some guarantee should appear on the title-page, to satisfy the public that the volumes were written 'by the author of Waverley?' Far be it from us to insinuate that no traces are to be recognized of those astonishing powers, which delighted us in "Guy Mannering" and fascinated us in the "Antiquary:" but that a wide interval of merit exists between those admirable works and the present must be admitted, we think, by the most zealous and even idolatrous of his readers.

The most obvious solution of a difficulty which approaches to a literary problem is the less felicitous choice of the subject. Not that we indiscriminately object to historical romances, if we are compelled to use that contradictory appellation. We still remember the pleasure with which we perused Miss Lee's "Recess," and one or two other books of the same description, which were deservedly favourites with the public; while we ingenuously confess that the union of romance with authentic events must draw its power of imparting pleasure from repugnant and contradictory sources. Like opposite forces operating on matter, they must become destructive of each other: they form an ill-assorted combination, arising out of elements that can never coalesce. Authenticated history, of which the leading traits are present to our remembrance, perpetually appeals against the fictions with which she is compelled to associate; as if the fabulous personages, who are mixed with the graver characters of her drama, were usurpations on her established and rightful province.

"*Non bene conveniunt, nec unâ sede morantur.*"

Romance is discouraged in her career by those whispers of incredulity, and those intimations of incongruity, which are inseparable from such an admixture: some suspicion perpetually haunts us, that the real course of events is broken up to suit the purposes of the story; and even that part of it, which is authentic narration, is obliged to carry on a debate with the doubts raised up against it by the interposition of romantic incidents and fictitious persons. In this conflict, the mind, on the one hand, refuses to acquiesce in certain and indisputable fact; while, on the other, the fiction, however ingenious may be its structure, works on us with its charm half broken and its potency nearly dissolved. In vain we would gladly give the reins of our fancy into the hands of the author, when, at every step that it takes, it stumbles on a reality that checks and intercepts it: not unlike the effect

* See the advertisement prefixed to 'Ivanhoe.'

of

of that imperfect slumber which is interrupted by the sounds of the active world, — a confused mixture of drowsy and waking existence. It is neither perfect romance nor perfect history.

Even historical dramas are open to this objection, when a considerable interpolation of fabled incidents occurs. We may venture to conjecture that the great master of our drama, or (to render him better justice) of human life itself, had some perception of this disadvantage. In his plays, which he called "Histories," he adhered to real events, or to those known and received traditions which in his time supplied its place; and even the shadowy forms that affrighted the conscience of Richard were not considered as departures from the real world, by an audience that believed in supernatural beings, and during the reign of a monarch who recorded, in a book full of pedantry and learning, his own royal persuasion of their reality. Shakspeare, however, seemed fearful of trying the experiment of a drama partly real and partly romantic, which, if capable of success under any management, must have triumphed in his hands. In the plays founded on English story, he has scarcely departed from our English chronicles; and in those which are Roman, as Coriolanus, Julius Cæsar, and Anthony and Cleopatra, the critical reader will almost perceive Sir Thomas North's version of Plutarch's Lives accurately dramatized. Macbeth, Lear, and Cymbeline, (not indeed authenticated history, but popular legends,) belonged to the public credence, and were received for history by the audience of an age that was not in the habits of nicely scrutinizing the foundations of its faith. Jonson, also, a critic and dramatist, did not venture in his Catiline and Sejanus to stir out of the circle of historic truth. It seems that the mixed species was beyond the daring of those extraordinary men; probably because they perceived too truly and had balanced too nicely the sources of dramatic delight, not to perceive that, before an audience who were previously convinced that what they heard was real history, though aided by the accessories of scenic decoration and living personages, a wide departure from that history would have been fatal to the pleasure which it imparted. If Dryden mixed up adventitious incidents in the dramas which he constructed on the conquest of Mexico, he seems to have taken advantage of the remoteness of the scene of the real events, and of the slender knowlege of them in his audience; whom the narrations of the Spanish historians had scarcely reached, and on whom, therefore, the incidents of the drama had all the effect of original invention.

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We have ventured these remarks, under a conviction that the mixture of real with fictitious occurrences creates at best but a confused and imperfect pleasure; and that, in the instance before us, it goes some way at least to account for the inferiority that may be perceived in 'Ivanhoe' to the productions which have conferred so high an estimation on their author. On a former occasion, (Review for December, 1818,) when the second series of "Tales of My Landlord" came under our notice, we were not unobservant of the forced and unnatural connection of one of the principal persons of the story with the events of the riots at Edinburgh in 1736; and of the extraordinary violence done both to real history and moral probability, by the intercourse into which Effie Deans was thrown with the Duke of Argyle. Our objection was rather hinted than stated; yet we would ask those who have been most strongly charmed with the turns and fortunes of that entertaining story, whether the incongruity and unfitness of those parts of it did not impede and in some degree impair the pleasure which it afforded? It was, to say the least, an unnecessary aberration into history, or rather an unnecessary departure from fiction. Viewed in either relation, it is a deformity, and the less intitled to forgiveness because wholly extraneous and adventitious to the progress or the interest of the narration. If our remark on that occasion had its foundation in just criticism, the force of the objection is not impaired when the fault, instead of being merely incidental, pervades the whole of the production.

In his preceding compositions, the author appeared before us in his own appropriate department; and he luxuriated, as it were, in subjects of description that were more capable of coalescing with his peculiar powers, than those which are the ground-work of 'Ivanhoe.' We then endeavoured to analyze, with as much precision as the matter permitted, the causes of the interest which the works excited, and of the hold which they acquired on the general feeling; and we did not lose sight of some objections, which, though of little weight when placed against the prevailing excellences of the whole, yet deserved to be thrown into the uplifted scale. We perceived that the narrative was not unfrequently prolix and tedious, and in some of the most momentous periods of it protracted and wire-drawn to the torturing minuteness of Guicciardini himself; — that the dialogue, though for the most part highly dramatic, occasionally languished for want of a seasonable variety, or of that quickness of reciprocation without which a dialogue even in real life is flat and uninteresting; — that even those individual peculiarities which constitute a single man into a species,

species, and in the delineations of which no writer has more excelled, or that those personal humours which, in their right place, are irresistible in their effect, were sometimes not very seasonably protruded in moments when emotions are stirring that are jealous of all interruption *; — that the disguises in which the author envelopes his persons are too soon penetrated, and the termination of the plot too easily anticipated; — that he sometimes appears to expend on separate sketches, and on incidental descriptions, the powers which he ought to have reserved to give a finish and consistency to the whole; — and that his English was not always free from impurities, which no authority can sanction and no genius excuse. We forbore, however, to make a display of these criticisms, because we were occupied in the pleasing province of tracing the characteristic beauties which obscured to many perceptions the slight defects that we have enumerated. 'Ivanhoe' has probably brought them more under observation. Yet even here the same beauties are not withdrawn from us. Those minute but masterly sketches of manners, which characterize peculiar sects and districts, and which are the happiest specimens of accuracy in the observation and vigour in the delineation, are still to be found. The author's unrivalled talent for local description also retains its wonted activity; — a talent which, though it does not execute by great and gigantic outlines, but finishes by patient and minute traces, endues his pictures with real colours, and embodies them into real substance. In depicting wild and abrupt scenery, where nature reigns in solitude and terror, or the mild and embellished landscape, where, in repose and stillness, she seems to display a sort of smiling consciousness of her beauty, he is still great; and, in the freshness of its tint and the distinctness of its design, his art still seems to hold a divided empire with the pencil of the painter. Though we may say of picturesque description in general what Addison † finely says of the poet, "that he may make his woods as thick and gloomy as he pleases, and as easily throw his cascades from a precipice of half a mile high, as from one of twenty yards," yet we have never entertained a doubt of the truth of these portraitures of external nature; or suspected that the transforming eye of poetry has in any degree modified or changed the actual scenery which he has copied.

* One instance occurs to us in the untimely jargon of Saddletree, during the awful trial of Effie Deans, when the sacred feelings of a father were suspended on the rack.

† Spectator, No. 418.

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We have here also the same moral charms that embellished the former productions of the same pen. In 'Ivanhoe' we are still inspired with a proud sense of the dignity of our nature, by exhibitions of virtue in its most awful attitudes: by sublime pictures of constancy in affliction, strengthened with religious hope and conscious merit; and all this exhibited by that sex which, framed rather to bend beneath the storm than enabled to oppose its fury, is on great occasions capable of the loftiest energies of conduct, and the most unyielding strength of endurance. If in some of this writer's productions his women have been brought too little into action of either the tender or the lofty kind, and have too little fulfilled the dignities that constitute the heroine for which they have apparently been designed, in others we see them reserved for the higher business of life. Involved, indeed, in the stirring and busy events that unfold themselves, his heroine has scarcely leisure to *fall in love*; and, required to encounter real ills, she has no time to brood over imaginary sorrows:

—— "*haud similis tibi, Cynthia, nec tibi, cujus*
*Turbavit nitidos extinctus passer ocellos.*" Juv. vi. 7.

We would not, however, banish love either from our stage or our romances, even if we did not know that the attempt would be unavailing. That affection has too potent a sway in our hearts, and too great a share in our perplexities, our successes, our joy, and our despair, to suffer such exclusion; and the rules of taste and criticism equally forbid it. "Love," says Dryden *, "being the private concernment of every person, is soothed by viewing its own image in a public entertainment." Inasmuch, however, as it is one only of many passions which agitate the surface of life, and fiction is a picture of all that passes there, its undue prevalence (the standing vice of the sentimental novel) is a contravention of that probability, without which no rational delight could be imparted. The Rebecca of 'Ivanhoe,' obviously the heroine, though perhaps not so intended, is doomed tc act and to suffer; and though she loves, it is in silence, and in resignation to her wayward fate. The lady Rowena, a stately sort of person, condescends also to love, but it is after her own fashion. In both, it is the most quiescent, the best regulated, and the most sedate sentiment imaginable.

We have stated thus generally our feelings on the prevailing character of these writings, and a slight outline of the im-

* Essay of Dramatic Poesy.

pression

pression made by a perusal of the volumes now under consideration. Our exceptions against the author's change of subject, we think, coincide in no slight degree with what seems to have passed in his own mind; and in the dedication, which, for the sake of some rather latent humour, is addressed by the signature of Laurence Templeton to an antiquary with the dramatic name of Dr. Dryasdust, he appears conscious of the force of the objection, by the ironical mode in which he states it.

'All those minute circumstances belonging to private life and domestic character, all that gives verisimilitude to a narrative and individuality to the persons introduced, is still known and remembered in Scotland; whereas in England, civilization has been so long complete, that our ideas of our ancestors are only to be gleaned from musty records and chronicles.'—'You expressed your apprehension, that the unpatriotic prejudices of my countrymen would not allow fair play to such a work. And this, you said, was not entirely owing to the more general prejudice in favour of that which is foreign, but rested partly upon improbabilities, arising out of the circumstances in which the English reader is placed. If you describe to him a set of wild manners, and a state of primitive society existing in the Highlands of Scotland, he was much disposed to acquiesce in the truth of what was asserted. And reason good. If he was of the ordinary class of readers, he had either never seen those remote districts at all, or he had wandered though those desolate regions, in the course of a summer-tour, eating bad dinners, sleeping on truckle-beds, stalking from desolation to desolation, and fully prepared to believe the strangest things that could be told him of a people wild and extravagant enough to be attached to scenery so extraordinary. But the same worthy person, when placed in his own snug parlour, and surrounded by all the comforts of an Englishman's fireside, is not half so much disposed to believe that his own ancestors led a very different life from himself; that the shattered tower, which now forms a vista from his window, once held a baron who would have hung him up at his own door without any form of trial; that the hinds, by whom his little pet-farm is managed, would have a few centuries ago been his slaves; and that the complete influence of feudal tyranny once extended over the neighbouring village, where the attorney is now a man of more importance than the lord of the manor.'

This is a playful way of stating the objection, but we are inclined to think that it is not entirely removed. The effect of the writer's former works was not owing to his having placed his scenes so remotely either in time or distance from the reader's imagination, as to constitute the wild and extraordinary; nor is any tolerably informed English reader likely to be incredulous of the turbulent and licentious character of

past

past periods of history. It is thus that we compute the loss which we sustain from the author's change of subject. The date of those interesting romances, to which such frequent reference has been made, was neither too near nor too remote: not so near as to make them portraitures of manners or characters actually existing at the present day, when all the distinctive lines of social life are blended together in one dull conformity and one universal resemblance; (circumstances which render a highly refined state unfruitful of subjects either for a drama or a romance;) and not so remote as to raise any suspicion in the mind that the author had no better opportunities than his readers of being acquainted with his subject.—Is there not something else which we miss in the volumes before us? We mean the charm, the "home-felt delight," that was infused into us by the dialect; the congruity of which to the characters never for one moment came into doubt. The period of the middle ages affords no such materials; and of domestic life it furnishes but few pictures: for the memorials of the private manners of our ancestors of that time are in the highest degree imperfect, and, when the doubtful light of antiquarian knowlege has discovered some traces of them, are still too uncertain and too scanty. The language also, if the attempt be made to suit it to the actors, must be necessarily either that of the author or the chronicles, not that of the age; of Froissart and Joinville for instance, (themselves foreigners,) whose translated diction cannot bear any resemblance to the real spoken tongue of the tenth and eleventh centuries. A critical reader, we will venture to say, will perceive that the dialogue of 'Ivanhoe' belongs to no precise age, but bears the nearest affinity to that of Elizabeth and of Shakspeare. The jokes of Wamba the jester are evidently cut out from the model of the clown in "Twelfth Night," and the fool in "King Lear:" but the wit has unfortunately suffered in the transfusion. Excluding, then, private manners and dialect from this picture of the twelfth century, nothing will remain but those political features of the times which belong to the province rather of history than of romance;—monkish ignorance, feudal vassalage, private warfare, and general insecurity of life and freedom.

Out of such elements, it was scarcely possible for this highly-gifted writer to frame a composition that should equal in spirit and in genius his former efforts; though, since he has chosen the subject, we cheerfully admit that no other hand could have imparted to it so much interest.

The time is that of the third crusade, terminating in the captivity of Richard the Lion-hearted;—a name which feats of

of incredible prowess in Europe and Asia have alike rendered dear both to history and romance: but a name so stained with wanton and atrocious cruelty, that it is difficult for any reader who is tinctured with humanity to follow his fortunes with interest; or to ascribe the lofty virtues of the chivalrous character to a warrior who, according to Roger de Hoveden, sacrificed five thousand Moslems in cold blood, after the capitulation of Acre.* Of the features of this period, it will not be a departure from the subject of the present article to trace a rapid sketch, drawn probably from the same sources to which the writer of 'Ivanhoe' is indebted, and constituting its principal ground-work. These were, the licentious power of the barons, — the feudal vassalage of the people, who were vexed with every species of oppression, — and the half-slumbering but unextinguished hatred between the descendants of the Norman conquerors and the remnant of the Saxon race; an animosity which was kept alive by the injudicious policy of the Norman princes. Of these passions, the spirit of chivalry was the best, and it may be said the only corrective. By refining on that gallantry and respect for the softer sex, which in the darkest ages characterized the northern countries of Europe, and by fostering the principle of individual honour, at a time when the restraints of religion and morals were feeble and inefficacious, chivalry became a sort of school of moral discipline. Although it did not arrive at its full perfection till the thirteenth century, one of its most salutary fruits, an elevation of mind and of character, already began to be experienced. It softened also the distinction between wealth and poverty, by conferring a dignity which more than compensated for the inequalities of fortune. From the spirit of crusading, chivalry now assumed a religious character; and hence arose those institutions, half chivalrous and half religious, the Knights Templars, and the Knights of St. John, who are so frequently mentioned in the course of these volumes. We cannot wonder that romance derived such copious materials from these ages. Woman had now obtained some of her ascendancy: courtesy, protection of the weak, and the rescue of the defenceless, the great objects of chivalrous adventure, were now heightened into enthusiasm; religion and gallantry, the love of God and of the ladies †, were mingled sentiments;

* If the horse of a Turk started, he was asked whether he thought that Richard was in the bush; and Syrian mothers silenced their children by the terrors of his name. The excesses of Bonaparte in this eastern region are not without parallels in the history of English monarchs.

† St. Palaye, *Mem. sur Chival.* passim.

and

and so intimate was the union of gallantry and valour, that language (the best expounder of the manners of a nation) has from that time expressed both qualities by one of the words. On the amiable portion of the creation, neither valour nor courtesy was wasted; for they repaid the deference which they received by the virtues which it cherished. Fidelity to women was expanded into that universal adherence to engagements, which peculiarly distinguished the knight; and to be deemed false and recreant was the bitterest of disgraces. Moreover, that genuine courtesy, the very soul of chivalry, which did not consist in the mere forms of external ceremony, but in a postponement of self and an habitual respect for others, threw its polished graces over social life; and it was thus that the ferocity of war was mitigated. St. Palaye familiarly speaks of the ransoming of captives, and of the permission granted to them of returning home to procure the stipulated sum; and, in subsequent times, this humanity to prisoners, which arose out of chivalry, was nobly displayed by Edward III. and the Black Prince. It is also to be observed that the ransom was not exorbitant; for Froissart tells us that "they never straitened any knight or squire, so that he should not live well, and keep up his honour." With these habits grew up an enlarged liberality, and a contempt for money: hospitality became a leading virtue: every castle opened its gates to the traveller, whose armour, while it concealed his indigence, announced his dignity; and the pilgrim had an especial claim to succour, to partake of the plenteous repast, and to be cheered by the blazing fire. A strong feeling of justice, likewise, and a high-minded sense of wrong, operated as a salutary antidote to the disorders of the times; when the law of the strongest, and territorial oppression, were carried to their utmost height. The tone of chivalrous feeling was kept up by tournaments, at which the kings of France and England held solemn or plenary courts. This was a strife without enmity, though not without danger, as the conflicts often ended in bloodshed and death; and an image of war, in which the victories gained before beauty and royalty were more glorious than those of foreign fields and national hostility. Moulded by these habits, the character of the knight, when the institutions of chivalry decayed, left behind it one still more valuable, — that of the gentleman.

As if to throw a shade over this picture, superstition had now arrived at such a point as almost to justify a question whether it was preferable to the absence of all religious notions. The monks (as they are represented in this work) were jovial, and addicted to intrigue: monasteries, though

they afforded an occasional asylum to those who fled from baronial tyranny, were the receptacle of every vice: ecclesiastical discipline had lost its efficacy: in this and the succeeding reigns, the very nunneries were as impure as brothels; and bigotry, fostered by the clergy, was diffused among the laity. The persecutions inflicted on the Jews, who frequently underwent a general massacre, and were always the objects of popular insult, are often mentioned in 'Ivanhoe;' and, although Richard is exhibited in the act of a gallant interference in behalf of the Jewess Rebecca, those persecutions were never more severe and unrelenting than in his reign. Having amassed large sums by traffic, these people were constantly liable to pillage and extortion. The monkish historians, as if they had caught the contagion of the vices which they commemorate, mention such acts with the greatest glee; and one of them (Hemingford) is delighted with the captain of a vessel who persuaded some of that sect to walk on the sands at low water, till they were drowned by the rising of the tide.

Penance, sometimes commuted into fines, and pilgrimages to some celebrated shrine, now atoned for every crime. Among other evils incident to those times, was the prevalence of judicial perjury; and it was to obviate this evil that the trial by combat, derived from an earlier period, was perpetuated. The sports of the great, also, were a source of vexation to the public; the laws for the preservation of game were rigorous in the extreme, and rigorously enforced; and, till the charter of John, it was a capital offence to kill a stag or a wild boar. The passion for field-sports produced among the lower orders that strenuous idleness, which disdained the regular pursuits of industry; and hence arose the forest outlaws, who concealed themselves in the recesses of the country, and, being united in armed combinations, set all law and police at defiance. At the head of these free-booters was the half-fabled Robin Hood, a person of great note in the old romances, and one of the characters in 'Ivanhoe' by no means of secondary importance. Even Richard is represented as being (in disguise) his associate for some days, and afterward as giving Robin Hood not only his pardon but a promise of protection, coupled with a resolution to restrain the tyranny of the forest-laws; — a resolution not in very exact conformity to the truth of history, and the known policy of his reign; for it is notorious that he revived against them all the rigorous enactments of his great-grandfather. (Hume, vol. ii. p. 36.)

Such was the condition of society, thus rapidly sketched, that forms the basis of the story of 'Ivanhoe,' the substance of which

which may be now briefly stated. Cedric, the Saxon, of Rotherwood, has under his guardianship the lady Rowena, an heiress of great possessions; and, in order to preserve the Saxon line, the restoration of which was the chief object of his heart, he has destined her to Athelstane, surnamed the Unready, who was descended from the same dynasty. He had disinherited his son Wilfrid, whose love (not unrequited) for Rowena was a great obstacle to his projects; and who, having fought under Richard in the holy war, and rendered that monarch great services, had been invested with the barony of Ivanhoe: which, however, during his absence, was bestowed by Prince John on Front-de-Bœuf, one of his adherents. A tournament is about to be held at Ashby, in Leicestershire, which that prince is to grace with his presence. Aylmer, a Cistercian prior, with Sir Brian de Bois-Guilbert, a Knight Templar, the latter having heard of the beauty and accomplishments of Rowena, and the former undertaking to introduce him to that lady, arrive about this time at Cedric's mansion, and of course are admitted to its hospitalities. A pilgrim, whom we soon, perhaps too soon for the interest of the story, find out to be Ivanhoe, also appears there; and not long afterward, Isaac of York, a Jew, who comes in for his share of abuse, but is not excluded from a portion of the feast. Some allusion being made to Ivanhoe by the Knight Templar, high words pass between them, which end in the supposed pilgrim's pledge that Ivanhoe will meet the Templar in single combat. The challenge is accepted. Before he retires to rest, Ivanhoe has an interview with Rowena, but still preserves his disguise; and, early in the morning, he renders a service to the Jew (having overheard a plan laid by the Knight Templar to plunder him), by protecting him till he is out of danger, and having found means of egress by the aid of Gurth, the swine-herd of his father, to whom he reveals himself. In requital for this service, the Jew, who had discovered his knighthood, undertakes to procure for him a horse and armour for the ensuing tournament; and they part at Sheffield. That festival is proclaimed by Prince John, who was secretly aspiring to the crown at this period; during which, Cœur-de-Lion is supposed to be still in his Austrian captivity. The tourney is described with all its pomp and circumstance, and is a very interesting passage in the book. Among the spectators, are our friend Isaac, and Rebecca his daughter, of whose charms we have much glowing description. The usual forms being gone through, it is agreed that the conqueror in the lists is to name the queen of Beauty and Love who is to award the prize. Five challengers are to undertake all comers: but any knight may select a special an-

tagonist either to arms of courtesy, the point of the lance deadened by a piece of flat-board, or to the *outrance*, with the sharp point of that weapon. Brian de Bois-Guilbert, Malvoisin, and Front-de-Bœuf, are the victorious champions in the arms of courtesy, and the vanquished sneak off to hide their disgrace and heal their bruises. A pause ensuing, and but little disposition being shewn to try the more perilous combat, Prince John is about to award the prize to Sir Brian, when a solitary trumpet breathes a note of defiance, and a new champion, whose motto was "The Disinherited," enters the lists, vanquishes with pointed lance Sir Brian, Front-de-Bœuf, and Malvoisin, and names the lady Rowena for the queen. On the next day, he again enters the lists against De Bois-Guilbert and four other knights; with two of whom being engaged single-handed, he is in danger of falling, but is saved by the intervention of a knight in black armour, who had hitherto taken no part in the combat, and on that account had been called *Le Noir Fainéant*. This knight prostrates the Templar in a critical period of the combat, and rescues "The Disinherited," in whom it requires no very acute perception to recognize the nominal hero of the tale. Prince John is about to proclaim the black knight to be the victor, when the latter vanishes, and Ivanhoe receives the crown from Rowena: but, during the ceremony, the marshals having taken off his helmet, she recognizes him; and he, having been severely wounded by a lance, which had penetrated his armour, falls almost lifeless at her feet.

Gurth the swine-herd, who had attended Ivanhoe, disguised as his squire, is on the first day dispatched to the Jew with the horse, and the price of the armour; and he receives a sum of money from Rebecca, who clandestinely intercepts him, as he is leaving the house, for the use of his master; the amiable girl being evidently captivated with the gallantry and high bearing of the hero. On his return, he falls into the hands of the out-laws in the forest, the captain of whom, finding that he was the squire of Ivanhoe, dismisses him scot-free. This incident is full of amusement, and is well related. Ivanhoe being persuaded to put himself under the care of the Jew, Rebecca ministers to him, and is luckily not only a good nurse but something of a physician; and, by their advice, he agrees to accompany them in a litter to York, where Isaac had urgent business.

Cedric, in consequence of the appearance of his son, is more than ever determined on Rowena's match with Athelstane, and they make the best of their way homeward to Rotherwood: but the route lies through a district infested with the lawless rovers of the forest. They encounter the Jew; who,

who, with his daughter, and their sick friend in the litter, (not suspected by Cedric's party to be Ivanhoe,) had lost both their attendants and the horses which drew the litter; and the Jew having besought Cedric to take them under the protection of their retinue, his request is granted at the instance of Rowena. In the mean while, a plot had been formed by De Bracy, (one of Prince John's courtiers,) with the privity and aid of the Knight Templar, to intercept Cedric's party, and to carry off Rowena, by dressing a hired band of ruffians as the forest out-laws. On their seizing the lady, he was to appear in his own shape as a courteous knight coming to her rescue, and then to convey her to Front-de-Bœuf's castle, where she would be wholly in his power. This project is executed, and the whole party are taken: but the real captain of the out-laws, (Robin Hood,) under the name of Locksley, having heard of the scheme, and having before met with the black knight (Richard) by means of an intermediate adventure which is highly amusing, all his forces are summoned to the attack of Torquilstone castle, where Cedric, Rowena, the Jew and his daughter, and Ivanhoe, were confined in separate apartments. Rowena and Rebecca resist, like true heroines, the several threats of De Bracy and the Templar; and the old Jew is half-tortured by Front-de-Bœuf, who endeavours to extort money from him. The castle is besieged, taken, and its wounded owner perishes in its flames. Cedric manfully assists in its destruction, having previously escaped by means of Wamba his fool, or jester, who had gained admittance disguised as a priest into the castle, changed clothes with his master, and remained as a prisoner in his place. A fiend-like character, Ulrica, the daughter of the former who had been murdered by the present possessor of the castle, and with which murderer she had lived in the bands of a guilty intercourse, is introduced, tells the dreadful secrets of that prison-house, and conspires with the besiegers; who, partly by her aid, are enabled to make the breach. Front-de-Bœuf is slain by Cœur-de-Lion;—Athelstane is to all appearance killed by the Templar, as he is carrying off Rebecca, but afterward revives, and the scene of his resurrection is his own funeral banquet;—De Bracy is taken prisoner by the victorious party.

When Prince John finds that "the lion is loose," he deputes his chief friend and counsellor Fitz-urse to seize him by stratagem and force. The enterprize is undertaken, but Fitz-urse falls into his own snare: Richard reveals himself to the out-laws: Ivanhoe, who is now recovered, is married to the lady Rowena; and the whole ends, as stories of this kind usually do, with the happiness of the hero and heroine of the piece: excepting the amiable and truly heroic Rebecca, who

retires with her father into Spain. — As a sort of episode, the trial of Rebecca for sorcery by the Knights Templars, her delivery, and the death of Bois-Guilbert, excite a powerful interest.

We have room only for a few extracts: but we were so much struck with the masterly description of the tournament, that we must subjoin a small part of it.

'The lists now presented a most splendid spectacle. The sloping galleries were crowded with all that was noble, great, wealthy, and beautiful in the northern and midland parts of England; and the contrast of the various dresses of these dignified spectators rendered the view as gay as it was rich, while the interior and lower space filled with the substantial burgesses and yeomen of merry England formed, in their more plain attire, a dark fringe, or border, around this circle, of brilliant embroidery, relieving, and, at the same time, setting off its splendour.

'The heralds ceased their proclamation with their usual cry of "Largesse, largesse, gallant knights;" and gold and silver pieces were showered on them from the galleries, it being a high point of chivalry to exhibit liberality towards those whom the age accounted the secretaries at once and historians of honour. The bounty of the spectators was acknowledged by the customary shouts of "Love of Ladies — Death of Champions — Honour to the Generous — Glory to the Brave!" To which the more humble spectators added their acclamations, and a numerous band of trumpeters the flourish of their martial instruments. When these sounds had ceased, the heralds withdrew from the lists in gay and glittering procession, and none remained within them save the marshals of the field, who, armed cap-a-pee, sat on horseback, motionless as statues, at the opposite ends of the lists. Meantime, the enclosed space at the northern extremity of the lists, large as it was, was now completely crowded with knights desirous to prove their skill against the challengers, and, when viewed from the galleries, presented the appearance of a sea of waving plumage, intermixed with glistening helmets, and tall lances, to the extremities of which were, in many cases, attached small pennons of about a span's breadth, which, fluttering in the air as the breeze caught them, joined with the restless motion of the feathers to add liveliness to the scene.'

The scene in which Rebecca, in default of a champion, is exposed to the dreadful peril of being burnt at the Preceptory of the Knights Templars, is peculiarly impressive, and we regret that we must give so imperfect an extract from it.

'As they thus conversed, the heavy bell of the church of Saint Michael of Templestowe, a venerable building, situated in a hamlet at some distance from the Preceptory, broke short their argument. One by one the sullen sounds fell successively on the ear, leaving but sufficient space for each to die away in distant echo, ere the air was again filled by repetition of the iron knell. These sounds, the signal of the approaching ceremony, chilled with

with awe the hearts of the assembled multitude, whose eyes were now turned to the Preceptory, expecting the approach of the Grand Master, the champion, and the criminal.

'At length the draw-bridge fell, the gates opened, and a knight, bearing the great standard of the Order, sallied from the castle, preceded by six trumpets, and followed by the Knights Preceptors, two and two, the Grand Master coming last, mounted on a stately horse, whose furniture was of the simplest kind. Behind him came Brian de Bois-Guilbert, armed cap-a-pee in bright armour, but without his lance, shield, or sword, which were borne by his two esquires behind him. His face, though partly hidden by a long plume which floated down from his barret-cap, bore a strong and mingled expression of passion, in which pride seemed to contend with irresolution. He looked ghastly pale, as if he had not slept for several nights, yet reined his pawing war-horse with the habitual ease and grace proper to the best lance of the Order of the Temple. His general appearance was grand and commanding; but, looking at him with attention, men read that in his dark features, from which we willingly withdraw our eyes.

'On either side rode Conrade of Mont-Fitchet, and Albert de Malvoisin, who acted as godfathers to the champion. They were in their robes of peace, the white dress of the Order. Behind them followed other Knights Companions of the Temple, with a long train of esquires and pages clad in black, aspirants to the honour of being one day Knights of the Order. After these neophites came a guard of warders on foot, in the same sable livery, amidst whose partizans might be seen the pale form of the accused, moving with a slow but undismayed step towards the scene of her fate. She was stript of all her ornaments, lest perchance there should be among them some of those amulets which Satan was supposed to bestow upon his victims, to deprive them of the power of confession even when under the torture. A course white dress, of the simplest form, had been substituted for her oriental garments; yet there was such an exquisite mixture of courage and resignation in her look, that even in this garb, and with no other ornament than her long black tresses, each eye wept that looked upon her, and the most hardened bigot regretted the fate that had converted a creature so goodly into a vessel of wrath, and a waged slave of the devil.

'A crowd of inferior personages belonging to the Preceptory followed the victim, all moving with the utmost order, with arms folded and looks bent upon the ground.

'This slow procession moved up the gentle eminence, on the summit of which was the tilt-yard, and entering the lists, marched once around them from right to left, and when they had completed the circle, made a halt. There was then a momentary bustle, while the Grand Master and all his attendants, excepting the champion and his godfathers, dismounted from their horses, which were immediately removed out of the lists by the esquires, who were in attendance for that purpose.

'The unfortunate Rebecca was conducted to the black chair placed near the pile. On her first glance at the terrible spot

where preparations were making for a death alike dismaying to the mind and painful to the body, she was observed to shudder and shut her eyes, praying internally doubtless, for her lips moved though no speech was heard. In the space of a minute she opened her eyes, looked fixedly on the pile as if to familiarize her mind with the object, and then slowly and naturally turned away her head.'

Having already said so much on the general plan of 'Ivanhoe,' we have little now to add. Most unwillingly would we cavil at slight or incidental defects: but we conceived it to be our duty to point out those which were inherent in its design and structure; and, among them, we cannot overlook what seems to us too glaring a departure from authentic history, though the introduction of Richard, perhaps, rendered it necessary to the author. It appears from historians that the manner of this prince's return to England was widely different from that which has here been assumed, in order to connect him with the chief incidents of the story; he being openly ransomed by his subjects, and his release from imprisonment hailed with the greatest joy. (See Hume, vol. ii. p. 36.)—Perhaps there is an anachronism also in the circumstance of the pouncet-box being one of the articles taken by the robbers from the person of the Prior; since it has been, we believe, generally agreed that the pouncet-box, which Hotspur's fop applied "to his nose and took away again," was an anticipation of a luxury that was not in use till the time of Elizabeth. We think, moreover, that the mystery of Wilfrid of Ivanhoe, and of Richard, is too little suspended; and that both these persons, notwithstanding their disguise, are too quickly recognized. This is unquestionably a fault, inasmuch as it gives us, at the opening of the narrative, too premature a hint of its termination, and has a tendency to render the intermediate parts languid and uninteresting. It has an effect like that of straight lines in the old exploded taste of gardening, which conduct the eye at once to the end of its prospect. The elder Pliny has a criticism of the same kind, which he applies to architecture; "*Ambire sic debet extremitas, et sic desinere, ut promittat alia post se;*" and it is susceptible, we conceive, of some application to a chain of narration, in which surprise and curiosity ought to be kept constantly alive.

The revival of Athelstane, also, is an unnecessary and gross violation of probability, and not naturally explained: while the horrid story of Ulrica is introduced too late, and is too speedily dismissed.

These, however, are slight blemishes; and we gladly turn aside from petty animadversions, to express our unfeigned praise of the extensive research, the playful vivacity, the busy and

and stirring incidents, the humorous dialogue, and the picturesque delineations, with which 'Ivanhoe' abounds. We shall not soon forget the sturdy fidelity of Gurth, the archness and affectionate attachment of Wamba, and the merry carousal of the clerk of Copemanhurst.

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ART. X. *Observations on the Motives, Errors, and Tendency, of M. Carnot's Principles of Defence;* shewing the Defects of his new System of Fortification, and of the Alterations he has proposed with a view to improve the Defences of existing Places. By Colonel Sir Howard Douglas, Bart., K. S. C., C. B., F. R. S. Inspector General of the Royal Military College. 8vo. pp. 181. Boards. Egerton. 1819.

FROM a continued succession of active campaigns, from the great extent and variety of the operations, and from the distinguished talents by which they were on all sides conducted, it is rather remarkable that the reign of Bonaparte introduced no material improvements or novelties into the science of war. Yet such is the fact; for, whatever deviations from regular tactics may have been occasionally practised, the general system, established on the experience of former ages, remains in substance as it stood at the commencement of the late military dynasty of France. It is, however, a trait of sufficient importance in the history of the late wars to be generally made known, that Napoleon, from an idea of defect in the former system, as far as it regards the defence of fortified towns, proposed to the governors of his fortresses a *new* plan of defence, which he esteemed capable of rendering France impregnable; and the origin of this theory may be justly ascribed to Bonaparte himself, since his Ex-minister of War, to whom the arrangement and publication of it were intrusted, says, "It was sketched by the Emperor," and the title-page also declares it to be published "by command of his Imperial and Royal Majesty." We intimated this fact, which has since become more known, in our account of M. Carnot's treatise, Appendix to M. R., vol. lxxii. p. 541. Several editions of that book have since appeared, much enlarged, and especially discussing at greater length this new system of defence, in the use of projectiles by the besieged; a point on which we were not before induced to speak in detail.

The work of M. Carnot has thus gained considerable additional importance, and has not only attracted great attention on the Continent, but has in fact produced the most material practical results. The volume of Sir Howard Douglas, now before us, brings it again within our consideration: but it has become very verbose; and to epitomize it, directly and collaterally, would be unnecessary to our present design; which is, chiefly,

chiefly, to shew on what fallacious speculations the late chieftain of France depended for the security of his throne and power; and to discriminate faithfully between the specious arguments by which the *new* theory comes ushered into the world, and the conclusive demonstrations by which its errors and inferiority have been exposed.

A question might here be asked as to the utility of canvassing a subject of this nature, when all the business of war seems to have ceased; and, as the project was devised before the downfall of its author, it might be fairly urged that *the event* has proved the fallacy and insufficiency of the *nouvelle manière de défendre les places.* It is true that the moment of peace again prevails: but considerable activity in preparations for future defence is, nevertheless, very general over the whole Continent; and though France, in contradiction to the proposition, proved vulnerable, yet such has been the effect of M. Carnot's book, which is passing through edition after edition, that it has imposed not only on the inexperienced, but on officers of high rank; not merely on a few individuals, but on the recent synod of illustrious statesmen and chiefs convened to ordain and ratify the re-organization of Europe. It is, moreover, true that a great expence, in which this country (we understand) largely participates, has been actually incurred in putting particular frontier-towns abroad into repair; and in making such alterations and additions in them as are prescribed by the *new* theory, of the merits of which the following brief account and examination will give a sufficient idea for the present purpose.

About the time when Bonaparte appeared at the summit of his power, and when the continental states had been so far subjugated that their chief fortresses were under the command of governors appointed by France, the *new* project was first divulged, with the professed design of "reminding the officers intrusted with the bulwarks of the empire of the importance of their functions and duties;" which, it was asserted, "if well executed, must render France impregnable to *any power*, or *combination of powers!*" — The mode by which it was proposed to secure the state so effectually is by pouring from mortars, and other engines of a similar kind, such showers of projectiles, (small iron shot, cubes of iron, musket-balls, stones, &c.) as to cause an army to raise the siege of any place so defended. A chief battery of defence is required to be constructed in the *gorge of each bastion*, because at any more advanced position it must be exposed to certain destruction from the heavy artillery of the enemy. Besides these main batteries, ordnance, of the kinds before mentioned, are directed to be employed at the salient angles of the bastions, ravelins,

ravelins, &c. on the front attacked; which, after a stated period of the siege, are calculated to throw incessantly such a profusion of metal, stones, &c. as to cause what the theory presumes, — inevitable destruction to the opposing forces. Twelve and fifteen-inch mortars, capable of discharging at once 600 four-ounce balls, are the terrific *chimeræ* thus gaping to prey on approaching legions. According to the calculation advanced in the theory, the proportion of the area of the trenches is to the portion occupied by the troops, workmen, &c. as 180 to 1; and hence it is inferred that, out of every 180 balls, &c. which *fell within the trenches*, one would kill or disable a man. The power or force attributed to these balls, &c. is according to that which a body of any ponderous kind is supposed to acquire in falling from a given height; which, agreeably to the established laws of falling bodies in *vacuo*, is proportional to the time: so that, whatever force a body acquires in one second, it will acquire double that force in two seconds, three times the same in three seconds, and so on: — thus gaining a constant acceleration of descent by a constant addition of force, till the descent becomes interrupted.

Now it is altogether the *general* application of this vertical firing, or the discharging into the air to a considerable degree of altitude the various kinds of projectiles, so that they may by a length of fall acquire a force sufficient to do execution, that constitutes the novel part of the scheme. After a few observations, then, on the manner in which the proposition is advanced and conducted, these two primary considerations may be examined; — first, whether the assertion of the theory will be accomplished in practically directing the purposed showers of iron, &c. on the lodgments of the besieging forces; — and, secondly, whether, if well-directed, the force of the blow will be sufficient to produce the formidable consequences imagined.

Such men as Bonaparte, accustomed to dictate peremptorily, cannot be expected to speak diffidently on what they, according to the course of reasoning which they apply, have conceived to be clearly and indisputably possible: especially if it be something devised by themselves in order to abet or accomplish a political object: — but, probably, it was more from a fallacious conviction than from design that Bonaparte sought to propagate "*cette verité tranquillisante*" (this consoling fact), that a profusion of vertical fire in defence of her numerous fortresses would effectually secure France from the incursions of enemies. If the problem for effecting these *metallic rains* should appear on inspection to be feasible, it is by no means self-evident: indeed, its solution certainly involves

volves many intermediate considerations and intricate consequences, which seem either to have been overlooked or artfully omitted; such arguments only having been adduced as were judged to favour a deduction suitable to the accomplishment of the object. The time at which, and the circumstances under which, the "*verité tranquillisante*" or *cardiac potion* was administered, being observed, many particulars apparently authorize a belief that policy was the first object of the publication. The remote expedition against Russia was contemplated; and it was a master-piece of state-prudence that France, in the event of disasters, should be taught to possess implicit confidence in her many powerful bulwarks. Motives of this political import would justify an author in eluding those considerations which might throw doubt on his inferences; and the more he could disguise his arguments, so that the semblance of truth might be craftily assumed in the end, the more competently would he have managed his question, and his merit be more intitled to esteem: but ought not arrogance on such occasions to be laid aside? When, on any subject of debate, an overweening superiority is affected, and a deficiency in the mode of decision is manifest, very little respect can be paid. Even in Bonaparte, as an author, and if correct in his allegations, presumption is scarcely pardonable, and in Carnot certainly much less: — but, as before intimated, it is very probable that Bonaparte, if the assurance with which he seemed buoyed up under such signal discomfitures be a criterion, faithfully believed the efficacy of the defence proposed to be instituted; and, if so, he was evidently not aware of any indiscretion in the extraordinary enterprizes which he attempted. Confident in the impregnability of France itself, the stake which he was risking for the chance of extending his dominion would seem to him nothing, in comparison with the consequences which would result from winning his game. Thus might he have been the infatuated convert of a delusive doctrine, and the ruined dupe of his own bigotry; for that the success of his depending scheme rested more on vague and fallacious conceits than on consequences derived from sound principles will, in the sequel, become unquestionable.

With regard to the manner in which the new system was publicly received, whether its conclusions were deduced from infallible rules or from chimerical sources, the authority of such celebrated men as Carnot and his master was enough to give it an imposing claim to attention. Indeed, the extended circulation and numerous reprints of the book (already mentioned) are some testimony of the devotion paid to it abroad; and, not having found that any foreign engineer has disputed its merits, we may fairly conclude that it has acquired general appro-

approbation. Independently of the dogmatic importance with which these eminent authorities accost their readers, and proclaim their opinions, the bare idea of such destructive cataracts as the theory provides has apparently had its influence on the judgment of many, from whom a more grave consideration of the means designed for its accomplishment might have been expected. Indeed, in so plausible a manner is the project introduced, that it is not very easy to believe it to be impracticable without the means of convincing the understanding by experimental facts. Who, from a slight or abstract view, could conceive it possible for forces to escape from beneath such tremendous and incessant showers of metal, stone, &c., as are thus positively threatened? Who, on such a view, would not be easily seduced to believe that annihilation must inevitably await all those whose hostile temerity might lead them within the reach of these devastating volcanoes?

"*Ac veluti lentis Cyclopes fulmina massis*
*Cum properant,* ——
——— *gemit impositis incudibus Ætna.*"
(Virg. Georg. iv. 170.)

Thus have opinions seemingly been formed on the efficacy of the plan; and from the prevalence of such opinions, so credulously entertained, does it appear to have acquired such extraordinary sanction.

This extensive and eminent suffrage, awarded to the professed novelty, having attracted the attention of Sir Howard Douglas, he determined to enter into a full and radical investigation of *the principles* on which the system had been constituted; and finding from a most able analysis that they were *frail*, he has completely succeeded in reversing the character of the *new* theory. From irrefragable proofs, — from facts founded on a variety of carefully conducted experiments, — it appears certain that such a scheme of defence, if practised against a regular attack, will totally fail; and even that a fortress, defended according to the principles and rules prescribed by the *nouvelle manière*, must surrender sooner than if the system taught by Vauban and other eminent masters of the old school were still followed.

We may now try to ascertain how far the proposed engines are capable of pouring their charges into the enemy's trenches, which is certainly a primary consideration. M. Carnot, be it recollected, computes that out of every 180 balls, &c. which fall within the trenches, one will kill or disable a man: but, in the shape of a calculation, nothing could be more illusive. That eminent mathematician evasively omitted to state how many balls &c. out of any charge, or out of any given quantity, he expects to fall in the trenches; so that the proportion

of

of waste to effective balls cannot be obtained from any report or conjecture which he has offered. From the results, however, of numerous experiments, Sir Howard Douglas considers that *one ball* out of every 720 is about the proportion on which we might calculate as *thus far* effective. 'Several rounds,' he says, 'were fired at an elevation of 45° before a surface composed of deal targets and wadmill-cloth tilts, of 774 square feet, was *hit at all*; and at 75° the spread of the balls was nearly four times as great as at 45°. Now we must reckon a length of 45 feet of a parallel (trench), 17 feet wide, to give a surface upon the horizontal plane equal to that of the targets and tilts; and when we find that these were SELDOM *hit* and NEVER *injured*, we can have no hesitation in pronouncing judgment upon the uncertainty and impotency of M. Carnot's vertical fire.' Here, then, are unquestionable facts to prove that the firing in this manner is *very greatly at random*, and much more ineffectual than the theory conjectures.

In M. Carnot's estimation of the momentum or effect of his various charges, it is plain, from Sir Howard's exposition, that the resistance of the air to the descending bodies, which is very considerable, has not been taken into the account. Charged with cubical blocks of iron, the range of mortars and such engines is much more irregular and uncertain than when loaded with balls; and 'charges of stones fired in this manner must,' says Sir Howard, 'be extremely uncertain, and scatter so much that a very small proportion would fall in the trench aimed at; whilst a great many, falling short, will undoubtedly take effect upon the defendants in the advanced works over which the discharge is made.

'The dispersion of a charge of stones thrown from a mortar or pierrier is much greater than any person, who has not witnessed it, would imagine. No two stones of any charge fall within many feet of each other; and the dispersion is much greater in a longitudinal (the line of discharge) than in a transverse direction. This is also the case, though in a less degree, with projectiles of the same size, shape, and specific gravity.'—'But, lest all this should be received as matter of opinion, instead of fact established by experience, I give the results of some very careful experiments, made purposely to ascertain the precise effects of those natures of vertical fire which M. Carnot proposes to adopt as the principal means of defence.'

A perusal of the whole of Sir H. Douglas's work being requisite to convey a sufficient idea of its merits, in the connection of the facts and arguments by which its conclusions are wrought, we deem it unnecessary to insert here the results of his course of experiments, which cannot fail to prove satisfactory to every person who examines them.

After having detailed his experimental facts, Sir H. applies them

them to a plan, or specimen of a fortress, &c. according to the *nouvelle manière*, copied from Carnot, and thus continues:

'It appears that neither *the third parallel* (the trench nearest to the walls of the fortress) nor *the couronnement of the glacis* (the top of the sloping bank which rangeth from the exterior parapet towards the field) are *within the reach* of stones forced to the utmost from pierriers in the *casemated battery*; (the chief batteries before mentioned constructed in *the gorge of each bastion*;) and the horizontal area of all those parts of the attack which come within its influence is so small, compared with the vast magnitude of the elliptical surface upon which the stones fall, it may be relied upon that not *one stone* in *one thousand* would take effect upon the besiegers.'—Moreover, 'At the rate of discharge which M. Carnot mentions, it would require a provision of nearly 1,500,000 pounds of iron (about 700 tons) for the seven casements of ONE *batterie de gorge*.'

We consider these brief citations as quite sufficient to evince the great uncertainty in the aim of projectiles cast from the proposed engines, and consequently the useless expenditure of ammunition; as also that, from the *main batteries*, the most powerful of these ordnance will not project stones *beyond the outer works of defence*. It might, however, be submitted that Sir Howard seems to have considerably overrated the chance of striking the besiegers, when he allows that one ball in 720, and one stone in 1000, might be so far effectual.

It must have been already anticipated by the general reader, from what has been said of bodies descending *in vacuo*, that a considerable diminution of force will occur in their falling through the atmosphere: yet it seems that neither Napoleon nor his war-minister was sufficiently aware of the consequence of this effect of nature; which, if they had, would certainly have weakened their confidence in the proposed measure. On this point Sir Howard Douglas, after having noticed some very inapplicable arguments in the *new* theory, thus remarks:

'M. Carnot's idea, then, of the effect of this *pluie de balles* is founded upon the velocities which he supposes they will acquire in accelerated descent from the vertex of a very elevated curve;—this is manifestly the principle upon which he tries to establish his theory. But the fact is, there can be no acceleration beyond a certain limit, which, with small balls, is very much less than is generally imagined.'—'From the vertex of the curve, where all the vertical motion is lost, the ball begins to descend by an urging force which is nearly constant; viz. its own weight. This force would produce equal increments of velocity in equal times *in vacuo*; but in air the descent of the ball being more and more resisted as the velocity accelerates, the urging force will, at a certain velocity, be opposed by an equal resistance of the air, after which

which there can be no acceleration of motion; and the ball will continue to descend with a velocity nearly terminal.*

'When I began to consider this interesting problem as applied to vertical fire, I was soon satisfied that M. Carnot had entirely overlooked terminal velocity; and I shall show, from his own words, that this is the case.'—

'Had M. Carnot founded his system upon a power evidently impotent as the projectile force of a boy's arm, this part of his work would not have merited serious investigation; but the principle he assumes is specious, and the impression it has produced so considerable, that I have been induced to draw up the results of a careful investigation, by which I have satisfied myself, and hope to satisfy my readers, that four-ounce balls, or cubical pieces of iron of ten lines side, (about $\frac{7}{8}$ of an inch,) cannot, in descending from the vertex of a very elevated curve, acquire velocity sufficient to give a mortal blow excepting on an uncovered head, and that the effect of musquetry under such circumstances would be almost harmless.'

The utmost percussive force, which each of the different kinds of projectiles is capable of acquiring, is then shewn, deduced from *certain rationale*, and corroborated by numerous experiments made according to those several natures of vertical fire which M. Carnot has proposed to adopt. Hence, from incontrovertible laws and positive facts, it is determined that

'Four-ounce balls, discharged at an elevation considerably above 45°, to the distance of 120 yards, would not inflict a mortal wound excepting upon an uncovered head; that they would not have force sufficient to break any principal bone; that there would be no penetration, but merely a contusion. This would not oblige the besiegers to cover themselves with *blindages* (hurdles, faggots, &c. to overlay the trenches,) as M. Carnot imagines; for a strong cap or hat, and a cover of thick leather for the back and shoulders, would be sufficient protection from the effect of his vertical fire with small balls.'

From the professed originality which the *new* theory assumes, it would seem that nothing of the use of vertical fire had been before practised or known: but Sir Howard Douglas has shewn that all the eminent men, who have written on the subject, recommend the application of it to a certain extent;

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* The nature of terminal velocity may be perceived by a very simple experiment. If a stone or bullet be suffered to fall, by the force of its own gravity, from the top of a bridge into the water underneath, it will penetrate the water very forcibly till it meets with a resistance equal to the force which caused it to descend; viz. its own weight. Afterward, it will be seen to descend to the bottom of the water by an uniform motion, or without any appearance of farther acceleration. Such, then, is the effect on bodies descending through the atmosphere, the difference of the resistance of water to that of air being duly considered.

though

though recourse to it otherwise than as an *auxiliary means* of defence is inexpedient, and altogether objectionable.

The chance of success in a siege, on the system previously established, is decidedly in favour of the assailants; whereas, by the *nouvelle manière*, the chance is presumed to be entirely inverted: but, from a plan of attack which he has sketched, Sir H. Douglas plainly demonstrates that any place, provided with the most efficient garrison and the fullest means of resistance, must be reduced sooner under the *new* mode than if defended according to the rules in ordinary practice. After a very sober and masterly dissertation, first, On the Errors in Principle of Carnot's Theory; secondly, On the Proposal for adopting Vertical Fire, as *the basis*, instead of using it as an accessory Mean of Defence; thirdly, On the Expediency of a more general Use of Vertical Fire than is directed in all Treatises of Defence; fourthly, On the Application of the Theory in the Erection of new Fortresses; and, lastly, On the Proposal for altering existing Places according to the *new* Manner, Sir H. concludes his very complete refutation of the whole with the following forcible remarks:

'The great object, the true merit, and defined aim of fortification, is to enable the weak to defend themselves, as effectually as possible, with the least possible means: but M. Carnot's ingenuity has contrived systems and alterations, and outworks, which indispensably require large garrisons, and which cannot be effectually practised by weak ones.'—'The real economy of defence must therefore be studied from other sources. Any application of his system, whether to old or new places, must either be insecure or expensive;—insecure, if not provided with numerous garrisons;—ruinously expensive, if they are.'

Those who may chance to have imbibed the errors of the *new* doctrine, and under whose inspection the preceding remarks and extracts may happen to fall, will probably find in them sufficient inducements to examine the *counter-work* of Sir H. Douglas; and, as we conceive that the object specified at the beginning of these remarks has been accomplished, we regard it as unnecessary to enter into farther comment on the subject. All, therefore, that now remains to be observed is that no real novelty is displayed in the present proposition, and certainly no improvement derived from it to the science of war; and that, however the French Ex-minister may have heretofore affected a haughty contempt of the knowlege and experience of British engineers, he will perhaps henceforth feel a *conscious* respect on finding his whole science, equipment, and magazine, become nugatory before the principles, talents, and *materiel* with which they have now been brought into competition.

# MONTHLY CATALOGUE,

## For JANUARY, 1820.

### POETRY *and the* DRAMA.

Art. 11. *Aonian Hours*, and other Poems. By J. H. Wiffen. 8vo. pp. 168. Boards. Longman and Co. 1819.

We may perhaps observe, without being charged with too nice or too paradoxical a distinction, that there exists an age of poetry as well as an age of poets; and that, while the former is the product of originality and nature, the latter owes its birth to refinement, imitation, and art. Though emulation, like fame, may perhaps be a spur

—— "that the clear spirit doth raise
To scorn delights, and live laborious days,"

yet if, wrongly directed, or servilely following in the track of others, an author adopts the style and manner of a living prototype, he must for ever forego that nobler claim to distinction which can be preferred only by the candour and boldness of characteristic genius and merit. It is always painful to remark a misapplication of the powers with which nature has endowed her more favoured children; and to see men, who are gifted with original strength, stooping to the weakness of imitation, and offering at the shrine of another those fruits of intellect which were worthy of gracing an altar erected to themselves. This, we are concerned to state, Mr. Wiffen has done, in devoting his 'Aonian Hours' to the acquisition of the style and method of a noble lord, too well skilled in the Spenserian stanza to be easily met on an equal footing. Under the title of "Aspley Wood," Mr. W. has endeavoured to embody a poem on a variety of subjects, on a plan similar to that of *Childe Harold;* in which the sudden breaks, dramatic turns, and arbitrary ending of rhymes, are managed with such inferior dexterity as to involve the whole in no slight degree of mysticism, involution, and something very like confusion. When will our modern poets learn that, to speak the natural language of the heart and passions, they must adopt as distinct and characteristic an expression as we discern in the identity of tone, manner, and address in individuals? If Mr. W. had possessed as much judgment as he has manifested imagination and poetry in this work, he would have avoided the bad taste of arranging and conducting his subject on the model of any living author whatever. We have seldom seen more sweetness, spirit, and true pathos than in the beautiful stanzas dedicated to the memory of Howard, as well as in some others of the detached poems; and we regret that their length forbids us to extract them.

We spoke favourably in our lxxiid vol. p. 438., and again in vol. lxxx. p. 96., of a small collection of poems *by three Friends*, one of whom is the writer of the present volume; and so few have been the votaries of the Muse among the members of the sober system of religion called *Quakerism*, that it may be worth while to note that Mr. Wiffin is to be added to the list.—(See also our Number for November last, p. 329.)

Art.

Art. 12. *Tragic Dramas;* chiefly intended for Representation in private Families: to which is added, Aristodemus, a Tragedy; from the Italian of Vincenzo Monti. By Frances Burney. Crown 8vo. pp. 191. 9s. 6d. Boards. Murray. 1818.

Since the appearance of "Sacred Dramas," by the voluminously distinguished writer of religious novels, tales, and tracts, we cannot recollect any theatrical productions for the object of private representation which have pleased us so much as the present. Though they do not possess the sacred and religious gloom which pervades the whole spirit of the former, they have sufficient moral effect to instil, into the young mind, the useful and awful lesson of the necessity of controuling the passions of our nature.

It appears from the preface that these dramas have already been more than once represented by the junior members of a family of distinction, not without applause. In exchange for the latter word, however, we would suggest the superior propriety of "benefit," as connected with the welfare of young people, and with the object for which the dramas are announced to have been composed.

The first and most original of the three dramas here published is intitled *Fitzormond, or Cherished Resentment;* which, for a juvenile production of three acts, certainly contains as much interest in language and sentiment as the story is susceptible of receiving and imparting. The plot, however, is too simple and inartificial to engage the affections of any but a youthful audience. — The second, *Malek Adhel,* is taken from the well-known romance of Madame Cottin, whose sentiments and even language have been as closely followed as the nature of the different compositions would admit: yet still a degree of dramatic power is shewn in the developement of the characters.

We now come to the translation of the celebrated tragedy of Monti: in the tone of which we think that much spirit and power of expression are exhibited. With exact and delicate fidelity, Miss Burney has happily united the freedom and ease of original expression; though she has been unequal to the task of grappling with the strength and passion of Monti in the more vigorous efforts of his spirit. In the original, Aristodemus is a picture of despair and terror from the very moment at which he appears, and every word and action seem fraught with the demon of remorse; while the spectre of his daughter, always at his side, ceases not to haunt him till it has driven him into the vault of her remains, and presented him with the steel that drinks blood for blood.

'Come, welcome shade!
Thou hast demanded blood; and this is blood [*stabs himself.*'

Though the spirit of antient tragedy is finely preserved in the Italian, it would be too bold to assert that it has not lost much in its transmission into our language. Yet Miss Burney's version is more successful than we could have expected, from the hands of a lady who had not before given us any thing of equal excellence

with the translation of Aristodemus. Her family-name, however, ever holds forth a promise to the public, which she, in this instance, has well redeemed.

Art. 13. *Misanthropy*, and other Poems, by Joseph Snow. 12mo. pp. 132. 6s. Boards. Miller. 1819.

On perusing this little volume, we cannot refrain from expressing our regret that the public taste is so *perfectly* monopolized by the productions of a few distinguished authors, that it seldom recognizes the merits of those who possess powers above the common standard, though perhaps not of the very first order. Some of the pieces written by Mr. Show exhibit, in our opinion, a spirit of poetry well deserving the attention of unprejudiced and impartial readers. In this age of book-manufacturing, we ought to endeavour to select, from the mass of common-place and trash with which we are deluged, some portion which we conceive to be valuable; and, with the skill of the chemist, to extract from the material body the strength and essence which would not otherwise have been obtained. From among several commendable verses, which, however, are far from being equally supported throughout, we quote the following stanzas:

'*To* ——

'I ne'er could bow beneath the stroke
Of inconsiderate men;
And angry words could but provoke
Indignant taunts again.
I hurled defiance back on each
Who could reproach with hasty speech
When fallen, and only then;
No patient cheek to wrath I turned;
I dared the proud, the spurner spurned.

'Ne'er could these haughty feelings brook
"Unkindness' altered eye;"
And faithless Friendship's blighting look
I gloried to defy.
In *every* stage of *every* ill,
Pride, stubborn pride, upheld me still,
And kept the spirit high;
Though fallen far, though trampled low,
I struck, in struggling, blow for blow.

'Such didst thou find me, sternly fixt,
In bonds of hate to all;
Despair's full cup I drank unmix'd,
E'en to the dregs of gall;
Of faith unsettled, oh! far worse,
Beneath a deep o'erwhelming curse,
And conscious of the thrall,
Reckless of every human tie,
Alike unfit to live or die.

'Oh!

'Oh! 'twas an unaccustomed sight,
A pitying look to see;
It was a new and strange delight,
That prayers were poured for me!
Oh! yes, for me thy tears were shed,
Thy prayers sought blessings on *his* head
Who never bent the knee;
Thou badst him weep, and Heaven implore,
Who never prayed, scarce wept before.

'Yet I have worn a beauty's chain,
And called her charms divine:
For beauty's self did not disdain
So poor a love as mine.
'Twas but a dream: I ne'er could bow
With such humility as now
My spirit bends to thine;
For thou hast tamed a breast of steel,
And taught a stony heart to feel.

'Thy gentleness a soul hath won
The world could ne'er subdue,
A word, a look, from thee hath done
What force could never do:
Blest be the hour when thou wert sent,
A mild, yet fitting instrument,
The fallen to renew:
Thou, meek of heart, of spirit pure,
Thy recompence in Heaven is sure.'

These touching lines are followed by Sketches, which breathe much of the spirit and tenderness of Crabbe. Though the volume is certainly not free from the faults of juvenile composition, we may recommend a perusal of it to the lovers of poetry.

Art. 14. *The Dream of Youth;* a Poem. Crown 8vo. 4s. 6d. Boards. Cadell and Davies.

This 'Dream of Youth' possesses, we are afraid, somewhat too much of the wandering and desultory nature of dreams in general, to be perfectly intitled to the latter part of its appellation, — *a poem*. We allude to the arbitrary and unlicensed scope which the author has taken, in variety of versification as well as of matter; and which, though it may be well adapted to display his skill, is rather too trying to the patience and understanding of the reader. In a volume of less than 100 pages, we have as much alteration of stanza as the English language can well admit in such moderate limits; and we cannot give our approbation to the manner in which the effort has been accomplished. The dream, likewise, bears too strong an impression of the writer's thoughts having been occupied with Lord Byron during the day, to escape the charge of violent imitation. A few of the separate pieces, however, may lay claim to something like mediocrity.

## POLITICS.

Art. 15. *A free Trade essential to the Welfare of Great Britain; or an Inquiry into the Cause of the present distressed State of the Country, and the consequent Increase of Pauperism, Misery, and Crime. To which are added, some Observations on Two Letters to the Right Hon. Robert Peel, M.P., by one of his Constituents.* By John Clay. 8vo. pp. 80. 3s. Sherwood and Co. 1817.

Mr. Clay's pamphlet is less comprehensive than its title suggests; since it contains scarcely any attempt at the discussion of a free trade generally, but a number of arguments in favour of a free trade in corn:—arguments called forth by a project entertained in the last year, but which, we hope, is now at rest, that of imposing additional discouragements on the import of foreign corn. In so populous a country as England, where the consumption regularly exceeds the produce, the land-holders may be said to receive a permanent premium in the certainty of selling their corn at a price above that of other countries. This advantage, now enjoyed for above half a century, is owing to the extension of our productive industry: for example, in manufacturing districts, the rent of even indifferent land, says Mr. Clay, is from 3l. to 5l. per acre; and the great rise in the value of land in Lancashire and the West Riding of York is owing to the manufacturers who, to the number of more than 40,000, have become freeholders in these populous districts. What a short-sighted calculation, then, would it be on the part of the landed interest to aggravate the burden of the mercantile and manufacturing classes, and to oblige them, which would be the case were such oppression increased, to emigrate, and leave the burdens of the state to be borne by a diminished population!

The landed interest, observes Mr. Clay, are aware that their gain by the corn-laws becomes, in a great measure, lost to them by the poor-rate; and they have manifested, ever since the peace, the greatest anxiety to be relieved from the latter. They do not, however, seem to be aware that such relief would naturally follow the abolition of the corn-laws; in which case the English poor would be no more in want of parish-relief than the poor of France or any other country. In the debates on the corn-laws in the spring of 1815, Mr. Baring urged a progressive decrease of the restrictive limit (80s.) on the import of foreign wheat; and this decrease a subsequent writer * proposed to be at the rate of 2s. per quarter *per annum:* but we are so impressed with the necessity of proceeding gradually, that we should be satisfied with an abatement of 1s. per quarter annually; and this to take place only according as the more oppressive of the taxes on agriculture should be removed.

In Ireland, the lower orders have experienced all the evils of our corn-law system. The land-holders now obtain a much higher

* Major Torrens on the Corn-Trade, *Letter to Lord Liverpool*, p. 346. See Rev. vol. lxxx. p. 439.

price

price for their corn than before the Union, in consequence of the market of England being open to them, while it is shut to the continental grower: but this rise has pressed heavily on the peasantry; who pay greater rents for their potatoe-grounds, and receive no increase of wages, because no increase takes place in the demand for labour. We are informed by Mr. C. that the distress of the labouring classes in England, and in the sister-island, induced him to enter on the study of political economy; when he was not long in discovering that the general rule, that wages rise together with a rise of the necessaries of life, is not applicable to the present state of our manufacturers. They labour, at least in the great branches of woollens, cottons, and hardware, for a foreign market, and are in course obliged to bring down their price to the price of foreign competitors. Nothing therefore is more fallacious than the demand of a monopoly for our corn-growers, on the plea that our manufacturers possess a monopoly of the home-market. The letter of the law may give it to them, but it is the lowness of their price alone that can secure it.

Mr. Clay combats (p. 22.) with equal success the arguments for rendering this country independent of foreign nations for a supply of the necessaries of life; arguments which are extremely specious, but not tenable against the higher consideration that, in provisions, as in every thing else, commerce should be left to its free course. The evils of interfering with that course exceed all previous calculation; and one reduction in the price of wages leads unfortunately to another, the workmen being obliged to extend their hours of labour, by which they increase the existing evil of an over-stock of goods. It is thus that our distress has acted on other countries, particularly the Netherlands and Germany; where the loudest complaints are made of the low price at which our manufactures are introduced; and the cause of which is sought, not in the pressure of necessity, but in a deliberate plan to overthrow the manufactures of the Continent.

The conclusion of this pamphlet contains several remarks on the two Letters from Oxford to Mr. Peel, reported in our Numbers for April and August last. Mr. Clay is, on the whole, a temperate and liberal reasoner, but unluckily a novice in the art of composition; his pamphlet exhibiting no division of his matter into chapters or sections, and indeed very little idea of connection or arrangement.

Art. 16. *Observations on the Means of deriving from Flax and Hemp manual Employment for Labourers of every Age.* Addressed to the Committees of Parliament on the Poor-Laws; to the Magistracy: to the Clergy, Churchwardens, Overseers, and other Guardians of Parochial Poor: to the Cottager and rural Population; and to the Sheriffs, Committees, and Individuals having the Care of Prisons. Second Edition. 8vo. pp. 67. Longman and Co. 1819.

After some general remarks on the magnitude of the existing distress, and the necessity of devising additional means of employ-

ment for the poor, this writer proceeds to the proper subject of his pamphlet; a subject of a peculiar nature, and which is probably new to the majority of our readers: we mean the inferiority of the old method of preparing flax by steeping it in water, compared with the new method of making it into sheaves, and stacking it in the fields like corn. An acre of ground produces from two to three tons of dried stem; which, when prepared on the old plan, would not have yielded, in flax for the weaver, above five hundred weight, or a tenth of the gross weight; while, by the new plan, the quality is better and the quantity much greater; the stem yielding by exact analysis the following proportions in 100 parts: Tops, 4; chaff, 46; roots, 17; fibre, 32; loss, 1.

As no doubt exists of the superiority of the new method of stacking the flax in the field, the great question is how the fibre can be best obtained from it: for this purpose several machines have been contrived, but they were in general complicated and expensive; till Mr. Lowder, of Lansdown-place, Bath, obtained some time ago a patent for a *decorticator*, a small machine of cast iron, occupying little more space than a cottage-stool, and calculated, according to the writer of this pamphlet, (whom we suspect to be Mr. Lowder himself,) to afford the greatest facilities in the employment of the poor. We are told that

'A lad of sixteen may dispatch from three to four pounds of flax-stem in an hour, without fatigue: a second may brush the produce for the spinner in the same time; and a third prepare and supply fresh stem for the breaker. Thus every set will daily employ three persons, men, women, or children; and as the breaker requires the greater exertion, the breaker and the brush may be worked alternately. If thirty pounds of stem be the quantity calculated to be broken daily by one set of machines, ten sets of machines, employing thirty persons, will break 300lbs. of stem daily; or forty tons and a half annually. If the paupers, or persons dependent, directly or indirectly, on parochial relief, be calculated at one in seven of the population, and the work of one pauper in five be available, 300,000 persons may be found applicable to this employment; and their labour, when the plan is generally introduced, would reduce the poor's rate four millions sterling annually, and provide for the farmer the profitable cultivation of from one to two hundred thousand acres of land (now unproductive), for the growth of a material hitherto imported from foreign countries at an annual expence of two millions sterling.'

Could the preparation of flax afford employment only to 30,000 instead of 300,000 paupers, the relief would be very great. The Board of Agriculture, without pledging itself for the accuracy of Mr. Lowder's calculations, recommended (p. 45.) the use of the decorticator in the cottage of the labourer, as well as in work-houses and penitentiaries. If we do not subscribe implicitly to the doctrines of those who consider it as desirable to produce every thing within ourselves, we cannot doubt the advantage of saving the freight of such bulky commodities as flax and hemp; and it appears that, of the total consumption in Great Britain,

(above

(above 70,000 tons,) nearly two-thirds are imported. This consideration, and the healthy nature of the employment, are certainly material recommendations, and render it gratifying to learn that, 'at the national school of Bath, which consists of nearly 500 boys and 200 girls, a selection of children is made, who work in alternate sets on the decorticator and other processes of flax.'

In the course of his arguments for the employment of the poor on labour of a new kind, this writer exhibits the following computation of the surprizing increase of machinery during the present age.

'In 1792 the population of Britain and Ireland was about 15,000,000; and the manual labour was computed at one-fourth of the population, or nearly - - 4,000,000
The power of machinery was computed at nearly three-fourths of the population, or - - - 11,000,000
In 1817, the population was calculated at 18,000,000; the manual labour of men, women, and children, at one-third of the population, or - - - 6,000,000
But the power of machinery was computed at the surprizing amount of - - - - - 200,000,000
being an increase of nearly twenty-fold in 25 years.'

This pamphlet contains some good materials, but is surcharged with no slight stock of extraneous matter, relative to the state of our currency, the history of our poor-laws, &c.

Art. 17. *Observations on Payments and Receipts in Bank of England Notes*, reduced to their Value in Gold; and on the Consequences which would have resulted to the Nation, if this System of Currency had been instituted at the passing of the Bank-Restriction Act; together with Remarks on Subjects connected with these. By Thomas Martin. 8vo. pp. 70. Longman and Co. 1819.

Mr. Martin, whose residence appears to be at Allerton, near Liverpool, is one of the few writers who dissuade the resumption of cash-payments, and who recommend a continuance of a bank-note currency: but with the qualification that, instead of the present plan of considering paper and specie as of equal value, the notes should be made payable at the market-price of gold: thus, if gold sells in the market for 4l. 2s. instead of 3l. 18s. per ounce, the bank-note of 20s. should, according to his project, pass for only 19s. He follows up this idea through a variety of ramifications, and maintains that its adoption would procure for us all the advantages that are expected from a return to cash-payments, without any of the hardships attendant on that measure. These hardships consist not merely in the narrowing of mercantile discounts, and the consequent scarcity of money, but in the increased pressure of taxes; augmented as they virtually will be by a measure that is calculated to raise the value of the currency in which they are paid. Mr. Martin's arguments are by no means devoid of weight: but still we cannot deem them of sufficient force to counterbalance the many inconveniences of having two currencies of different value.

Among

Among the most commendable passages in the pamphlet, are those in which the author disclaims all recourse to arbitrary interference on the part of Government, and exposes the errors into which a very eminent merchant, Mr. Baring, fell in his examination before the Bank-Committee of the last year by answering, on the spur of the moment, questions which required the most mature consideration. As to Mr. Martin's style, however, we have seldom seen a more loose and obscure production: the reader being obliged either to digest and arrange the materials for himself, or to peruse page after page without a determinate idea; a state of mind which will not well dispose him to accept Mr. M.'s apology that the sheets were sent to the press as they were written, on account of the urgency, or imagined urgency, of the question.

| Years. | Average Amount of Bank-Notes in Circulation in each Year. | Market Price of Gold of standard Fineness, in Bank-Notes. |
|---|---|---|
| 1808 | 17,150,000 | £4 0 0 |
| 1809 | 18,900,000 | 4 10 6 |
| 1810 | 22,500,000 | 4 11 0 |
| 1811 | 23,250,000 | 4 16 0 |
| 1812 | 23,250,000 | 5 1 0 |
| 1813 | 24,000,000 | 5 7 9 |
| 1814 | 26,900,000 | 4 17 6 |
| 1815 | 26,900,000 | 4 13 0 |
| 1816 | 26,250,000 | 4 0 2 |
| 1817 | 28,250,000 | 3 19 3 |
| 1818 | 27,250,000 | 4 1 5 |

Art. 18. *Reasons for the immediate Repeal of the Tax on Foreign Wool;* (Second Edition;) by James Bischoff. 8vo. pp. 43. Richardson. 1819.

The tax imposed on foreign wool, towards the close of the last session, (50s. per cwt. instead of 7s. 11d.) was so evidently contrary to sound policy, that we could explain it only by a necessity, on the part of ministry, of holding out to the landed interest a *bonus*, as it is called in the language of the Treasury, by raising the price of British wool, in return for the very heavy addition made at that time to the malt-duty. Be this as it may, the pernicious operation of the new tax will be at once seen by our readers, on reverting to the report in our Number for Sept. 1818, of a pamphlet by Mr. Maitland, chairman of the committee of the woollen trade. Of the injury to the *public*, there can be but one opinion: but Mr. Bischoff labours (pp. 20, 21.) to impress the landed interest with the conviction that even *they* will suffer more as partakers in the general loss of the country, than they will gain as venders of an enhanced commodity. Even the revenue, he adds, will sustain a defalcation from the consequences of a tax which, in the first instance, promises to bring 300,000l. into the Treasury.—Mr. B. writes without method or energy, but is familiar with his subject; and the arguments on his side are so clear as to make it unnecessary to dwell on them, while they must render every well-wisher to his country eager

eager for the repeal of a tax which strikes at the root of a manufacture deservedly called "the great limb of our national prosperity."

RELIGIOUS.

Art. 19. *The Anti-Deist:* being a Vindication of the Bible, in Answer to the Publication called *The Deist.* Containing also a Refutation of the erroneous Opinions held forth in *The Age of Reason;* and in a recent Publication, intitled *Researches on Ancient Kingdoms.* By John Bellamy, Author of the "New Translation of the Bible from the original Hebrew." 8vo. Longman and Co. 1819.

Mr. Bellamy has here engaged in the very laudable attempt to answer numerous objections which have been urged against the Holy Scriptures; and he has been very successful in refuting some of these objections, by shewing that they exist only in the version of the Old Testament, and derive no countenance from the original Hebrew. Mr. B. has also displayed considerable candour in the selections which he has here made from infidel writers, having brought forwards both the strong and the weak; and the answers, which he has given to these opponents, are delivered without any unbecoming asperity or arrogance. A reasonable objection always deserves an answer; and when that answer is definite and satisfactory, it must tend greatly to strengthen the credibility of Revelation. Even a sneer should not be answered by an insult; and much less ought we to make war on the sceptic by invoking the demon of persecution to our aid.

Art. 20. *A Remedy for Self-Murder.* Suggested in a Letter to a Friend. 12mo. Wilson. 1819.

The principal remedy which this writer suggests for the crime of suicide is comprehended in the religious maxim, "When you are in heaviness, think upon God."

Art. 21. *A Catechism,* designed chiefly for the Instruction of Young Persons belonging to the Denomination of Unitarian Dissenters. Second Edition. By N. T. Heineken, of Bradford, Yorkshire. 12mo. 6d. Printed at Derby.

It appears to us that this will be found an useful catechism for that class of Christians, to whose sentiments it is more particularly adapted.

NATURAL HISTORY.

Art. 22. *The Entomologist's Useful Compendium;* or an Introduction to the Knowlege of British Insects, comprising the best Means of obtaining and preserving them, and a Description of the Apparatus generally used; together with the Genera of Linné, and the modern Method of arranging the Classes Crustacea, Myriapoda, Spiders, Mites, and Insects, from their Affinities and Structure, according to the Views of Dr. Leach. Also an Explanation of the Terms used in Entomology; a Calendar of the Times of Appearance and usual Situations of near

near [nearly] 3000 Species of British Insects; with Instructions for collecting and fitting up Objects for the Microscope. Illustrated with Twelve Plates. By George Samouelle, Associate of the Linnéan Society of London. 8vo. pp. 496. 1l. plain. 1l. 18s. coloured. Boards. Boys. 1819.

This ample title sufficiently sets forth the contents of the volume to which it is prefixed; and we have only to add that the knowlege, judgment, and accuracy displayed in the performance itself, will render it a desirable text-book to every student of British entomology.

## MISCELLANEOUS.

Art. 23. *The invariable Principles of Poetry;* in a Letter addressed to Thomas Campbell, Esq.; occasioned by some Critical Observations in his Specimens of British Poets, particularly relating to the poetical Character of Pope. By the Reverend W. L. Bowles. 8vo. 2s. 6d. Longman and Co. 1819.

Surely this pamphlet bears rather erroneously the title of '*The invariable Principles of Poetry;*' the idea of the existence of which seems to have occasioned the unsatisfactory dispute in question. How far the objects of nature may be better calculated than the works of art to supply similes for the poet is a question which would give rise to a discussion as useless as it would be interminable; and we are sorry to observe men of real learning and taste differ from us on the subject. A slight glance at the old adage of the heathen, "*De gustibus non est disputandum,*" might have been sufficient to deter both Mr. Campbell and Mr. Bowles from adopting exclusive opinions on this matter.

The controversy between these gentlemen appears to us almost similar to that of the travellers respecting the colour of the Cameleon; since the grandeur and beauty of objects both of art and nature depend on the circumstances and associations attached to them, as much as the light in which colours themselves are seen. All subjects of taste, learning, and poetry, possessing terms more vague and undefined than those of science, are ever liable to give rise to different meanings in the minds of those who make use of them; and we are at present not without strong suspicions that Mr. B. and Mr. C. are much nearer the same opinion on the point than they are themselves aware. Mr. B.'s opinions, which were first advanced in his life of Pope, maintaining the superiority of nature over art in providing comparisons and happy allusions for poetic use, seemed to derogate (with other observations) from the character of that great writer; who, artificial as he was in composition, had drawn many of his poetic pictures from scenes of nature as well as art. Mr. C., on the contrary, endeavoured, by quotations from our best authors, to shew how greatly they were indebted to the wonderful productions of art for many of their sublimest images. Each most unequivocally admits the general principle on which his ideal opponent grounds his argument. Approaching so nearly, then, to each other, they cannot do better than shake hands with a good-natured laugh, and end their dispute.

Mr. Campbell's publication was reported at some length in our last Review.

Art.

Art. 24. *A Guide for Gravesend.* By a Visitor. 12mo. pp. 63. Pocock, Gravesend.

Who would have thought of *a Guide to Gravesend?* Where will be the end of such guides on this side of the *grave?* The citizen will surely next be guided to Wapping and Blackwall, and told that they are the most delightful bathing-places in the *vicinity of London:* for as to the saltness of the water, the Gravesend Visitor positively asserts this to be of no consequence.

We cannot, however, enter the lists with this gentleman as to the beauties of his favourite place, for we confess that we have never explored them: but he is extremely contented with them, and seems to have some little idea of being contented with himself: which is so far from being an undesirable feeling, that we shall not attempt to disturb it. We will not deny, moreover, that he writes with some spirit; that many of his sentiments are not displeasing to us; and that, unless he be guilty of gross misrepresentation, he has shewn that the neighbourhood of Gravesend may be worth visiting: but, as to his speculation of puffing it up into a *watering-place*, we will have no *shares* with him; and he must forgive us if we cannot acquit him of having some such idea, rather inconsistent with the disinterested views of a casual '*Visitor.*'

Art. 25. *Report of the Committee of the Society for the Improvement of Prison Discipline*, and for the Reformation of Juvenile Offenders. 8vo. pp. 32. W. Phillips. 1818.

This Report contains an able exposition of the grievous increase of juvenile delinquency, and of one of its principal causes, the lamentable state of our prison-discipline. To check vice in the outset of its career, instead of punishing it without amending; to convert gaols from nurseries of crime, *as they are*, to schools of reform as well as punishment, which *they ought to be;* and to afford relief and employment to the unfortunate youth just discharged from his cell, thus preventing his recurrence to former practices; are objects so praiseworthy, and of such palpable benefit to the community, that we grieve to see a complaint of exhausted funds on the part of this Society. We trust that such a cause will not long impede that activity, for the exertion of which the names on the committee of this institution are a sufficient warranty.

Art. 26. *Sulimé and Alid;* or the World in China: a Sentimentalo-Satirico Tale, in Prose. 12mo. pp. 201. Boards. Egerton. 1819.

Although we would not completely condemn the manners of a gentleman who made a very aukward bow at his entrance into a fashionable assembly, yet we cannot imagine our readers to be prepossessed in favour of the writer of a 'Sentimentalo-Satirico Tale in Prose.' In fact, the great cleverness of this book lies in the constant repetition of certain epithets applied to its principal characters; and, like some farces and even comedies of the day, we have no doubt that it will gain a certain portion of approbation by

by this everlastingly successful expedient. No modern audience can resist the happy recurrence of a joke which they perfectly understand; and it seems impossible to repeat the experiment too frequently. Thus 'the *gracious* and wise Liefang' is the key-stone of the merit of this little sham Chinese effusion.

Some truisms, however, are usefully recalled to our recollection throughout the volume.

'"Every man is a legislator. Every man is entrusted with the government of himself. The manner in which he regulates the economy of life is always sufficient to prove to us how he would govern an empire. He who exercises due command over himself would be a great and a glorious sovereign!

'"True honour is that which procures for us the approbation of our own hearts. Let the wise Liefang aim at that alone. It is superior to fame, because no external circumstances can ever affect it. The path to it is open and discernible; unhappily, few pass that way, so that the track is not beaten. The goal is always ascertained; and neither envy, nor malice, nor opposition, can tear it from our grasp. Our resignation of it must always be voluntary."'

'The wise Liefang listened without any other symptom of impatience than occasionally curling his mustaches. The influence his secretary possessed over him was astonishing, and sometimes irksome to himself, without his having the power to release himself from the thraldom.'

This is enough for the *novel* mode of recommending moral truth, which is adopted by the secretary of 'the gracious Liefang.'

The following advice to an author, contains, alas! too just a satire on the prevailing bias of the day:

'"To be plain with you," continued my friend, "nothing is palatable now that is not personal. It is of no use to satirize vice without you have a particular object in view. No one now reads general satires; they are quite out of vogue. Select an individual; no matter how vicious; attack him with sufficient severity, and add such features to your portrait as shall immediately enable the world to detect the original. I will deal candidly with you; they will purchase your books not because you ridicule vice, but because they delight in seeing others attacked. This is the best advice I can give you, and unless you follow it, I think I may venture to assert that you will never find your present profession a profitable one."'

Goldsmith's "Citizen of the World" is laid under contribution by this author: but he displays an extravagance and a caricature in his descriptions (particularly in that of a fashionable English couple shipwrecked on the coast of China), which prove him to be either very young or incorrigible in old absurdities.

## LAW.

Art. 27. *The Trial of James Bowditch and Nine others*, at the Suit of the King, and on the Prosecution of George Lowman Tuckett,

Tuckett, Esq. for Conspiracy, Assault, and false Imprisonment. At the Summer Assizes for the County of Dorset, July 25. 1818. Before Mr. Justice Park and a Special Jury. Taken from the Short-hand Notes of Mr. Richardson. 8vo. pp. 136. 3s. 6d. Baldwin and Co.

Though the editor of this pamphlet may be considered as friendly to the cause of Miss Glenn in this extraordinary transaction, he has evidently given a most impartial report of the proceedings; on the merits of which we shall make no comment, since we observe that the whole affair is again to fall under the cognizance of a court of justice. We understand that it is become quite a party-question in the county of Dorset, and that it is the determination of the friends of the defendants to persist in their endeavours to overturn the verdict. On which-ever side the right is, we say "*Fiat justitia.*"

## SINGLE SERMONS.

Art. 28. Preached on the Fourth of June, 1818, in the Parish Church of Holsworthy, in the County of Devon, at the First Anniversary of "The District Committee Society for the Promotion of Christian Knowledge," established in the Deanery of Holsworthy; published at the Request of the Society. By the Rev. William Holland Coham, A. M. 4to. 1s. 6d. Exeter, Trewman and Co.

We entirely coincide with the judicious author of this sermon that, 'as the taking away of the cause of crime is preferable to its punishment, so the averting of poverty is infinitely more wise and benevolent than its relief.' Mr. Coham appears to think that this great object will be best effected by 'the founding and supporting of proper schools and seminaries for the destitute orphan, and for the children of such parents as have neither the means nor the ability of affording them useful instruction themselves.' The poor-laws, which minister relief to the corporeal wants and infirmities of mankind, have certainly been powerfully operative in relaxing industry, in diminishing foresight, and thus multiplying indigence. It is therefore time to try whether we cannot more effectually counteract the growth and lessen the extent of pauperism by intellectual expedients, or by the salutary influence of early education. This education must be such as will raise the tone of moral sentiment, impress a horror of mendicity, and excite a zealous desire of honourable independence: thus indefinitely augmenting the public stock of virtue and happiness.

Art. 29. *The Benefits of Clerical Unanimity to the Establishment;* preached at the Visitation of the Reverend Henry Bathurst, LL.B. Archdeacon of Norwich, at Blofield, Norfolk, by the Reverend Joseph L'Oste, LL.B. 8vo. 1s. Baldwin and Co. 1819.

Mr. L'Oste strenuously eulogizes the excellence of our ecclesiastical establishment, and particularly expatiates on the benefits of relinquishing that practice of *moral preaching* which commenced with the Restoration. We are by no means equally certain

certain that this mode of clerical teaching has been abandoned with any benefit to the public instruction of the people. It would be difficult to prove that the preaching of Christ was of that species which is, at this period, denominated *Evangelical;* and it appears rather to have deserved the name of *Moral.* The great use of preaching, indeed, is to improve the morals of the people; and how this effect is to be produced by principally directing the attention to what Mr. L'Oste calls 'the most *august mysteries*' of the Gospel, we must leave to that gentleman to demonstrate.

Art. 30. *The Christianity of the New Testament impregnable and imperishable:* an Address occasioned by the Trial of Mr. Richard Carlile, for the Re-publication of Paine's Age of Reason, and delivered October 24th, 1819, in Behalf of a Sunday-School, containing nearly One hundred Children of both Sexes, at Worship-Street Chapel, Finsbury-Square. By John Evans, LL.D. Author of the "Sketch of the Denominations of the Christian World," &c. &c. 8vo. 1s. Sherwood and Co.

The author of this address, who 'disapproves of *prosecution* in matters of religion,' has very laudably attempted to counteract the impression that has been recently made on the public mind by the extensive circulation of certain deistical writings. In this little tract the worthy author has adduced arguments in favour of the truth of Christianity, which will be found adapted to the most ordinary capacity; and we heartily wish him success in so praiseworthy an undertaking. Christianity, when in the hands of proper advocates, will be found capable of supporting itself by its own inherent strength, and of recommending itself by its own native excellence.

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## CORRESPONDENCE.

Why did *Momus* tantalize us in so extraordinary and cruel a manner? True to his designation, indeed, he has made us laugh in concert with him: but he has excited the strongest desire for farther gratification, and we trust that he will not with-hold it.

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*A Post-Captain* does us justice in concluding, from the several articles to which he alludes, that we are always anxious to pay attention to works which bring forwards the rights or narrate the high deeds of our Navy; and we believe that he will never find us deficient in this part of our duty, or failing to perform it with that superiority of interest and of information, which we believe we may claim, if our pages be compared with those of other periodical publications.

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*Upsilon* will find the object of his search in the place in question.

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*** The APPENDIX to Vol. XC. of the M. R. is published with this Number, and contains many interesting *Foreign Articles*, with the *Title, Index*, &c. for the Volume.

# THE MONTHLY REVIEW,

## For FEBRUARY, 1820.

ART. I. *Memoirs illustrative of the Life and Writings of John Evelyn*, Esq. F. R. S., Author of the "Sylva," &c. &c.; comprizing his Diary from the Year 1641 to 1705–6, and a Selection of his familiar Letters. To which is subjoined, the private Correspondence between King Charles I. and his Secretary of State, Sir Edward Nicholas, whilst his Majesty was in Scotland, 1641, and at other Times, during the Civil War: also between Sir Edward Hyde, afterwards Earl of Clarendon, and Sir Richard Browne, Ambassador to the Court of France, in the Time of King Charles I. and the Usurpation. The whole now first published, from the original MSS. Edited by William Bray, Esq. Fellow and Treasurer of the Society of Antiquaries of London. 4to. Two Vols. pp. 680. in each. 5l. 15s. 6d. Boards, Colburn. 1819.

THE works of John Evelyn form one of those old wells of English literature, into which we moderns are very glad to dip our thirsty buckets; for the waters which we draw from them, if not sparkling to the sight, are grateful to the palate; pure, undefiled, and refreshing. To scarcely any of our readers can the name of Evelyn be unknown, since his life is to be found in every biographical dictionary; and few of them, probably, are altogether unacquainted with his writings, some of which have obtained a permanent circulation and celebrity. It will not be necessary for us, on the present occasion, therefore, to engage in a formal narrative of the one, or a formal criticism on the other; and, as we shall have other interesting matter to detain us, incidental allusions to either of them will be all that we shall deem necessary: particularly as we can refer to some of the earlier volumes of our Review, where several of his publications are noticed: his *Sculptura* in O. S. vol. xii. p. 390.; his *Sylva*, (edited by Dr. Hunter, in quarto,) in vol. lvii. p. 428. and N. S. vol. lxxiv. p. 436.; and his *Terra* in O. S. vol. lx. p. 471.

The journal, which constitutes the bulk of the volumes before us, was written by the author in a very small close hand: it commences in 1641, and is carried on till within three weeks of his death, which happened February 27. 1705–6, in his

eighty-sixth year. This MS., with numberless other papers in his hand-writing, is in the valuable library at Wotton, which was chiefly collected by him. Mr. Evelyn was born October 31. 1620, at Wotton, in Surrey; received the elements of his education at the free school at Lewes, in Sussex; was entered of the Middle Temple, while yet at school, where he says he had been extremely remiss in his studies till the last year; and was admitted a fellow-commoner at Baliol College, Oxford, in 1637. In 1641, when this diary began, the distant thunder was first distinctly heard which portended that storm in which Charles I. was struck by the lightning of parliament. The Commons had already obtained a prodigious increase of authority, and the Earl of Strafford was in this year executed. 'I beheld,' says Evelyn, 'on Tower-Hill, the fatal stroke which severed the wisest head in England from the shoulders of the Earl of Strafford.' The King had not courage to save him. In this year, also, the High Commission and Star Chamber were abolished, and in the reduction of these hateful courts was annihilated the most dangerous of the royal prerogatives. The bishops were also impeached by parliament; and, in a few days afterward, the King, in a moment of exasperation, fatal to himself, accused Lord Kimbolton and five commoners of high treason, and sent a serjeant-at-arms to seize the members in the House. Thus the diary of Mr. Evelyn, embracing a period of more than sixty years, includes one of the most interesting and eventful epochs of English history. He was born in the reign of James I., and lived in the busy and tumultuous times of Charles I., Charles II., James II., and William, Prince of Orange.

Two circumstances may be noticed which speak volumes as to Mr. Evelyn's character, manners, habits, and pursuits.

The *first* is, that he exercised so much discretion as to retain personal friends in the court of Cromwell, at the very time that he was corresponding with his father-in-law, Sir Richard Browne, the ambassador of Charles II. at Paris; and, even while he paid his court to the King, he maintained his intimacy with a disgraced minister, Lord Clarendon. He was known to, and had much personal intercourse with, Charles II. and James II., and was likewise in habits of great intimacy with many of the ministers of those monarchs, as well as most of the eminent men of his day. With a fixed predilection for monarchy, says his editor, and with a personal attachment to these two kings, formed when they resided at Paris, he still was utterly averse to their arbitrary measures; and, strongly and steadily attached to the doctrine and practice of the Church of England, he felt the most

most liberal sentiments for those who differed from him in opinion. He lived in intimacy with men of all persuasions, and spoke with great moderation of the Catholics in general, against whom he thought that some of the laws were too severe; while of the Jesuits he seems to have entertained the very worst opinion, and to have considered them as a most dangerous society.

Mr. Evelyn, however, to use a homely and expressive phrase, was no *go-between*: he sought not favour either with the round-heads or with the cavaliers; and he never compromised his opinions for the sake of his company. As his line of politics was decided and well known, so also his great ambition was to be useful. Beneficence was the leading principle of his mind; and he pursued science with indefatigable labour, not as the idle object of gratification and amusement, but as it might lead him into the recesses of Nature, and unfold her mysterious operations for the benefit of mankind. Horace Walpole, in his Catalogue of Engravers, truly says of him that "his life was a course of enquiry, study, curiosity, instruction, and benevolence. The works of the Creator, and the mimic labours of the creature, were all objects of his pursuit. He unfolded the perfection of the one, and assisted the imperfection of the other. He adored from examination; was a courtier that flattered only by informing his prince, and by pointing out what was worthy for him to countenance; and was really the neighbour of the Gospel; for there was no man that might not really have been the better for him." All the honours and preferments which he enjoyed were conferred on him without the least solicitation, and they were employed for the advantage of the public, not for himself. His father, indeed, had set before him an example of indifference to mere titular distinctions and courtly honours, which was not forgotten by the son. The following is a curious entry: "R^d. the 29. Oct^r. 1630, of Rich^d. Evlinge of Wottone, in the countye of Surr', Esq. by waie of composic'one to the use of his Ma^tie. being appointed by his Ma^tie. Collector for the same, for his fine for not appearinge at the time and place appoynted for receaving order of k^thood, the somme of fivetey pound; I say receaved, Tho^s. Crymes." In like manner, we find John Evelyn frequently refusing from both Charles I. and Charles II. the offer of knighthood, and once of being created a knight of the Bath.

A remarkable evidence of his attachment to the royal cause, and of his confidence in a very leading person in the parliamentary interest, is thus noticed in his Diary, under the date, December 10. 1659:—

'I treated privately with Col. Morley, then Lieutenant of the Tower, and in greate trust and power, concerning delivering it to y^e^ King, and the bringing of him in, to the greate hazard of my life, but y^e^ Coll. had ben my scholefellow, and I knew would not betray me.

'12. I spent in publiq concerns for his Majesty, pursuing the point to bring over Coll. Morley, and his brother-in-law Fay, Governor of Portsmouth.'

Again, January 12. 1660:

'Wrote to Col. Morley againe to declare for his Majesty.

'22. I went this afternoone to visit Coll. Morley. After dinner I discours'd with him, but he was very jealous, and would not believe Monk came in to do the King any service; I told him he might do it without him, and have all the honour. He was still doubtfull, and would resolve on nothing yet, so I took leave.'

Again, May 24.:

'Came to me Col. Morley, about procuring his pardon, now too late seeing his error and neglect of the counsel I gave him, by which if he had taken it, he had certainly done y^e^ great work with y^e^ same ease that Monk did it, who was then in Scotland, and Morley in a post to have done what he pleas'd, but his jealousie and feare kept him from that blessing and honor. I address'd him to Lord Mordaunt, then in greate favour, for his pardon, w^ch^ he obtain'd at the cost of 1000l. as I heard. O y^e^ sottish omission of this gentleman! what did I not undergo of danger in this negotiation to have brought him over to his Majesty's interest, when it was intirely in his hands!

'29. This day his Majestie Charles the Second came to London, after a sad and long exile and calamitous suffering both of the King and Church, being 17 yeares. This was also his birth-day, and with a triumph of above 20,000 horse and foote, brandishing their swords and shouting with inexpressible joy; the wayes strew'd with flowers, the bells ringing, the streetes hung with tapissry, fountaines running with wine; the Maior, Aldermen, and all the Companies in their liveries, chaines of gold, and banners; Lords and Nobles clad in cloth of silver, gold, and velvet; the windowes and balconies all set with ladies; trumpets, music, and myriads of people flocking, even so far as from Rochester, so as they were seven houres in passing the Citty, even from 2 in y^e^ afternoone till 9 at night.

'I stood in the Strand and beheld it, and bless'd God. And all this was don without one drop of bloud shed, and by that very army which rebell'd against him; but it was y^e^ Lord's doing, for such a Restauration was never mention'd in any history antient or modern, since the returne of the Jews from the Babylonish captivity; nor so joyfull a day and so bright ever seene in this Nation, this hapning when to expect or effect it was past all human policy.'

Colonel

Colonel Morley was an old and experienced officer in the parliamentary army, had two stout regiments entirely at his devotion, and had the reputation of being a man of probity and honour. Considering how much it would be in the power of this officer to facilitate the King's return, Evelyn took the dangerous resolution, at the peril of his life, of endeavouring to win over Morley to the royal cause. It has been thought that Morley's coyness arose from his acquaintance with the treachery of Monk: but Mr. Evelyn's account of the business makes it perfectly clear that he knew nothing about the intentions of that arch-dissimulator; on the contrary, if he had been aware of them, it is probable that he would have anticipated his perfidy.

Sincerely as Mr. Evelyn was devoted to the principles of monarchy, he was perhaps still more attached to the doctrines of the Church of England. Yet he was appointed one of the commissioners of the Privy Seal by James II., — the double object of whose reign was to establish tyranny and restore *Popery*. The former intention is intimated with an expression of surprize rather than indignation, in an entry of the Diary, June 27. 1686.

'I had this day ben married 39 yeares — blessed be God for all his mercies.

'The new very young Lord Cheif Justice Herbert declar'd on y^e^ bench that the government of England was entirely in the King; that the Crown was absolute; that penal laws were powers lodged in the Crown to enable the King to force the execution of the law, but were not bars to bind the King's power; that he could pardon all offences against the law, and forgive the penalties, and why could he not dispense with them? by which the Test was abolish'd. Every one was astonish'd. Greate jealousies as to what would be the end of these proceedings.'

The palpable leaning of James, however, towards every thing which might restore *Popery*, excites the pious lamentations of our worthy chronicler; who, when the King required the sanction of the Seal to any thing incompatible with the welfare of the Church, would occasionally absent himself, leaving his brother commissioners to act as they pleased, or would sometimes, with an honest and conscientious courage, positively refuse to pass the seal. — May 12. 1686,

'I refus'd to put the Privy Seale to D^r^ Walker's licence for printing and publishing divers Popish books, of which I complain'd both to my Lord of Canterbury (with whom I went to advise in the Council Chamber), and to my Lord Treasurer that evening at his lodgings. My Lord of Canterbury's advice was, that I should follow my owne conscience therein; Mr. Treasurer's,

that if in conscience I could dispense with it, for any other hazard he believ'd there was none. Notwithstanding this I persisted in my refusal.'

The *second* circumstance worthy of notice is that a man, actively engaged in so great a variety of public business, found leisure to cultivate a taste for literature and philosophy, with such eminent success. Mr. Evelyn's first public appointment was in 1662, as a commissioner for reforming the buildings, streets, &c. of London; two years afterward, he was in a commission for regulating the Mint; and in the same year he was appointed to the care of the sick and wounded in the Dutch wars. To the last, a very laborious employment, he gave the strictest and most humane attention; and in the duties of it he had to travel in all seasons and weathers, by land and by water; for his district included all the ports between the river Thames and Portsmouth. He was also made a Commissioner of Plantations, Council of Trade, and Privy Seal; and on the foundation of Greenwich Hospital in 1695, he was nominated a commissioner and treasurer, and laid the first stone of that building. Notwithstanding his engagement in these and various other public duties, he was among the most prolific and best writers of his day. Although peculiarly addicted to subjects connected with natural philosophy, he early recommended himself to the notice of the learned world by his translations from the antient and modern languages, in which he was eminently skilled: he wrote a variety of political tracts in favour of the royal party; was master of French, Italian, and Spanish; and during his residence in Italy, he took the greatest pains to improve himself in architecture, painting, the knowlege of antiquities and medals; on all which subjects he wrote, as well as on many others connected with polite literature. His *Sylva* will always be a standard book. The commissioners of the navy having proposed certain queries to the Royal Society relative to the propagation of timber in his Majesty's dominions, this discourse on forest trees, which was read to the Society, October 15. 1662, was composed by Mr. Evelyn at their request, and was the first book ever published by their order. Among the other honours due to him, is that of having been one of the founders of the Royal Society, of which he was appointed one of the first fellows and member of the council. Dr. Kippis, who wrote Mr. Evelyn's life in the *Biographia Britannica*, (vol. v. p. 609, &c.) says, "His literary labours within the compass of this year," (1664, the most active year in his life, when he was engaged in the care of the sick and wounded,) "were not only as great, but even greater than in any of those

those preceding, which arose from the desire the author had to support the credit of the Royal Society, and to convince the world that philosophy was not barely an amusement to take up the time of melancholy and contemplative persons, but a high and useful science, worthy the attention of men of the greatest parts, and capable of contributing in a supreme degree to the welfare of the nation. In this noble design, as never any man engaged with a better will, or prosecuted his intentions with greater diligence, so it may be truly said, that never advocate for philosophy employed his talents with greater success. He exerted them also in the defence and for the improvement of the public taste in architecture and painting, with equal vigour and with equal applause." He testified his attachment to the University in which he pursued his studies, by prevailing on the Lord Henry Howard to present to it the Arundelian Marbles; and he obtained the Arundelian library for the Royal Society, — a curious and valuable collection.

Equally qualified for activity or retirement, he seems rather to have sighed for the latter, even in his early years. It is true that he volunteered at the battle of Brentford, and sent a horse accoutred to the King at Oxford: but, as the public disturbances grew fiercer, he says, May 2. 1643, 'Resolving to possess myselfe in some quiet, if it might be, in a time of so great jealousy, I built by my brother's permission a study, made a fish-pond, an island, and some other solitudes and retirements at Wotton, which gave the first occasion of improving them to those water-works and gardens which afterwards succeeded them.' He observes, again, '*The Covenant being pressed, I absented myself;* but finding it impossible to evade the doing very unhandsome things, and which had been a great cause of my perpetual motions hitherto between Wotton and London, Oct. 2. I obtayned a lycence of his Ma^tie, dated Oxford, to travell againe.' It is not a little remarkable that he contrived to avoid taking the Covenant, which he says he never did take. He resided on the Continent nearly ten years, and married at Paris the accomplished daughter of the English resident there, Sir Richard Browne, in the year 1647. The journal of his travels over Italy and France, now for the first time published, is such as might be expected from a man so highly cultivated, and possessing so inquisitive a turn of mind. Even at this distant period, it will be read with interest. During part of the time when Charles II. held his court at St. Germains, Mr. Evelyn resided at Paris, occasionally coming over to England, and counterfeiting passports, he says, on account of the difficulty of 'obtaining them from the

Rebells without entering into oathes, which I never would do: at Dover, money to the Searchers was as authentiq as the hand and seale of Bradshaw himselfe.' In 1652, however, finding his property suffering 'for want of some friend to rescue it out of the power of the usurpers,' he returned to England, with a resolution of settling; *bringing over with him addresses and cyphers to correspond with his Majesty and ministers abroad.*

Mr. Evelyn is constantly lamenting the restrictions under which the Church laboured during the Protectorate.

'Oct. 1655. On Sunday afternoone I frequently stay'd at home to catechise and instruct my familie, those exercises universally ceasing in the parish churches, so as people had no principles, and grew very ignorant of even the common points of Christianity; all devotion being now plac'd in hearing sermons and discourses of speculative and notional things.'—

'December 25. 1655. There was no more notice taken of Christmas day in churches.

'I went to London where Dr. Wild preach'd the funeral sermon of Preaching, this being the last day, after which Cromwell's proclamation was to take place, that none of the Church of England should dare either to preach or administer Sacraments, teach schoole, &c. on paine of imprisonment or exile. So this was y^e^ mournfullest day that in my life I had seene, or y^e^ Church of England herselfe since y^e^ Reformation; to the greate rejoicing of both Papist and Presbyter.'

Cromwell, it is true, retained the Church of England in constraint, politically, being aware that it contained within its bosom his bitterest enemies, the royalists. If he regarded any sect with more complacency than the rest, it was the Independents: but he resolved to admit neither Episcopacy nor Presbytery into his church. Fanatics of every denomination were his fast friends; he could cant with the saints, and sigh with the sinners. An usurper, he ruled by the sword: to maintain his authority was every thing: but sometimes conciliation is more efficacious than rigour. As it served his purposes, therefore, he encouraged or oppressed all the different sectaries, not even excepting the Papists; for, according to Prynne, Cromwell suspended the laws against Popish priests, and protected several of them under his hand and seal. His protection of the persecuted Protestants, however, all over Europe, ought in justice to have extorted from Mr. Evelyn the homage of his approbation. The dreadful persecutions, amounting almost to extermination, of the Vaudois who fled from the French and the Duke of Savoy to the Protestant cantons of Swisserland, was checked by the commanding

manding influence of Cromwell; who likewise promoted a contribution in behalf of the sufferers throughout the kingdom. The persecution is occasionally mentioned by Mr. Evelyn, but we do not find the slightest allusion any where to the author of their relief. This is unfair.

Our readers will be amused with the following entry. The pious Charles, it seems, suffered not the miraculous endowment of royalty to sleep; for within six weeks after his restoration,

'His Majestie began first to *touch for ye evil*, according to costome, thus: his Matie sitting under his State in the Banquetting House, the Chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, ye King strokes their faces or cheekes with both his hands at once, at which instant a Chaplaine in his formalities says, "He put his hands upon them, and he healed them." This is sayd to every one in particular. When they have ben all touch'd they come up againe in the same order, and the other Chaplaine kneeling, and having Angel gold strung on white ribbon on his arme, delivers them one by one to his Matie, who puts them about the necks of the touched as they passe, whilst the first Chaplaine repeats, "That is ye true light who came into ye world." Then followes an Epistle (as at first a Gospell) with the Liturgy, prayers for the sick, with some alteration, lastly ye blessing; and then the Lo. Chamberlaine and Comptroller of the Household bring a basin, ewer and towell, for his Matie to wash.'

In another entry, twenty-four years afterward, we find 'that there was so great a concourse of people, with their children, to be touched for the evil, that 6 or 7 were crushed to death by pressing at the Chirurgeon's door for tickets.' (Vol. i. p. 571.) That the king should avail himself of the wretched credulity of his subjects to impress them with a belief that he was sent from heaven, and invested with super-human powers, is not very surprising: but it is perfectly unimaginable how men of science should lend themselves to such stupid and impious delusions. Yet we here find that professional men were solicited for tickets of admission; and one of the most eminent surgeons of his day, Richard Wiseman, who attended the King's army during the civil wars, and who wrote a most *entertaining* and valuable professional work on surgery, has a book "On the Cure of the Evill by the King's Touch." The introductory chapter is curious and amusing. "When the young Chirurgeon," says he, "shall find upon trial the contumaciousness of this disease, he will find reason of acknowleging the goodnesse of God, who hath dealt so bountifully with this nation, in giving the kings of it (at least from Edward the Confessor downwards) an extraordinary power in the miracu-

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lous cure thereof. This our Chronicles have all along testified; and the personal experience of many thousands now living can witness for his Majesty that now reigneth, &c., having exercised that faculty with wonderful success, not only here, but beyond the seas, in Flanders, Holland, and France itself; the king of this last *pretends* to a gift of the same kind," &c. &c. A controversy existed " in the days of Malmsburiensis, whether the cure of the evil were a peculiar reward of the King's holiness, or an hereditary faculty of the English crown;" and some apprehension, it seems, was entertained lest it should be taken away " upon our departure from the Church of Rome." Since Elizabeth, however, performed the cure, there could be no doubt as to the fact of its continuance. The Catholics did not pretend to deny it, but some one asserted most provokingly that she performed that cure, *non virtute propriâ, sed virtute signi crucis.*

" As if the signe of the Cross," says Wiseman, with all imaginable simplicity, " were sufficient to work a miracle! What would he now say, if he were living and had seen it done by three generations of Kings *without the signe of the Cross?* — I myself have been a frequent eye-witness of many hundreds of cures performed by his Majestie's touch alone, and those many of them such as had tired out the endeavours of able chirurgeons before they came thither. It were endless to recite what I myself have seen, and what I have received acknowlegements of by letter, &c. — It is needless also to remember what miracles of this nature were performed by the very bloud of his late Majesty, of blessed memory, after whose decollation by the inhumane barbarity of the regicides, the reliques of that were gathered on chips and in handkerchiefs by the pious devotees, who could not but think so great a suffering in so honourable and pious a cause would be attended by an extraordinary assistance of God, and some *more than ordinary miracle.* Nor did their faith deceive them in this point, there being so many hundred that found the benefit of it. If his dead bloud were accompanied with so much virtue, what shall we say of his living image, the inheritor of his cause and kingdom, &c. — This we are sure, the miracle is not ceased."

Wiseman, however, acknowleges that, in this " fantastical age, such is the obstinacy and infidelity of some persons, that, although they cannot avoid the notoriety of experience, they will impute the cures only to the journeys that people take, and change of air; to the effects of imagination; and to the wearing of gold." At the first and second objections he laughs; a journey to Whitehall could give but little exercise or change of air to the inhabitants of London; and hundreds of infants have been cured, too young " to imagine any thing of the majesty, or other secret ways of divinity that attend

attend kings." The third objection, he acknowleges, "hath more of colour in it, because many that have been touched, have, upon loss of their gold, felt returns of their malady which, upon recovery of that, have vanished." This seems a clencher: — but credulity is as ingenious and as obstinate as infidelity; and the worthy chirurgeon jumps over the difficulty at once:

"His Majestie's royal father, in his great extremity of poverty had not gold to bestow, but instead of it gave silver, and sometimes nothing, yet in all those cases did cure; and those that were cured by his bloud wore no gold. Now, whereas upon the loss of gold, some have found damage; I would know whether any of them were relieved *by the wearing of any other gold than what the King gave them?* This is certain, that many that lost their gold continued sound; and whereas others did not, it may rather be imputed to secret Providence, which would give the persons concerned that obligation of being mindful of their benefactor." — [*Wiseman's Surgery*, b. iv. chap. 1.]

Charles was crowned on the 23d of April, 1661. Mr. Evelyn, who was present at the ceremony, gives a description of it, (vol. i. 335.) and mentions a remarkable *appeal to the people*, which was little regarded at the time, probably, but which they remembered, and felt its full value, during the reign of his successor. His Majesty being placed on an elevated throne before the altar, "the Bishop of London (the Archbishop of Canterbury being sick) *went to every side of the throne to present the King to the people*, ASKING IF THEY WOULD HAVE HIM FOR THEIR KING AND DO HIM HOMAGE; at this they shouted four times, God save King Charles the Second."

The years 1665 and 1666 were among the most calamitous that London, not to say England, had ever known: but seasons of calamity quicken the latent virtues into life, and excite them into ten-fold action; and it is delightful to see the sympathizing and fearless activity, at the peril of his life, exhibited by Mr. Evelyn when his duty called him into the midst of pestilence and war. The number of sick, wounded, and prisoners, taken in our engagements at this time with the Dutch fleets, was prodigious; and he was perfectly indefatigable in furnishing these poor wretches with provisions and accommodation, at a time, too, when the plague was raging in London. In his Diary, he says, Sept. 7. 1665,

'Came home, there perishing neere 10,000 poore creatures weekly; however I went all along the Citty and suburbs from Kent Streete to St. James's, a dismal passage, and dangerous to see so many coffines expos'd in the streetes, now thin of people; the

the shops shut up, and all in mourneful silence, as not knowing whose turn might be the next. I went to ye Duke of Albemarle for a pest-ship, to wait on our infected men, who were not a few.' —

'Sept. 11. To London, and went thro' ye whole Citty, having occasion to alight out of the coach in severall places about buisinesse of mony, when I was environ'd with multitudes of poore pestiferous creatures begging almes; the shops universally shut up, a dreadful prospect! I din'd with my Lo. General; was to receive 10,000l. and had guards to convey both myselfe and it, and so returned home, thro' God's infinite mercy.'

In the year following, broke out the great fire in London, of which a minute and frightful account is given. We shall extract a part of it:

'Sept. 2. This fatal night about ten, began that deplorable fire neere Fish Streete in London.

'3. I had public prayers at home. The fire continuing, after dinner I took coach with my wife and sonn and went to the Bank side in Southwark, where we beheld that dismal spectacle, the whole Citty in dreadfull flames neare the water side; all the houses from the Bridge, all Thames Street, and upwards towards Cheapeside, downe to the Three Cranes, were now consum'd: and so returned exceedinge astonished what would become of the rest.

'The fire having continu'd all this night (if I may call that night which was light as day for 10 miles round about, after a dreadfull manner) when conspiring with a fierce eastern wind in a very drie season; I went on foote to the same place, and saw ye whole south part of ye Citty burning from Cheapeside to ye Thames, and all along Cornehill (for it likewise kindl'd back against ye wind as well as forward), Tower Streete, Fen-church Streete, Gracious Streete, and so along to Bainard's Castle, and was now taking hold of St. Paule's Church, to which the scaffolds contributed exceedingly. The conflagration was so universal, and the people so astonish'd, that from the beginning, I know not by what despondency or fate, they hardly stirr'd to quench it, so that there was nothing heard or seene but crying out and lamentation, running about like distracted creatures, without at all attempting to save even their goods; such a strange consternation there was upon them, so as it burned both in breadth and length, the Churches, Publiq Halls, Exchange, Hospitals, Monuments, and ornaments, leaping after a prodigious manner from house to house and streete to streete, at greate distances one from ye other; for ye heate with a long set of faire and warme weather had even ignited the aire and prepar'd the materials to conceive the fire, which devour'd after an incredible manner, houses, furniture, and every thing. Here we saw the Thames cover'd with goods floating, all the barges and boates laden with what some had time and courage to save, as, on ye other, ye carts, &c. carrying out to the fields, which for many miles were strew'd with moveables of all sorts,

sorts, and tents erecting to shelter both people and what goods they could get away. Oh the miserable and calamitous spectacle! such as happly the world had not seene the like since the foundation of it, nor be outdon till the universal conflagration of it. All the skie was of a fiery aspect, like the top of a burning oven, and the light seene above 40 miles round about for many nights. God grant mine eyes may never behold the like, who now saw above 10,000 houses all in one flame; the noise and cracking and thunder of the impetuous flames, ye shreiking of women and children, the hurry of people, the fall of Towers, Houses and Churches, was like an hideous storme, and the aire all about so hot and inflam'd that at the last one was not able to approach it, so that they were forc'd to stand still and let ye flames burn on, which they did for neere two miles in length and one in bredth. The clowds also of smoke were dismall, and reach'd upon computation neer 50 miles in length. Thus I left it this afternoone burning, a resemblance of Sodom, or the last day. It forcibly call'd to my mind that passage—*non enim hic habemus stabilem civitatem:* the ruines resembling the picture of Troy. London was, but is no more! Thus I returned.

'4. The burning still rages, and it was now gotten as far as the Inner Temple; all Fleet Streete, the Old Bailey, Ludgate Hill, Warwick Lane, Newgate, Paules Chaine, Watling Streete, now flaming, and most of it reduc'd to ashes; the stones of Paules flew like granados, ye mealting lead running downe the streetes in a streame, and the very pavements glowing with fiery rednesse, so as no horse nor man was able to tread on them, and the demolition had stopp'd all the passages, so that no help could be applied. The eastern wind still more impetuously driving the flames forward. Nothing but ye Almighty power of God was able to stop them, for vaine was ye help of man.'

The state of the inhabitants was piteous beyond all description: those who walked about the ruins, when the conflagration had abated, appeared like men in some dismal desert, or city laid waste by an enemy; to which was added the stench that came from some poor creatures' bodies, beds, and combustible goods. The bye-lanes and narrower streets, says Mr. Evelyn, were quite filled up with rubbish, and no person could have possibly known where he was, but by the ruins of some church or hall that had a remarkable tower or pinnacle remaining. 'I went towards Islington and Highgate, where one might have seene 200,000 people of all ranks and degrees, dispersed and lying along by their heapes of what they could save from the fire, deploring their losse, and tho' ready to perish for hunger and destitution, yet not asking one penny for relieфe, which appeared to me a stranger sight than any I had yet beheld.' To add even to this dreadful calamity and confusion, an alarm was spread that the Dutch and French were not only landed, but were actually entering

entering the city. The report carried so much terror that people ran from their goods, took what weapons they could find, and wreaked a senseless revenge on some unhappy individuals of those nations who fell in their way; and it was not without infinite difficulty that these maddened wretches were at last appeased. * On this occasion Mr. Evelyn exhibited a wonderful evidence of his activity and energy, for within two days after the conflagration, viz. on the 13th. Sept., he says, 'I presented his Maty with a survey of the ruines and a plot for a new citty, with a discourse upon it,' &c. Part of his plan was to lessen the declivities, and to employ the rubbish in filling up the shore of the Thames to low water-mark, so as to keep the basin always full. Prompt, however, as Mr. Evelyn was with his plan, Mr. Wren (Sir Christopher, who had given very early indication of his talents,) had gotten the start of him. Both these plans were afterward printed by the Society of Antiquaries, and have been repeatedly engraved for various histories of London.

Mr. Evelyn, though an indefatigable member of a great variety of public commissions, was never engaged in any high ministerial office: a scholar, a philosopher, a man of business, and intimate with all the ministers of his time, he still was not much of a politician. He furnishes us, therefore, with an abundance of anecdotes of public men, but rarely seems to have discovered the secret springs of public measures. Himself a straight-forward, single-minded man, he was naturally unsuspicious of others, and evidently much more shocked with

* It was only a few months afterward that the Dutch did inflict on us the disgrace of entering the river, and burning our men of war as they were moored, or at anchor. Their whole fleet lay triumphantly within the very mouth of the Thames from the North Foreland, Margate, even to the buoy of the Nore. 'A dreadful spectacle,' says our honest chronicler, 'as ever Englishmen saw, and a dishonour never to be wiped away. Those who advised his Majesty to prepare no fleet this spring, deserved —— I know what.' It was Sir William Coventry, one of the commissioners of the Treasury, who advised that the *expence should be spared* of fitting out the fleet.

Mr. Evelyn began the History of the Dutch War at Charles's request, and was furnished with materials by the officers of state: but it was discontinued, also by the King's desire, to please the Dutch, on the conclusion of the treaty of Breda, who were much dissatisfied with some expressions in it. The MS., after diligent search, is not ascertained to be in existence. Mr. Bray, the editor of the present work, says in his preface that the reason of the suppression does not appear: but, if he refers to p. 470. of the first volume, he will find it explained.

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the moral than with the political turpitude and profligacy of Charles II. and his court. The one was daily obtruding itself on him in every form of licentiousness; while the latter, disguised by a consummate actor, who concealed his hypocrisy under the mask of sincerity and openness, was but imperfectly discerned. Mr. E. does not once seem to have suspected that the sole object of all Charles's measures was arbitrary power at home: but Mr. Fox, in the admirable introductory chapter to his historical work, says of him that "his ambition was directed solely against his subjects, while he was completely indifferent concerning the figure which he or they might make in the general affairs of Europe; and that his desire of power was more unmixed with the love of glory than that of any other man whom history has recorded." Mr. Evelyn is, however, very much disgusted at the gross dishonesty and impudence of shutting up the Exchequer, a measure which spread consternation and ruin among all monied and commercial-men *; and he does not conceal his indignation at the attack, in time of peace, of the Dutch Smyrna fleet: — but it does not occur to him that the object of both was money, not as an end, but as a means of governing without parliaments. Charles had already tried the experiment, by long prorogations; and, under pretence of maintaining the triple-league against Louis XIV., which at the very time he had resolved to break, he had obtained a considerable subsidy from the Commons, which he actually employed in crushing one of the contracting parties! The Commons, however, were much too troublesome in their remonstrances; and, if he could obtain money without them, by any means, he was contented to sacrifice the interests, the honour, and the character of his country. This was his object in shutting up the Exchequer, and piratically attempting to seize the rich fleet

* This measure is attributed to Lord Shaftesbury by Burnet, Hume, and Dalrymple: but from the infamy of this aspersion he has been defended by Mr. Belsham and Mr. Fox, and is now entirely exonerated by Mr. Evelyn; who says that Sir Thomas, afterward Lord, Clifford (one of the cabal), was the sole adviser of that scandalous expedient. Clifford was at first employed and advanced by Lord Arlington, another of the cabal, and on the death of the Earl of Southampton was made one of the commissioners of the Treasury. His Majesty inclining to put the staff into the hands of an individual, Lord Clifford, under pretence of making all his interest for his patron, Lord Arlington, 'cut the grasse under his feet,' as Mr. Evelyn quaintly expresses it, and procured the staff for himself, assuring the King that Lord Arlington did not desire it!

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of the Smyrna merchants. With respect to the first measure, honest Evelyn says, 'Never did his Majesty's affairs prosper to any purpose after it; for as it did not supply the expence of the meditated war, so it mealted away, I know not how.' As to the second, he remarks; 'We received little, save blows and a worthy reproach, for attacking our neighbours 'ere any war was proclaimed—and we are like to thrive accordingly.' To this succeeded the King's declaration for indulgence; and our chronicler moans over the injury to the Church of England and its episcopal government, which was to be anticipated, 'Papists and swarms of sectaries now boldly shewing themselves in their publiq meetings:' but he does not see that this also was a part of the same plan. Charles could be Papist or Protestant as it suited his purpose; and he expected that the party whom he would conciliate by this measure of toleration would be more numerous and powerful than that which it would alienate. The Dissenters, the most inveterate enemies of the court, were mollified by these indulgent maxims *; and the Catholics, under their shelter, enjoyed more liberty than the laws had hitherto allowed them. As to the flexibility of Charles's religion, Mr. Fox says, "After having passed a law, making it penal to affirm, *what was true*, that he was a Papist, he pretended, *which was certainly not true*, to be a zealous and bigoted Papist." To whom did he pretend this? not to the British parliament, or the British nation, but to the King of France! to Louis XIV., as an argument to increase his disgraceful pension, and accelerate the assistance which he was to receive from France to establish despotism in England.

In Sir John Dalrymple's "Memoirs," among documents of various degrees of authority, is a letter from M. Colbert [de Croissy] to the King of France, dated Nov. 13. 1669, giving an account of a conference between the former and Charles the Second, on the subject of introducing the Catholic religion into England. Charles was, or pretended to be, anxious for an immediate declaration of his faith, for the double purpose of *easing his conscience*, and maturing his authority, which he now saw daily diminishing, into a complete and perfect despotism. Colbert recommends him to begin more cautiously and circuitously, by making war on Holland: the German

* So says Mr. Hume: but the Dissenters behaved with great spirit and disinterestedness on this occasion; for, as soon as they discovered the insidious object of Charles, they disclaimed it; and when Parliament met in 1673, the Dissenters publicly desired that *their* interests might not be considered by the House of Commons.

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princes would now join with France and England, which could not be expected from Protestant kings and potentates if Charles declared himself a Catholic before-hand; as the Dutch, he said, would then *make them believe* that it was a religious war. At the end of the first campaign, which it was supposed might finish the contest, such troops, as Charles thought he could least trust for the support of his change of religion, were to garrison the places which might fall to his share; while those who were implicitly devoted to his interest, and on whom he could safely rely, were to be called home. It was believed that, in conjunction with these latter, the recruits and levies which he might raise during the campaign, under pretence of continuing the war, would enable him to introduce Popery and establish despotism; for the Duke of York had told the French ambassador that, he conceived, a king and a parliament could no longer exist together! It was, moreover, imagined that Charles's own subjects, seeing him well armed by sea and land, and knowing him to have the disposition of all the French king's forces, against both foreign *and domestic enemies*, would not dare to oppose his measures. — This curious letter is followed by a draft of the secret treaty, by which Charles was to get 200,000l. *for easing his conscience*, and declaring himself a Catholic. France engaged to assist him with troops, if his subjects should rebel; and if the King of Spain should die without issue, Spain was to be partitioned: England to have Minorca, Ostend, and Spanish America; and France to take possession of the rest of the Spanish dominions. Holland was also to be divided between France and England, and provision was to be made for the young king of Holland. Charles was to have 800,000l. a year during the Dutch dispute; and war was to be declared against Hamburgh. — A fuller account of this "conspiracy of kings" is to be found in the Life of James II. from the Stuart MSS. at Carlton-House, lately published by Mr. Clarke. (See our Number for October last.) This treaty had its origin in a conference in January, 1669, between the King, the Duke of York, the Lords Arundel and Arlington, and Sir Thomas Clifford: but it was not finally concluded and signed till May 22. 1670, and the actual terms of it varied but little from the original draft. [See Rose's Observations on Mr. Fox's work, p. 45., and Life of James II. p. 443, &c.] In the treaty itself, Louis agreed to give Charles two millions of livres Tournois, and to assist him with 6000 troops, raised and maintained at his own cost and expence, as long as the King of Great Britain might judge them

to be necessary for the execution of his design; and they were to be entirely obedient to the orders of Charles.

At what time Charles's Catholic faith was first settled, it might not be very easy to ascertain, even if it were worth the trouble to inquire: but he was disgusted with the fanaticism of the Scotch, and probably became reconciled to the church of Rome during his residence at Paris before the Restoration. He could not avoid seeing, also, with the help at least of the more acute optics of his brother the Duke of York, that the Roman Catholic religion was much more closely connected with the doctrines of the divine right of kings, and passive obedience, than a Protestant religion which had begun its course at the Reformation by a bold resistance against popes and princes, councils and conclaves, and was nourished by an unrestricted freedom of opinion and discussion, on political as well as religious topics.

We find, however, an extremely curious letter from Charles in this work addressed to his brother Henry, Duke of Gloucester, concerning an attempt on the part of the Queen-mother to seduce him from his Protestant faith; and representing such a seduction as injurious to his own interests. As the letter was written before the Restoration, it leaves no doubt that the anxiety expressed was perfectly sincere:

" Deare Brother, " *Coloigne, Nov.* 10. 1654.

" I haue receaued yo^rs without a date, in w^ch you tell me that Mr. Mountagu has endeauoured to pervert you from yo^r religion. I doe not doubt but you remember very well y^e com'ands I left w^th you at my going away concerning y^t point. I am confident you will observe them; yet yo^r letters that come from Paris say that it is y^e Queenes purpose to do all shee can to change yo^r religion, in w^ch if you do hearken to her or any body els in that matter, you must never thinke to see England or mee againe, and w^tsoeuer mischiefe shall fall on mee or my affaires from this time I must lay all upon you as being y^e onely cause of it. Therefore consider well what it is to bee not onely y^e cause of ruining a brother that loves you so well, but also of yo^r King and country. Do not lett them p'suade you either by force or faire p'mises; for the first they neither dare, nor will use, and for the second as soone as they haue perverted you they will haue their end, and then they will care no more for you. I am also informed y^t there is a purpose to putt you into y^e Jesuits' Colledge, w^ch I command you upon y^e same grounds neuer to consent unto. And whensoeuer any body shall goe to dispute w^th you in religion doo not answere them at all. For though you haue the reaso' on yo^r side, yett they being prepared will haue y^e aduantage of any body y^t is not upon y^e same security that they are. If you do not consider what I say unto you, remember y^e last words of yo^rs dead father, w^ch were to bee constant to yo^r religion

religion and neuer to bee shaken in it. Wch if you doe not observe, this shall bee ye last time you will heare from (deare brother) yor most affectionate brother, CHARLES R."

Mr. Evelyn does not once mention, and therefore we may presume that he did not know, this infamous connection between the two monarchs: but even Charles's cabal-ministers were not all aware of the exact extent of it, and it was not likely that Mr. Evelyn should. He once dined with Barillon, little suspecting the main object of his mission, whom he styles 'a learned and crafty advocate.' As to Charles's religion,—if we must call a barren belief in certain doctrines, without one practical virtue, by the name of religion,—it was certainly Catholic; and Barillon, in one of his dispatches to his royal master, has given a remarkably interesting account of Charles's declaration of faith on his dying bed. Catholics and Protestants were hovering around, both eager to catch his departing spirit, and contending for the honour of bearing it away into the realms of beatitude: but the former obtained the holy prize, by means of a Scotch priest named Huddlestone, who was introduced in disguise by a back stair-case, and who administered to him extreme unction, after he had refused to receive the sacrament from the Protestant prelates of Canterbury, London, Durham, Ely, and Bath and Wells, who were round about him.* This relation has been since confirmed by James II., in the "Memoirs of his Life," p. 747.; and a curious account of Charles's Catholic confession, corroborative of both, is now to be seen in these volumes, p. 581., and particularly p. 612, &c. vol. i.; likewise, p. 229., vol. ii. part i.

[*To be continued.*]

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ART. II. *Anastasius; or Memoirs of a Greek.*

[*Article concluded from p.* 16.]

THE reader, we doubt not, will thank us for thus punctually resuming our report of this amusing as well as informing publication. In continuing our analysis of the story of its

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* Huddlestone, it seems, "*parce que de lui-même ce n'etoit pas un grand docteur,*" had been instructed what to do by a Portuguese Carmelite. The Duke of York, says Barillon, assured me that he performed his duty extremely well, "*et qu'il fit formellement promettre au Roi d'Angleterre, de se déclarer ouvertement Catholique s'il revenoit en santé.*" As Charles did not recover, we cannot positively say that the well-known old epigram would have applied to his case, but it is extremely probable: "*The Devil was sick,*" &c. &c.

hero, we accompany him in a visit to Djedda, on the Red Sea, and next to Mekkah, where he witnesses the arrival of the pilgrims after the long and fatiguing march of the Caravan across the Desert. Having walked round the Kaaba seven times, kissed the black stone as often, and complied with other rites of indispensable necessity to the true believer, he proceeds with the caravan to Medinah, a more agreeable place; and at last, having survived the privations and accidents of the Desert, which carried off nearly a fourth of the party, he arrives at Damascus.

At Stamboul, Anastasius found that important revolutions had happened during his absence, and that his old patron Mavroyeni had wriggled himself into the governorship of Wallachia, the highest post that a Greek can obtain in the Turkish empire. Here, chance threw in his way one of the early friends of his youth, Spiridion; and the growth of this friendship, from its birth to its melancholy termination, ranks among the most beautiful descriptions in the work. To Anastasius he was the good genius, whose voice, had it been obeyed, would have reclaimed him from vice and wretchedness: but the sway which that amiable youth toiled unceasingly to retain over the passions of his companion was feeble and ineffectual, and the latter falls an unpitied victim.

The dissipations and follies of Anastasius shut the door and the heart of Mavrocordato (Spiridion's father) against him; and on the twentieth of the Ramadan he finds himself with a tremendous appetite, and only five sequins in the world. In a rencontre, he kills a person who had insulted him, and throws the body over the wall of an adjoining cemetery. It then becomes advisable to decamp; and Spiridion pursues him in his flight, in order to unite his destinies to those of his friend, who was now an outcast and a wanderer. Much of the interest of the second volume is derived from the ardent, high-minded, and heroic Spiridion; of which, it is obvious, no portion can be imparted in a rapid outline, like the present.

Anastasius's interview with his brothers in his native isle, his conduct on that occasion, and the moral influence imperceptibly but steadily exercised over him by the gentle and virtuous Spiridion, are eloquent passages, full of vigorous and embellished painting; and the transactions that happened during their sojourn at Chio, which terminated in the loss of that invaluable friend, are so beautifully and pathetically narrated, as to constitute the most interesting part of the story.

He now returns to the land of the Mamlukes, in the military service of the Capitan-Pasha, (who was pursuing the rebels

rebels of Upper Egypt,) in the place of a captain of Dellis, who had been fortunately killed on the very morning of his arrival; and he enters with alacrity on the duties of his rank by pocketing the surplus of the pay, and selling the supernumerary rations. Marching on to Cairo, which he had left a Mamluke city, he finds it changed into a Turkish camp. His old patron and father-in-law, Suleiman, being on the side of the rebels, he attempts to take him prisoner, but succeeds only in carrying off his favourite Tootoondgee (bearer of the tobacco-pouch); a prize which was afterward redeemed by a handjar studded with diamonds, and the Bey's order on Cairo for two thousand sequins.

Hassan, having reaped all that he expected in plunder and confiscation, patched up a treaty; and Anastasius, having repaired his shattered fortunes, returns in his suite to Constantinople. Spiridion, though parted from him for ever, had negotiated with the family of the person whom he had killed. A war with Austria and Russia, in 1788, was declared; Wallachia was the seat of the first campaign; and, with powerful letters to Mavroyeni, our hero proceeds to that province, to which the journey is as usual described with much beauty of delineation, interspersed with curious anecdotes. Here Anastasius is appointed to the command of a corps of Arnaouts (Albanians), and marches at their head to the eastern frontier, which borders on Moldavia, occupied by the Russians. The contest embraces a wide field of action and reflection, and is carried on with various success. The policy of the Sublime Porte, — the wretched and discordant materials which compose their armies, — and the intrigues and rapacity of those to whom the conduct of it was committed, — are sketched with a masterly hand, and with the faithfulness of authentic history.

After some intermediate wanderings and adventures, Anastasius is again at Constantinople, determined to act on the maxims of that philosophy which recommends every pleasure of life to be grasped and enjoyed, and to run down the stream of present prosperity with every sail expanded to the breeze. A short-hand marriage, called by the Turks Cabeen, which leaves each party at liberty whenever inclined to separate, is very agreeably interposed. He goes to Smyrna, on the invitation of a relative, who was desirous of having some branch of the family-stock to be his associate for the remnant of his days, on condition of being his heir at his decease: but, on his arrival, he finds his loving cousin gone to Trieste. For amusement, he forms an intrigue with Euphrosyne, in the mere heroism of vice; and, having enticed her from her friends on whom she was dependent, he leaves her afterward

to misery and want. The narrative is pathetically told. 'The lofty, the admired Euphrosyne, who on the morning might have beheld all Smyrna at her feet, saw herself at mid-day installed in the lodging of a roving adventurer, his avowed and public mistress!' Devoted to her seducer, without a home or a refuge, she was at last compelled to leave him, and died after the birth of her son Alexis, in wretchedness and solitude.

His next adventure is a predatory expedition to Bagdad: but his first experiment in his new vocation terminates in the unexpected discovery of a friend, the Swedish Consul-General, at Smyrna, at whose feet he casts his plunder, is forgiven, and relieved. He then joins a caravan of Armenian merchants, and the scene successively shifts to Scanderoon and Aleppo; from which last place he sets out with a caravan for Bagdad, by the circuit of Moosool, instead of the Great Desert, and every day has an interesting adventure. At length he reaches that celebrated city, through a suburb of mud, and over a bridge of boats; exclaiming, 'Is this the capital of Haroun-al-Raschid; this the residence of Zobeïde; this the favourite scene of eastern romance? How fallen from its eastern splendor!' Achmet, once a groom in the Pasha of Bagdad's stable, governed, during the imbecillity of his master, those vast provinces, and was at that time carrying on a war in the name of the Pasha, with a new set of heretics sprung up in the desert of Arabia, under the name of Wahabeës; and we are presented with a sketch of the origin and progress of those powerful innovators. * This tribe our hero afterward resolves to join; and the occurrences of the journey across the Desert, towards the territory of the Wahabees, — his sojourn in a camp of the Bedoweens, — the beautiful description of the Samiel, the fiery wind of the Desert, — and his residence at Derayeh, the capital of the Wahabee tribe, — follow in an interesting succession. Here he marries the sister of a distinguished Arab, of whom he soon grows heartily tired, and with good reason. The manners, tenets, and policy of these lords of the desert are amply described. Having lost his wife, his anxieties are directed towards his child; and, having become habituated to the Wahabees, he thinks of ending his days among them: but, being suspected of treachery, he falls into disgrace, and disdainfully leaves them. We next see him moving on a new but not very distant stage, with another Arab tribe, of whom a minute description ensues; and, two years after his departure from

* The reader will find some account of this sect in our sixty-first vol. N. S. p. 518.

Bagdad,

Bagdad, we find him at Acre. The rest of his journey to Constantinople we cannot follow. The romance is now drawing to its closing scene; and, soon after the discovery and loss of the interesting Alexis, the curtain drops on the frailties and struggles of Anastasius.

We have traced this sketch, not for the purpose of conveying to our readers any notion of the turns and vicissitudes of the story, but because we consider the work as no trifling accession to the literature of our country; and we were desirous of giving, as it were in a map, a slight view of the peregrinations and wanderings of the hero, in order to point out how prolific of curious knowlege, and interesting remark, a book of this character must necessarily be in the hands of a skilful and intelligent artist. We have not much room for extracts: but we have selected some passages, which will at the same time afford a specimen of the rare powers of the writer, and impart within a short compass no slight portion of authentic information on the topics which they illustrate.

We take first the following animated picture of the approach to Constantinople, as the vessel shot rapidly through the Propontis. The outline our readers may fill up, by turning to the masterly picture of the same scenes by Gibbon *, and the accurate dissertation of D'Anville on the Hellespont. †

'With eyes rivetted on the opening splendors, I watched, as they rose out of the bosom of the surrounding waters, the pointed minarets, the swelling cupolas, and the innumerable habitations, which, either stretching away along the winding shore, reflected their image in the wave, or, creeping up the steep sides of the mountains, traced their outline on the sky. At first agglomerated in a single confused mass, the lesser parts of this immense whole seemed, as we advanced, by degrees to unfold, to disengage themselves from each other, and to grow into various groups, divided by wide chasms and deep indentures, — until at last the clusters, thus far still distantly connected, became transformed as if by magic into three entirely different cities, each individually of prodigious extent, and each separated from the others by a wide arm of that sea, whose silver tide encompassed their stupendous base, and made it rest half on Europe and half on Asia. Entranced by the magnificent spectacle, I felt as if all the faculties of my soul were insufficient fully to embrace its glories: I hardly retained power to breathe; and almost apprehended that in doing so, I might dispel the gorgeous vision, and find its whole vast fabric only a delusive dream!'

We cannot omit the horrors of the Turkish Bagnio, (a

* Decline and Fall, vol. ii. 4to.

† *Mémoires de l'Académie des Inscriptions*, vol. xxviii.

 prison,)

prison,) and every reader must acknowlege the skill with which its secrets are unfolded:

'The vast and high enclosure of the Bagnio, situated contiguously to the arsenal and the docks, contains a little world of its own, but a world of wailing! One part is tenanted by the prisoners made on board the enemy's ships, who, with an iron ring round their legs, await in this dismal repository their transference on board the Turkish fleet. This part may only be called a sort of purgatory. The other is hell in perfection. It is the larger division, filled with the natural subjects of the Grand Signor whom their real or supposed misdemeanors have brought to this abode of unavailing tears. Here are confined alike the ragged beggar urged by famine to steal a loaf, and the rich banker instigated by avarice to deny a deposit; the bandit who uses open violence, and the baker who employs false weights; the land robber and the pirate of the seas, the assassin and the cheat. Here, as in the infernal regions, are mingled natives of every country — Turks, Greeks, Armenians, Jews and Gipsies; and are confounded individuals of every creed — the Mohammedan, the Christian, the Hebrew, and the Heathen. Here the proud and the humble, the opulent and the necessitous, are reduced to the direst of equalities, the equality of torture. But I err: for should some hapless victim — perhaps guilty of no other crime but that of having excited the Sultan's cupidity, still wear on his first entrance the livery of better days, his more decent appearance will only expose him to harsher treatment. Loaded with the heaviest fetters, linked to the most loathsome of malefactors, he is compelled to purchase every alleviation of his burthen, every mitigation of his pain, at the most exorbitant price; until the total exhaustion of his slender store has acquired him the privilege of being at least on a level with the lowest of his fellow-sufferers; and spared additional torments, no longer lucrative to their inflictors.

'Every day a capital fertile in crimes pours new offenders into this dread receptacle; and its high walls and deep recesses resound every instant with imprecations and curses, uttered in all the various idioms of the Othoman empire. Deep moans and dismal yells leave not its dismal echoes a moment's repose. From morning until night, and from night until morning, the ear is stunned with the clang of chains, which the galley-slaves drag about while confined in their cells, and which they still drag about when toiling at their tasks. Linked together two and two for life, should they sink under their sufferings, they still continue thus linked after the death of either; and the man doomed to live on drags after him the corpse of his dead companion. In no direction can the eye escape the spectacle of atrocious punishments, and of indescribable agonies. Here perhaps you see a wretch whose stiffened limbs refuse their office, stop suddenly short in the midst of his labour, and, as if already impassible, defy the stripes that lay open his flesh, and wait in total immobility the last merciful blow that is to end his misery; while, there, you view his companion foaming with rage and madness, turn against his own person

person his desperate hands, tear his clotted hair, rend his bleeding bosom, and dash to pieces his head against the wall of his dungeon.'

The breaking out of the plague in the same place would aggravate its horrors, if they were susceptible of increase:

'The scourge had been expected for some time. By several of the prisoners had the frightful hag, its harbinger, been distinctly seen hovering with her bat's wings over our drear abode, and with her hooked talons numbering one by one her intended but still unsuspecting victims. In the silence of the night she had been heard leisurely calling them by their names, knocking at their several doors, and marking with livid spots the damp walls of their cells.

'Nothing but the visitation of this destructive monster seemed wanting to complete the horrors which surrounded me: for if even, when only stalking forth among men free to fly from its approach, and to shrink from its contact, the gaunt spectre mows down whole nations like the ripe corn in the field, it may be imagined what havoc ensues when it is permitted to burst forth from the inmost bowels of hell, in the midst of wretches close-wedged in their dungeons, or linked together at their tasks, whom it must trample down to the last, ere it can find a vent in space. It is there that, — with a focus of infection ready formed, a train of miasma ready laid on every side, — though this prime minister of death strike at random, it never misses its aim, and its progress outstrips the quickness of lightning or of thought. It is there that even those who thus far retain full possession of health, already calculate the hours they still may live; that those who to-day drag to their last abode their lifeless companions, to-morrow are laid beside them; and that those who are dying, make themselves pillows of the bodies not yet cold of those already dead. It is there that finally we may behold the grim destroyer, in one place awaited in gloomy silence, in another encountered with fell imprecations, here implored with anxious cries, there welcomed with eager thanks, and now perhaps received with convulsive laughter and mockery, by such as, trying to drink away its terrors, totter on the brink of the grave, from drunkenness as well as from disease.'

A heart-withering picture is given of the ills of famine:

'I had left a storm gathering in Egypt, of which I since have thanked God I witnessed not the bursting. Already previous to my departure the consequence of the scarcity had begun to appear in many places: but it was only after I left the country that the famine attained its full force; and such was, in spite of every expedient of human wisdom, or appeal to Divine mercy, the progressive fury of the scourge, that at last the Schaichs and other regular ministers of worship, — supposing the Deity to have become deaf to their entreaties, or incensed at their presumption, — no longer themselves ventured to implore offended Heaven, and hence-

henceforth only addressed the Almighty through the interceding voices of tender infants; in hopes that, though callous to the sufferings of corrupt man, Providence still might listen to the supplications of untainted childhood, and grant to the innocent prayers of babes, what it denied to the agonising cry of beings hardened in sin. Led by the Imams to the tops of the highest minarets, little creatures from five to ten years of age there raised to Heaven their pure hands and feeble voices; and while all the countless myriads of Cairo, collected round the foot of these lofty structures, observed a profound and mournful silence, they alone were heard to lisp from their slender summits entreaties for Divine mercy. Nor did even they continue to implore a fertility, which no longer could save the thousands of starving wretches already in the pangs of death. They only begged that a general pestilence might speedily deliver them from their lingering and painful agony: and when, from the gilded spires, throughout every district of the immense Masr, (Cairo,) thousands of infantine voices went forth the same instant to implore the same sad boon, the whole vast population below with half-extinguished voices jointly answered, "So be it!"'

The following has all the charms of an eastern apophthegm:

'The reader may remember the dreadful famine which I left hanging over Egypt. Emin, on this occasion, was one of the provident. During the years of plenty he had laid by for those of want. But, like the ant, he laboured for himself, and cared not to share his savings with the idle. Though his granaries groaned under their loads of corn, he saw unmoved the thousands of wretches who every day perished with hunger under their very walls. When the bodies of the sufferers choaked up the entrances of his store-houses, he still refused to unbar their surly gates, until the corn had reached the exorbitant price fixed by his avarice. This it at last attained; — and now, exulting at the thoughts of the millions he should make in a few hours, Emin took his keys, and opened his vaults. But O horror, O dismay! Instead of the mountains of golden wheat he had accumulated, he only beheld heaps of nauseous rottenness. An avenging worm had penetrated into the abodes fortified against famished man! A grub had fattened on the food withheld from the starving wretch! While the clamour of despair resounded without, a loathsome insect had in silence achieved within the work of justice. It had wrought Emin's punishment in darkness, while his crimes shone in the light of heaven! The miser's wealth was destroyed, the monster's hopes were all blasted! At the dire spectacle he uttered not a word. He only a few minutes contemplated the infected mass with the fixed eye of despair; then fell, — fell flat on his face upon the putrid heap. God had smitten him! On raising his prostrate body, life had fled. Like his corn, his frame was become a mass of corruption!'

A sin-

A singular community of beggars is described with much humour and sententious gravity:

'There is, gentle reader, a district in the Morea, whose inhabitants are, to a man, beggars by profession. Every year, as soon as they have sown their fields, these industrious members of society abandon their villages until harvest-time, and sally forth, on a begging circuit, through the different provinces of Roumili. The elders and chiefs of the community plan the route, divide the provinces, and allot to each detachment its ground. They shorten or prolong their sojourn in the different places they visit, according as the mine of charity is rich, and has been more or less explored. Through wastes where little is to be gleamed large troops travel in close order, but on approaching fruitful districts the swarms again divide and spread. According to his peculiar talent, each individual undertakes the heart-rending tale of mental woe, or the disgusting display of bodily suffering. "His wife and children died of hunger by the road-side, after being burnt out of house and home;"—or, "he has an incurable leprosy in every joint;"—or, "he is actually giving up the ghost for want of a morsel of food!" Old traders grown rich by their indigence, sell out to young beginners; and the children of the society remain in common, so that each female may in turns be provided with a pair of fatherless twins, to be duly pinched to tears, and made lustily to roar out whenever compassionate people are in sight. Unceasing warfare is kept up with interlopers from other quarters, who trespass on the domain of this regularly organised band. Among its members, a dislocated limb, or a disgusting disease, are esteemed peculiar blessings; an hereditary complaint is a sort of an estate, and if conspicuous, and such as to resist the officious remedies of the charitable, confers rank, and may be called a badge of nobility. But even those who have the misfortune to labour under the most incurable state of health and vigour, are dexterous, if not radically to correct this perverseness of nature, at least to remove its untoward external appearance. They excel in the manufacture of counterfeit wounds and mock diseases; and the convulsions of a demoniac are graceful movements to their spontaneous fits.'

A crowd of mournful reflections throngs on us, when we give way to the contemplations that are almost every where suggested by this book. Some of the provinces now governed or rather wasted by the Turk, particularly one country whose sweets are rifled by that cruel spoiler, were formerly the most favoured regions of the globe. Physically, they are still the most richly endowed; they still smile with all the prodigalities of nature;—diversified with beauteous landscapes, and blessed with a lenient climate and a teeming soil. Well might the father of poetry, as his eye glided over the prospects which laughed around him, exclaim,

Γέλασσε δὲ πᾶσα περὶ χθών.

Even

Even now they present themselves to the external view in the unfaded charms of their first creation, as the visible world appeared to the glance of its great Architect,

> "In prospect from His throne, how good, how fair,
> Answering His great idea."

In a corner, as it were, of these regions, arose, the native of a rock, that beauteous commonwealth which, though so frequently endangered by the turbulence of demagogues, and at last overwhelmed in ambitious conquests, still survived long enough to utter in her own immortal idiom those oracles of philosophy and freedom, which have outlived so many vicissitudes of opinion and so many revolutions of empire. Within the short space of an hundred years*, that bounded territory, as if to demonstrate the small extent of duration and of place into which almost all that ennobles and improves our species can be crowded, had produced the most shining lights of civil and ethical wisdom, of sculpture, poetry, eloquence, and history; the most splendid ornaments of peace, and the most invincible leaders of war. Then grew up a language, of which the endless varieties, adapted to every emotion of man and every combination of thought, formed, if we may so speak, that music of the mind which swells to every tone of passion, or harmonizes with every precept of wisdom. Even now, in its degraded Romaïc, it still retains its expression and its energy. It is a lyre which is unstrung, and of which the master-hands are gone that once awakened it to melody, but still it sometimes murmurs a sweetness, which reminds us of what its power must have been from the lips of Pericles or the muse of Euripides. We must, however, restrain our indulgence of these reflections, for which we now have not room. Yet, if any occasion could ever make it pardonable to indulge them, surely it is the present. We do not recollect a work which more forcibly illustrates the vices of the Turkish government, and for that reason the contrast must be most powerfully impressed. As to its general merits, we need only farther say that, independently of the fiction, it is admirably executed. Whether such be the primary or the incidental purpose of it, certainly the crimes and deformities of the Turkish government, and the folly and mummery of their religious ritual, are never absent from our eye. Probably, by those whose appetites for amusement are gratified with the food of our modern novels, — the parasitic fungus which decom-

* The period, whatever may be its exact computation, between the defeat of Xerxes and the time of Alexander.

poses

poses the fibre of the mind in both sexes, — by such readers, the present tale may not be highly relished: for to be cheated even by a fiction into sound reflection, or useful instruction, is a fraud which they will not easily forgive. They may find out that it is full of historical research, and of political and moral reasoning, and they may therefore lay it aside: — but there are higher suffrages to gain, and this writer has well earned them. He will receive the thanks of the scholar, who values the purity and beauty of the English tongue; of those to whom information is amusement; and of all who are at the same time willing to augment their stock of innocent gratification, and to multiply their sources of liberal knowlege.

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ART. III. *A Memoir of Charles Louis Sand;* including a Narrative of the Circumstances attending the Death of Augustus Von Kotzebue: also, a Defence of the German Universities. With an Introduction and explanatory Notes, by the Editor. 8vo. pp. 130. 5s. 6d. Boards. Whittaker. 1819.

ART. IV. *Germany and the Revolution.* By Professor Goerres, late Editor of the Rhenish Mercury. Translated from the original German, by John Black. 8vo. pp. 336. 10s. 6d. Boards. Longman and Co. 1820.

BOTH the volumes, of which translations are now before us, have a German origin *, and throw light on the pursuits and opinions of the patriotic party in Germany: we shall consider them, therefore, in connection, and bring together the remarks which we have to make concerning the revolutionary tendencies now more than ever conspicuous in several leading minds of that country. The wish for a fundamental change in the political constitution of Germany is of antient date, and had acquired during the reign of the Emperor Joseph II. a systematic tendency, and a formal though secret body of co-operators. In our xxvth volume, p. 309. and p. 505., and in our xxviith volume, p. 511., we endeavoured to describe the Bavarian Illuminati; and to prove that they contemplated the consolidation of Germany under one uniform representative body, and the coalition of its dissident churches under the comprehensive creed of Servetus. A free constitution was the price at which they wished to hold their country at auction; and they would gladly have knocked it down whole to the first Austrian or Prussian sove-

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* We have also on our table, "*L'Allemagne et La Révolution, par J. Goerres; traduit de l'Allemand, par C. A. Scheffer.*" 8vo. Paris. 1819. Imported by Treuttel and Würtz. Price 6*s.*

reign

reign who had the courage to bid. These Illuminati were dissolved and dispersed by the interference of the Bavarian government; and every concern of that order had ceased in the year 1790. Still, the detection and exposure of their private views has operated, not to the extinction of the pursuit, but to its public continuation. The secret of the mysteries is betrayed, but the adhesion of the initiated remains. New combinations have been formed, free from the mummery of the original confederates, and less prone to a suspicious privacy; anniversary conventions have been founded in honour of the worthies of the country; schools for gymnastic and military exercises have been extensively patronized; students from different universities have coalesced into one common collegian's club; and itinerant lecturers have carried into the principal cities those inferences of speculative patriotism, which had been approved by the educated world in the lessons of distinguished professors.

It was particularly during the year 1814, that the zeal for the consolidation of Germany acquired a stable and radical popularity. The courts of Austria and Prussia were then in alliance to expel the French from Germany, and had dragged into their combination the somewhat reluctant efforts of Saxony and Bavaria. The whole periodical press of Germany now broke loose at once against the common foe; the people were exhorted to arm, on the principles of their national militia, or *Landwehr;* they moved to the field under officers not separated by nobility from sympathies with the many; they expressed a wish for representative constitutions, and received the promise of one from their sovereigns. Animated by gratitude and patriotism, they waged this warfare at their own expence; sons of gentlemen crowded the inferior ranks of the German army; they fought, conquered, and expelled the foreign foe. The vow made in emergency, however, ease has recanted; and the Germans regard as perfidious and traitorous the new explanation given to the promise of their princes, which aims at eluding the grant of an elective house of legislators. It was peculiarly the interest of Great Britain to facilitate at this period the consolidation of Germany, because the nation had been aroused on principles decidedly *Anti-gallican;* and, if the then literary and practical leaders of the people had been assisted into stationary influence, the entire country would have acquired a permanent hostility to French power, French aggrandizement, and French principles. It would also have lifted off our tired shoulders the weight of habitual opposition in Europe to French ascendancy; and it would have become the regular counterpoise

poise to France, the cheap and voluntary preserver of the balance of power. A danger is now approaching of a different kind. If the hegemony, or direction, of Catholic Germany habitually resides with the house of Austria, and that of Protestant Germany with the house of Prussia, neither of these governments possesses the entire confidence of the provinces which they undertake to represent. In fact, it is the public opinion of Bavaria which gives the tone to the liberal Catholics, and it is the public opinion of Saxony which gives the tone to the liberal Protestants. Now, both these courts gallicize. Hence, the longer the consolidation of Germany is under any pretext delayed, the more the patriotic party will approximate to French views. Already the Liberalists of Paris are afresh insinuating themselves into German party, and are indirectly inquiring whether the French side of the Rhine would be ceded as a reward for mediatizing the Austrian, Prussian, and superfluous princes on the other. The *Monument à la gloire Nationale*, the *Catechisme des Braves*, nay the very project of giving to the legislature at Paris an uninterrupted duration of five or seven years, are but so many forms of investigating whether a new continental crusade of liberty would be welcome. These things, we trust, will be prevented by a courageous determination of the Prussian court to proclaim at home a rational constitution, and to accept at all risks the political organization of native and domestic choice.

Such a leaning might be accelerated by the ministers of this country, who might apply to the regency of Hanover to abolish in that kingdom the existing censorship of the press. Vast and wealthy bibliographical establishments would then be transferred to Hanover, which would become a city of printers, a mart of literature, a fountain of opinion, a fortress of independence, a congress of authors, and the brain of Germany; and here would be erected that steam-pump of instruction, the periodical press. If, however, sovereigns have not the courage to let it work uninterrupted, and to trust in literature itself for the cure of its own evils, the edifice should not be attempted. A lack of moral courage and a puny fear of abuse exist in Germany, which are more excusable among public men there than in England, because they have less experience on the Continent of the evaporating nature of contumely; and it is this timid apprehension of satire which continues the pernicious censorship. Yet, without abolishing it, Germany will never know what are the wishes and wants of the people; or in what direction the path of innovation must be smoothed to produce a voluntary and lasting allegiance.

allegiance. Give to publicity its swing, exacting personal responsibility from every publisher, and no author will incline to utter counsels more violent than courts of judicature would tolerantly absolve. Every body knows that speculation must go beyond practice, that the exaggerations of eloquence must exceed precise justice, and that, to act strongly on the imagination, metaphors must be drawn from pictures of animal violence. News-papers are to our northern pot-houses what dancers are to those of the east. The rant of the press is commonly felt like the declamation in a tragedy; that brisk excitement of mind is welcome which it arouses, but nobody goes out with an intention to perpetrate the act to which it points. There is great difficulty in consolidating Germany, and it can be equitably accomplished only by gradual means. To have mediatized at Aachen more of the petty princes would have diminished the difficulty. The transfer of the Austrian metropolis to Buda, and the permission to aggrandize herself eastward along the Danube, on condition of throwing into the German mass what little she possesses that would interfere with the rotundity of the empire, are projects not now in agitation. The most efficacious step of all, however, would have been for those very authorities, which met to recommend every where a consistent censorship, to have begun on the contrary by the introduction of some popular improvements, such as the amendment of roads, letter-conveyance, and diligences, the abolition of interior tolls and custom-houses, the enterprize of canals, and the reform of jurisprudence. Thus they might, in their collective capacity, and strengthened by public opinion, have overcome the local resistance of peculiar interests, and have accustomed the country to obey a common force: but they considered themselves as agents of the separate courts by whom they were sent, instead of assuming the independent rights and duties of their aggregate institution.

Neither of the writers, whose productions are before us, appears to us to have seized in the happiest point of view the resources of Germany. Neither of them enough seeks the germ of consolidation from within; or looks round for the extant institution, out of which could be evolved a legitimate collective national authority. Neither of them exhorts the imperial free cities, for instance, to hold meetings of the respectable inhabitants, and to suggest in their local municipal organization such changes as would place elective magistrates at the head of the respective corporations. Yet this step, realized in the large towns, and copied in the smaller, would quickly generate a sort of Anseatic league of the represented cities,

cities, presided by some high master, to whom kings would have to sue. Such city-delegates would be able to negotiate loans, and to contract for military services with the feudal chieftains of the nation; and they might efficaciously petition for several progressive facilitations of the book-trade, of the forms of conveyance, of the internal traffic, and even of the political distribution of the people. In time, these things would require the habitual attendance of the Anseatic deputies at Frankfort, or some more convenient metropolis. Accomplish this, — and the rest follows. The nucleus of crystallization is wanting, not the temperature that would precipitate the salt.

One danger may be apprehended from the extant plan of abandoning to professors, students, and men of letters, the whole management of the changes projected; namely, that sweeping theories of institution will be applied in every case, with little regard to local collision or to individual interests. These are more likely to be considered by burghers of opulence; and hence the expediency of calling out into action the property of the country in the name of the intellect, rather than the intellect in the name of the property. The universities of Germany may be ripe for a change: but that moral revolution, which is the true harbinger of a physical one, can scarcely be considered as accomplished in a state in which great proprietors and men of title are not found at all generally to court popularity, in the form of recommending and protecting improvement. However, we ought not to oppose inferences drawn in the closet to those of local inspection. The Editor of the Memoir concerning Sand has recently visited Germany; and

'He has observed the extraordinary sensation created by the fate of M. Kotzebue, and has been very forcibly struck by the great degree of involuntary sympathy every where so eagerly manifested in favour of the perpetrator Sand, whose portrait he frequently saw exhibited in frames containing those of the most distinguished German patriots; while various pamphlets, and numerous elegiac stanzas, extolled his early virtues and deplored his melancholy fate. It was natural for him to feel the utmost surprize at these circumstances, and that too, in a country whose inhabitants are, above all others, least likely to advocate or approve the dreadful crime of assassination.* Concluding, therefore, that this singular state of the public mind, must have originated in some cause arising from the peculiar nature of the times and condition of the people, he determined to extend his inquiries; and although the more minute

'* Robberies and murders are less frequent in the German states than in any part of Europe.'

results of the information he obtained are reserved for a future occasion, he is yet unwilling to omit the present opportunity of stating a few of the most prominent facts; because they have an immediate connection with that simultaneous desire for reform and improvement, now so unanimously felt throughout the whole European commonwealth.

'The high sense of religion, turn for deep thinking and simplicity of manners, by which the second and third classes of society are distinguished in Germany, have been already illustrated by several writers; but by none so ably as Madame de Stael, in her admirable work entitled De L'Allemagne: for, to the exact veracity of her assertions, and the solidity of her reasonings, with the exception of some trifling inaccuracies, all those who have any knowledge of the country, including the natives themselves, bear ample testimony. Whoever reflects on those qualities, and the amazing intellectual advances made by Germany during the last century; when he recollects, at the same time, that an ardent love of freedom was the marked characteristic, and has invariably, however studiously repressed, appeared to be the instinctive passion of the people; cannot wonder that after having witnessed the innumerable abuses eradicated by the late struggle for public liberty in France, the Germans should now pant for a removal of those evils, civil and political, which still continue to impede their own happiness and prosperity.

'Owing to the fatal direction taken by the politics of France, when that country was given up to the inexorable sway of sanguinary demagogues and unprincipled factions in the early part of the Revolution, and by which the hopes anticipated from the event, were blasted for a time at least; a long series of uninterrupted warfare and reciprocal aggression, suspended the progress of liberal principles to the north of the Rhine. But they were revived on the restoration of peace in 1814, and greatly augmented, when, notwithstanding their unheard of sufferings, and endless sacrifices, the people saw, that instead of performing often repeated promises, and establishing a social system, more conducive to the interests of the Germanic confederation, and consonant to the improved spirit of an enlightened age; the congress assembled at Vienna, for the avowed purpose of consolidating the peace and happiness of nations, seemed only to think of aggrandizement and partition, transfer and spoliation!'

That a discontent truly national should have grown out of the determinations taken at Aachen, and repeated at Carlsbad, is not surprizing: but that this discontent should have singled out Kotzebue for its first victim is by no means so intelligible. He was no doubt the literary agent of a foreign power which had little right to intrude its opinions, and none to push its practical agency into the German empire: but, for that very reason, there could be nothing contagious in the sentiments of this M. Kotzebue; and it was better to learn those of his employers in a form which invited hostile attack, than

than to receive them in the unanswerable and irresistible shape of private instructions to the obedient German courts. A mound of public opinion could be opposed to the advice of the journalist: but, when the sovereign has to speak, the command is issued. Least of all should those, who object to a censorship, employ the dagger to prevent and repress the publication of any opinions whatsoever. It is a dangerous error to believe that assassination can in any circumstances be permanently useful to a good cause. This crime revolts the most beautiful feelings of our nature, and drives the generosities and the humanities into a vindictive enlistment under the opposite banners. Thus that very portion of public opinion, which alone cannot be treated harshly, is suddenly transferred to the wrong scale; the tenderly organized, and the conscientiously principled, withdraw their countenance; and, when a coarser audience only remains to look on, the ardour of those youths is presently chilled who have the noblest sensibilities, the fairest intentions, and the most heroic spirit. Bishop Lowth may have praised, and Sir William Jones may have translated, the song of Harmodius, but the boy-assassin rendered no service to Athens. Not the Hipparchus whom he slew, but the Hippias whom he left, was the tyrant; and this tyranny was greatly embittered by the mistrust which succeeded to the conspiracy. Cicero may have suggested originally the death of Cæsar, and have offered to write the Apology of Brutus: but this most celebrated of assassinations ruined the popularity of the senatorial party, provoked a vindictive proscription, and finally occasioned the institution of the very despotism which it was intended to prevent. When Domitian fell by the Christian stab of Stephen, he had already put to death the two Flavii, for the sake of whose accession Apollonius had instigated this act of violence, and rung the knell of preparation in every church between Ephesus and Rome. In modern times, the Jesuits stimulated several regicides, which ultimately occasioned the dissolution and banishment of the order, without contributing any where to exalt its ascendancy. The assassination of the Duke of Buckingham by Felton, in 1628, so admirably narrated in Hume, bears a closer resemblance to the deed of Sand, than any of these prior instances; and it was welcomed by the English poets as well as by the English people. Yet this rash interruption of the course of nature lost Rochelle to the Protestant cause in France, and enfeebled at home the pretences for discontent which were brought forwards in the ensuing parliament.— What purpose, too, was answered by the recent murder of Mr. Perceval?— Klopstock, in his *Beyden Græber*, justly ob-

serves that Charlotte Corday died *in vain* for her country: yet, if any example peculiarly acted on Sand, it was this, to which Wieland's Dialogue, intitled "Brutus and Corday," had given singular celebrity in Germany. Inattentive to the whole history of assassination, which, wherever it has accomplished its *physical* purpose, has failed to effect its *moral* object, young Sand appears to have imagined that an individual more or less can turn the scale of a great cause; or that patronage can any where be at a loss for sophists of the principles which it is disposed to reward. Alas! what are the heroes of popularity?—bubbles on the billow swollen by the wind, but not the force which upheaves and impels the stormy ocean. General causes, which influence multitudes of men, are the real pre-disposers of events.

'While at Jena, Sand was not only a witness to, but a participator in the literary feud to which the violent comments of Kotzebue gave rise. Having with many other students then present fought for the best interests of Germany, he dreaded nothing so much, as the probability of that writer's principles and doctrines tending to mislead both the Princes of Europe and the public; by which the dearly earned triumphs gained during the preceding contests would be bartered for perpetual bondage. As the unshaken and ardent friend of truth, it was therefore natural for Sand to look with indignation on that part of the imperial counsellor's writings, which reviled and calumniated those teachers and professors, whom he knew to be irreproachable both in morals and character; nor, when the subject happened to be discussed by his companions, did he hesitate to express the abhorrence in which he held "the foreign stipendiary and political apostate," as Kotzebue was now designated. This extraordinary young man was thus led on from one reflection to another, until his enthusiastic imagination led him to suppose, that the sacrifice of a mercenary journalist would contribute to the liberation of the whole German people from oppression. To such a pitch of impetuous energy was he carried on some occasions, that Sand would often conclude a long comment on the dangerous consequences of tolerating any writer, who had thus set the liberties of his country at nought, by observing, it became an imperative duty, and even a virtue to punish them; adding with an air of the greatest apparent composure, that having after long reflection overcome the dreadful contest between his love of country, and sense of religion, he was himself prepared to strike the blow, often exclaiming in a tone of hysterical exultation—

*Dulce et decorum est pro patria mori!*

'From the characteristic mildness of his nature, these proofs of a perturbed spirit were considered as the offspring of momentary anger; for little did his hearers imagine their amiable and enlightened companion had already determined to put the bloody purpose into almost immediate execution!

'Having

'Having concluded his course of study, he left Jena early on the 9th of March of the present year, (1819,) it is supposed on foot, and very scantily supplied with money, without taking leave of any one, or communicating his intentions. He merely assumed the old German costume, and reached Manheim on the morning of the 23d, having remained one day at the Swan Inn, Frankfort, and passed several more with a friend in the same city. Taking up his abode at a hotel called the Vineyard, in Manheim, he announced himself as a student from Erlangen, adding that his name was Henricks. Soon after his arrival Sand inquired where M. Von Kotzebue lived, and also asked for a preacher named Karbach, who, he said, knew his family. Unalterable in the resolution he had formed, and doubtless satisfied that he was about to perform a meritorious and holy act of duty, Sand presented himself at Kotzebue's door twice on the morning of his arrival, stating that he had letters to deliver from Weimar, where the mother of Kotzebue still lives, though at the advanced age of eighty-two. As the Counsellor was in the habit of devoting his mornings to literary pursuits, and going out at twelve o'clock, the stranger could not gain admission. Being told to return in the evening, the usual time of receiving visitors, Sand withdrew to the inn, and dined very heartily at the public table: here he met with a village curate, with whom he passed above two hours in the most cheerful and animated conversation. Taking leave of his companion a little before five o'clock, he proceeded towards the scene of action, and although he joined several ladies, who were also going to visit Madame Kotzebue, it did not disconcert him in the least, or tend in any manner to alter his design. Having rung the bell, the door was immediately opened, upon which Sand bowing, suffered the ladies to enter before him, and they were accordingly shewn into the drawing-room. Remaining in the hall till his name was announced, the servant soon returned, and led the stranger into an adjoining apartment, where, he said, the Counsellor would come in a few moments. When the company arrived, M. Kotzebue was seated with his family, and after the usual compliments had been exchanged, it is confidently reported, that while holding his youngest son, then scarcely two months old, up in his arms, he observed in a tone of great emotion, and turning to the ladies, "I was exactly the age of this child when my father died!"

'It is supposed that Sand employed the short interval of being left alone, in preparing to strike the meditated blow, for scarcely had the unsuspecting victim entered the apartment, when the infuriated antagonist, with irresistible dexterity, plunged a long poignard into his body: the blow was directed with such force, that the weapon penetrated the fourth rib on the left side, inflicting a mortal wound on the heart. The unfortunate sufferer most probably attempted to disarm his assailant, and after a momentary struggle, in which the agonies of death must have given additional strength to the dying man, both fell to the ground: here Sand was soon enabled to recover the use of his arms; and to prevent

the possibility of failure in his sanguinary purpose, three more wounds were inflicted by the minister of vengeance; one of these, perforating the breast, entered the lungs.

'Upon hearing the fall, followed by the groans of M. Kotzebue, a servant hurried to the fatal spot, and found his master extended on the floor, weltering in his blood; while the wretched perpetrator knelt by with the dagger in his hand, coolly contemplating the prostrate victim! The cries of the servant having at length alarmed the ladies, they rushed into the room, and with frantic screams beheld the horrid spectacle! The Counsellor had by this time lost much blood, and was breathing his last; Sand continuing to grasp the reeking weapon, and unmoved by what was passing around, stedfastly gazed on the bleeding corse. Some of the affrighted party now called from the windows for help and a surgeon, while Emily, the eldest daughter of M. Kotzebue, aided by his valet de chambre, succeeded in removing the dead body of her father into another apartment.

'Whilst the family and visitors manifested such consternation and woe, the perpetrator seemed alone calm and collected, quietly to await his doom; but ere the wished for succour arrived, he rose and descended the stair-case, exclaiming in a loud voice, "The traitor has fallen!" On his reaching the outer door, the street was already thronged with a large concourse of people; rushing violently through the crowd, he threw a hasty and indignant glance back at the windows, where several voices still cried Murder! Then raising the poignard in one hand, while a written paper was observed in the other, he vociferated, "I am the murderer! but it is thus that all traitors should die!" Even at this awful moment, so impressive were his gestures and language, that no one present attempted either to seize or disarm him. Immediately after this terrific exclamation, the enthusiast knelt down with an air of great calmness and solemnity, first looking towards the house in which the bloody deed had just been perpetrated, he clasped his hands, and raising his eyes to heaven said, "I thank thee, O God! for having permitted me, successfully, to fulfil this act of justice!" From such expressions as these, and the following sentence inscribed on the paper which he held up, "Death-blow for Augustus Von Kotzebue, in the name of virtue!" the suspicion of his derangement was fully confirmed; a circumstance that did not fail to excite public astonishment, at his being so quietly suffered to retain the dagger; for no sooner had the last invocation terminated, than tearing open the clothes that covered his breast, he repeatedly plunged the weapon into his own bosom, causing several deep wounds; he immediately fell to the ground, and remained until the magistracy, who were by this time apprized of the tragical event, gave directions for his removal to the public hospital, where his wounds were carefully bound up.'

The subsequent fortunes of this enthusiast are known. He has in a great degree recovered from the suicidal wounds, but his voice has nearly been extinguished by the injury of his lungs;

lungs; and a judicial sentence yet overhangs his destiny, which will probably refer his conduct to some one of the medical classifications of insanity.

M. Goerres seems to consider the deed of Sand as the first bloodshed of a commencing civil war, and strangely adds;

'The hour in which the first blood is shed in civil dissensions, and in which the first sacrifices fall, is a dreadful and decisive hour. It is the hour that gives birth to a whole ominous futurity, which takes its shape from the influence of the good or evil stars, at that time predominant. It is still a sign, therefore, betokening happiness, and a pledge that Heaven is still merciful to Germany, that the signal was not in this, as in so many other cases, given by cold and naked atrocity; but that an act of violence was executed in the error of the heart, by hands in other respects pure. The two-fold character of this act therefore leaves two ways still open for our choice, the way of light and the way of darkness.

'But this has occurred to very few of those who have publicly spoken of the deed; and thus we have here a proof how much the worldly prudence of the book-learned is below the sound sense of the people. That the deed was not Christian has been decidedly pronounced by all our writers after Steffens; but God sometimes stirs up a heathen virtue to punish that Christian hypocrisy, which, while it concludes with levity the most unjust wars, wherein hundreds of thousands of men perish, bethinks itself only of Christianity, when the flames, which it beheld with delight from afar, at length catch its own roof.

'The actor has been reproached with pride and arrogance in having with his limited and feeble powers, taken upon him the work of God and the magistracy. This is the just and true point of view for themselves and others who may long to commit such a deed; but to hold this language to the actor after the completion of his purpose, argues a disposition by no means over-christian. What would those who prefer such an accusation be able to answer, were the young man to defend himself in this way. "Thou speakest of pride; but take care lest thou be not thyself possessed of spiritual pride, when thou exclaimest, I thank thee, God, I am not like this man! Thinkest thou that I determined lightly on this deed, the fearful responsibility of which I so well knew? Thinkest thou that God would so cruelly destroy, by a cold spiritual pride, a life hitherto led in purity and piety, so cruelly blind a spirit, in other respects enlightened, that it should no longer be able to withstand the illusion of a vulgar vanity?

'"If thou knowest not the dark kingdom of the abyss which nature has closed, happy wilt thou be if to thee it should ever remain closed! All its dark powers has the mind conquered, and inclosed within that abyss. But deep springs arise in the heart of man, and flow into its darkness. All the passions throng around the entrances, eager for a passage, but, closed and sealed by religion and morality, they are held firmly down; and so long as the

terest and instruction by those who are curious about the details of grievances which have provoked these prophetic denunciations; and it will be read with profit and admiration by those who are merely disposed to seek in it colours of style, tropes not yet trivial, and maxims of liberality.

Alarm is in general better subdued by ridicule than by solemn threats; and in his attacks on the Prussian government, this author would have done well, we think, to use a tone less minatory and more facetious.* The Prussian "green-bag" is but a second edition of the Bavarian attack on Illuminism, and is copied with excessive fidelity, with an almost servile dulness, from the ex-Jesuit's *Geheimniss der Bosheit des Stifters des Illuminatismus*, afterward familiarized to Europe by the Abbé Barruel. These, however, are localities of little moment. How consciously weak must that administration be, which trembles at an anniversary dinner of old school-fellows, or at a supper of Free-masons; and which, like the Venetian Polichinello, places the whole art of rule in lengthening the ears of government, and shortening the tongues of the people!

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Art. V. *Journal of a Route across India, through Egypt, to England*, in the latter End of the Year 1817, and the Beginning of 1818. By Lieutenant-Colonel Fitzclarence. 4to. pp. 502. 2l. 18s. Boards. Murray. 1819.

New in the *annals of literature*, the name of Fitzclarence will yet be recognized by our readers as connected with illustrious lineage; and it is creditable to the young officer who bears it in this instance, that he has here sent forth to the world an elegant, interesting, and instructive journal. If we have been correctly informed that he has been indebted to a more experienced hand for some *authorship-assistance*, still this deference to public judgment is intitled to praise, and to some allowance. *Qui facit per alium, facit per se*, may be quoted, perhaps, in its support; and, at any rate, where-

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* We need scarcely observe to our readers that the Prussian government has effectually retaliated the author's threats. Mr. Black states in his preface, 'Of the importance attached to the work of M. Goerres, in Germany, a better proof cannot be afforded than the strict prohibitions against printing or selling it, which have been repeated in every corner of that country; and the persecution which it has drawn down on the author. The work was confiscated, though a number of copies had previously found their way to the public, and an order was issued by the King of Prussia for the seizure of his papers.'

ever

ever the claims to literary composition may ultimately rest, the community is benefited by receiving a work that is rendered worthy of its acceptance.

The volume consists of two distinct parts; the one *historical*, which relates the operations of the British army in the north of India, during the late war against the Pindarries; and the other *geographical*, which describes the various objects of curiosity visited by the author during the campaign, and in the course of his homeward journey through Egypt. The historical chapters form the *official*, and the geographical chapters the *personal*, narrative. They are altogether thirty-four in number, and agreeably interspersed. Like the commentaries of Cæsar, they mingle with amusive alternation the strife of warriors, the observations of the statist, and the inquiries of the antiquary.

The first three sections treat of the military and political situation of India at the opening of the campaign; illustrated by a beautiful map of the seat of war, and by various coloured sketches of the forts attacked. They conduct a narrative, abounding with anecdotes and operations of detail rather than with grand enterprizes and critical events, down to the signature of a treaty with Scindiah; the dispatches relative to which were confided to the author, to take home overland.

We hasten to the personal narrative, nine chapters of which (c. iv. to xii.) succeed to the somewhat prolix account of the military movements. 'The elephant,' says the author, p. 138., 'has a peculiarity, which I do not think has been taken notice of by any naturalist. It has a reservoir to hold water, which it draws at pleasure by introducing its trunk into its mouth, and uses it principally in cooling itself, by blowing the water under its stomach.'

A most stupendous monument of Hindoo antiquity is the subterraneous temple called Keylas, which stands in the neighbourhood of Ellora. A plan of the edifice or excavation is here given, and our readers will be glad of the description in the word of the text.

'We descended the face of the hill, which is of red granite and very steep, and enjoyed a fine view of the extensive plain beneath us, with the village of Ellora about a mile from the foot, embosomed in trees. The rest of the plain had however rather an arid appearance. About two-thirds down the hill, which, Captain Sydenham informed me, was hollowed for near two miles into vast halls and chambers, we came in front of the great excavation, called in Sanskrit Keylas, or Paradise. From having had my expectation raised to the highest pitch, I was in the beginning greatly disap-

disappointed. The first object which strikes the traveller is a gateway, having apartments over it, connected with the sides of the hill by two walls with coarse battlements, and apparently built across an old stone quarry; and above, and on each hand within the gateway, are seen a confused crowd of pagodas and obelisks, so that should a stranger view it from the outside, not being aware of the peculiarity of the work, he would wonder at the taste of thus burying so many buildings in so obscure a situation. But on approaching the wall and gate, *you* search in vain for the usual separation of stones in building, and the whole is found to be one mass of rock. This is however capable of being accomplished by manual labour, without any great exertion; and it is only on entering the gateway, and passing into the immense area, two hundred and forty-seven feet long, one hundred and fifty broad, and one hundred feet high, and viewing the principal temple supported by stone elephants, and bearing in mind that this stupendous, yet elaborately worked mass, is formed of kindred material with the coarse perpendicular wall of stone which shuts *you* in on three sides, that the astonishment and admiration is felt, which, far from wearing off, I think, increases on reflection. On entering the gate, which has several rooms over it, the first object which presents itself, immediately opposite, is a colossal figure about ten feet high, surrounded with sculpture, and two small elephants joining their trunks above his head. This important personage is in a sitting posture, and, by being daubed with red paint, is rendered, if possible, more hideous than when he started from his mother rock. The openings into the area are to the right and left. Facing these openings, in the bottom of the area, stand two stone elephants of the size of life, both more or less mutilated, and with no other decoration than two coarse ropes carved round their bodies. It is from the vicinity of these elephants that the eye and mind first explore and comprehend the whole of the exterior of the great pyramidical temple, ninety feet high, in the centre of the excavation. The minute and beautiful carving on the outside is very happily contrasted with the cliff around. From the elephants, about thirty feet further, are two beautiful obelisks, stated to be thirty-eight feet high, covered with carving, and not only light in appearance, but much relieved by each compartment or story being variously and beautifully sculptured. These are very perfect. The main temple stands rather towards the further end, than in the middle of the area, and is connected with the apartment over the gate by a small temple, in which stands the bull Nundee, and beyond it, by a sort of bridge, directly over the figure seen on entering, and over the openings into the area opposite to the elephants, all similarly cut out of the solid rock. The bull is not large, and rather disfigured. The centre temple has several smaller, and not so high, beyond it, which, from the neighbourhood of the elephants, appear attached to it, but are not so in reality, except by the floor of rock, which leaves the whole, as if supported by the statues of animals, projecting more or less from the solid mass, some with half their bodies protruded from it, others

thers with only the heads and fore-quarters. The principal of these are elephants of the size of life, and lions larger than life, and some imaginary animals. For the sake of diversity, these statues are all in different attitudes; several in fierce conflict with their neighbours, and all looking as if executed at the whim of the workmen. The feet, talons, ears, trunks, tusks, &c. have suffered much; it is supposed from the intemperate zeal of the Mahometans.

'The distance from the sides of the temple to the face of the scarped rock is not more than forty feet on each side, and it is painful to look up for any length of time. The flights of steps, of which there are two, ascending to the floor, supported by the animals on which the temple is formed, are on each side, and rather beyond the smaller temple which contains the bull Nundee. Between the principal temple and the gateway, on the outside walls, there is much sculpture in nine rows of figures, about a foot long, of men fighting: some armed with bows, others with clubs and long straight swords. On the right side, among others, are some figures in cars; with two and four wheels, drawn by horses, and monkeys seem in every part to be very active, and by no means second-rate performers. This is supposed to allude to the conquest of Ceylon by Rama; but as I do not understand the Hindoo mythology, I shall not attempt to unravel the meaning of these carved records, as doubtless they are, but leave it to others who are versed in "mystic lore." It may just be mentioned that the image of Hunomaun is represented in heaving rocks to form the bridge between the continent and Ceylon. The steps turn inwards about half their rise, and meet on an uncovered landing place, between the small temple containing the bull, and the great temple, about three or four feet below the level of the latter. The door, facing the west, twelve feet high by six broad, ornamented with colossal statues on each side, is now before *you*; and on ascending, I believe, four steps, and passing between the gigantic porters, *you* arrive at the great chamber of the principal temple: though, for the first few minutes after *you* enter, the gloomy light does not permit *you* to see distinctly, which, added perhaps to the dead silence, the massy pillars, and the Goliah-like figures at the other end, but partially discerned, together with the feeling inspired in the area, tends to absorb the faculties; yet I gazed in mute admiration. The interior, from the door to the recess at the other end, is one hundred and three feet long, sixty-five wide, and the height but seventeen; and I think the lowness of the roof adds materially to its effect. The size of the pillars, being in thickness out of proportion with their height, bespeak the weight above, and excite the peculiar sensation of a desire to crouch when inside. It was then I felt the real circumstances of the mighty work around me. Here had the perseverance of man ornamented a mass coeval with the world; and which, differing from all other temples on the face of the earth, had grown like a statue from an uncouth block, under the hands of an artist: and my feelings did justice to the designer and workmen. It is sustained

tained by four rows of pillars, not above four being of the same workmanship, the shafts minutely carved, but the capitals quite plain; and the roof, between these supports, appears resting on an imitation of great beams, crossing and fastened on the capitals of the columns. The roof is plain, excepting the centre, which has a round medallion in basso relievo, representing a man between two female figures; though that on the left is almost destroyed, and appears, by accident or design, to have been detached from the roof and to have fallen, leaving a mark of what is the original colour of the stone, nearly the whole of the interior having been blackened by Aurungzebe, who, to show his contempt for the opinions of the Hindoos, filled it with fuel which he caused to be set on fire. It would, however, almost have bid defiance to his cannon; and, with the other caves in its vicinity, exists to this day, a wonder of the world, only equalled by the pyramids, and likely to stand to the end of time, as firmly as the neighbouring hills.'

These subterraneous temples much resemble what is related by the antients of the Cretan labyrinth, where also a bull was worshipped in the same manner as by the Egyptians. Some point of contact certainly has existed between the founders of Braminism and the founders of Egyptian and Phœnician idolatry. Several writers would derive from Guzurat, or, as the present author spells the name of the Delta of the Indus, Goojerat, those colonies which may have ascended the Red Sea, and founded the superstitions in favour at Tyre and at Memphis: but we rather lean to the hypothesis that both the Hindoos and the Egyptians are indebted for their common traits of religion to a colony of priests from the north; and that in Babylon, Balkh, and Nineveh, are to be sought the earliest stations of this superstition. Fra Paolino, in his learned work, *De Antiquitate et Affinitate Linguæ Zendicæ, Samscredamicæ, et Germanicæ*, printed at Rome in 1798, has assisted to prove that the Sanskrit was vernacular in Media or Bactriana, and that in the contiguous districts are found the originally cognate dialects. Sanskrit was carried into Hindostan as a language of the learned, as a Latin of the East, in which the priesthood studied, wrote, and worshipped, but which was no where ever vernacular in the peninsula. Like the scholastic Latin of modern Europe, the Sanskrit has undergone for literary purposes certain extensions of analogies and introductions of conventional formularies, which would not be recognized in its birth-place, or by its original and primitive writers: but which contributed to adapt it for the use of colleges, that have now to teach sciences to which its early nomenclature was unequal. Fra Paolino gives thus the commencement of the *pater-noster* in Sanskrit. Paramandalè

mandalè stidà ná Táda, (*heavenly-placed is our father*): Tava Námà pùdshidam bhavadu, (*thy name hallowed be,*) &c.; — in which few words are several roots common to the Greek and Latin languages; as *stida*, *nama*, and *du*, corresponding with *status*, *nomen*, and *tu*: which would scarcely be, if this tongue had an origin very remote from Asia Minor. The Sanskrit has the *a* privative of the Greeks, *akal*, timeless; the *ar* or *er* of the personal substantive, *Adigar*, overseer, *piter*, father; the *ta* answering to the *tas* of the Latins, *Dewta*, deitas, *mahatua*, magnitudo; and it has a dual number. What we call prepositions are always postponed to nouns, and thus betray the origin of cases. The word *Adima* signifies *first* in Sanskrit, whence it might be conjectured that the history of Adam was conceived in that language.

There is another work of Fra Paolino, *De Latini Sermonis Origine, et cum Orientalibus Linguis Connexione*, printed at Rome in 1802; and all these writings of so profound an orientalist should be collected and reprinted in this country: they are too little known among our eastern colonies, and would correct errors which are now repeated.

In the thirteenth chapter, the author gives a narrative of the operations of the army of the Dekhun, carried on to the signature of a treaty with Holkar. Chapters xiv—xix. resume the personal adventures and contemplations of the traveller; with whom nothing escapes attention, either the little that might be deemed beneath it, or the great which might be deemed beyond it.—The following anecdote does honour to the beneficent spirit of British sway. Having stated that the Persian governor of Khandahar, named Ali Murdan Khan, amassed a fortune so immense that it was supposed he possessed the philosopher's stone, Col. F. presumes that his wealth was accumulated by the formation of a canal, not for navigation, but for irrigating a sterile tract of ground between Paniput and Delhi.

'This noble canal was about 100 miles from north to south; the water which flowed through it being taken from the Jumna, ninety miles above Delhi, and rejoining that river nine miles below the city. The natives call it Nehur Behisht, or the river of paradise; sometimes the sea of fertility. The revenue of the country through which it flowed was fourteen lacs, but having been neglected and choked up for 100 years, by the political convulsions so prevalent in this region, after the death of Aurungzebe, it does not now amount to more than one lac. Beyond its effects in agriculture, it was of extraordinary consequence to the health of the inhabitants of Delhi. The water of the Jumna, and of the wells, which they are now obliged to drink, is so much impregnated with natron, otherwise called soda, as to prove at times very injurious. The

The point of the river from which the canal is taken is a great distance from that portion of the country in which the natron is so abundant, and there was a cut made from it to supply the city with wholesome water. There could not therefore be an act of more true beneficence than the restoration of this canal; and so it appeared to the present governor-general, who decided on the undertaking: and the work is now in actual operation, under the superintendence and direction of Lieutenant Rodney Blane, of the Bengal engineers, whom Lord Hastings selected for this duty, on account of the character he had acquired in the scientific pursuits of his profession. There is a fair prospect that the expence of this work will be compensated many fold, not only by the general improvement, but by the tolls taken for water which passes by sluices in the banks of the canal into innumerable channels to water the country on both sides, which will bring back the population, and restore fertility to considerably above a million of acres.'

The author inclines to the opinion that guns were in early use among the Hindoos, and he quotes Ferishta (p. 254.) in proof of some such fire-weapon having been employed in 1008: adding that, in the reign of Humaioon, the Mohammedans understood the use of artillery, and even of shells; that the Portuguese found fire-arms in the hands of the natives; and that at Delhi some very antient cannon are preserved, formed, like cooper's work, of wedges of iron hooped together. Bullocks are employed as draught-cattle in the native armies: but this practice, in case of defeat, obliges them to leave their guns behind, since oxen cannot be made to keep pace with a retreating soldiery.

Some suggestions, apparently judicious and important, as to the proportion of British officers who ought to be attached to a battalion of Sepoys, occur at p. 263.; and a satisfactory statement is given of the diminishing prejudices both of the Braminical and the military classes, relative to substances and circumstances which defile other things and persons. Surely it would now be practicable to hold a council of Bramins; and to procure a repeal, by general consent, of those forms of ritual which principally interfere with the usages of Europeans. Soap, as well as clarified butter, might be voted to have detergent qualities, and to put an end to the desecration of having touched a boot or a beef-steak.

The twentieth and twenty-first chapters contain an account of events at Poonah, which will be valuable to the future historian, but cannot conveniently be detached from the thread of chronicle to which they are appended. In the twenty-third chapter, the author has reached Bombay, where he was to embark in a Company's cruiser for Cossier. The caves

caves of Carli and the caves of Salsette are visited and described; and the rooms of the Literary Society of Bombay are entered with a classical veneration.

In the twenty-fourth chapter, begins the second period or division of this curious tour. The scene changes, the Asiatic shore is now abandoned, and, during this and the ensuing chapter, the author is a voyager on the Red Sea. In the twenty-sixth, he lands at Cossier, and crosses the Desert in order to embark on the Nile.

In chapter xxvii. we have a description of the temple at Dendera: but, as this ruin has lately been well described, and is not here illustrated with original drawings, it may suffice to observe that the included zodiac attests a degree of *modernness* posterior to the communication of that astronomical knowlege which these signs imply. As they include notices of solstitial and equinoctial periods, they must have been invented where such periods are sensible; that is, north of the tropical zone. The Egyptian year consisted of 365 days only; so that its Thoth, or new year's day, receded an entire day in every four years; and, as it had already receded to the 15–26th February, when the era of Nabonassar began, by which the Egyptians dated, (no doubt in consequence of their having then received it from him,) the zodiacal signs must have come into use in the north, 884 years before the Christian era, when the Thoth coincided exactly with the vernal equinox, and must have travelled into Egypt 747 years before the Christian era. The temple of Dendera, therefore, is posterior to this date.

Col. F.'s speculations on the resemblance of Hindoo and Egyptian superstition, when he had viewed the monuments of both, are thus expressed:

'The striking similarity of some points in the ancient religion of Egypt, and the present one of India, has been frequently remarked, and in many instances there is a singular coincidence; but still does this carry with it conviction of their being more nearly related? Man has, in every country on the face of the globe, certain objects presented to him, which, from the same causes, have become more or less venerated; and the priests have ever, by adding mystery and obscurity to popular superstition, exalted their sublimity under a variety of imposing appearances. It is true that the attachment of the Egyptians to the sacred bull, and of the Hindoos to that animal, was the same in both countries; but this may have originated from its usefulness in agriculture. We have all heard of the sacredness of the stork throughout Europe, on account of its utility in destroying vermin, and to this day in Portugal the laws forbid the killing of calves, except for the sick. From the same motive, I have supposed, was originally engendered the worship of this animal. This early

state of feeling may have grown, by the assistance of crafty priests, into veneration and devotion. The worship of the lingam and phallos, common to both nations, certainly affords the most forcible idea and emblem of the universal creative and generative power.

'The lotus was alike sacred to both, as was an idea of the metempsychosis. The Egyptians have the serpent as a favourite symbol as well as the Hindoos; but that of the latter is the deadly cobra capella, and is by analogy placed by them in the hands of Seva, the destroying power, as is represented in the famous trimurti in the cave of Elephanta, in the harbour of Bombay. It is worthy of remark, that the snake used in the Egyptian mythology should be represented with a thick neck, which has never been accounted for. The cobra capella, when in a state of irritability, has a wonderful expansion of the back of the head and throat. In this striking similarity between the Hindoo religion and that of the ancient Egyptians, I have felt most anxious to trace a closer connexion throughout; yet I have been obliged, though very unwillingly, to give up the idea, and I do not think that their common origin can be established, so as to build on it any secure hypothesis. The division of caste, common to both, was equally so to the Hebrews. I made every attempt my time would permit to discover the celebrated figure which caused the Hindoos, with the Indian contingent, to find fault with the natives of this country for allowing a temple of Vishnu to fall to ruin, but did not succeed. This would, I think, prove much; and I greatly regret my not knowing where to find it.'

Chapters xxviii. to xxxiii. continue and conclude the personal narrative of the author. He observes, p. 419., that a great slave-trade in negroes is carried on in Egypt, for the use of the Turks and other oriental nations. Of the Pyramids, an engraved section is given. The date of their structure is perhaps referable to the period which intervened between the retirement of Joseph from office, and the revolt of the Israelites against their Egyptian task-masters. The annals of that period are lost out of the sacred books, if, indeed, they ever formed a part of the canon of the ark: the beginning of Exodus has much the appearance of an abridgment from a chronicle more extensive. There is also a lacuna in Egyptian history immediately after the division of the conquered lands by Joshua among the Israelites. If the hypothesis suggested in our notice of Champollion's work (M. R. vol. lxxix. p. 463.) deserves any consideration,—and if, under the name of Sesostris, Herodotus has indeed attempted to relate the history of Joshua,—this chieftain must have returned into Upper Egypt, and there have constructed important temples with the booty taken in the wars of Palestine. It would be welcome to find in the oldest monuments of the Egyptians

Egyptians some traces of the native greatness of Joseph and of Joshua.

The thirty-fourth and concluding chapter narrates a voyage from Alexandria to Malta, and compiles such information concerning the interior of Africa as the author could collect from various individuals during his stay in Egypt, where he was introduced to the princes of Morocco, or on board the vessel itself. We give an amusing specimen:

'What has caused most interest amongst us is a discovery we have made that Hadjee Talub Ben Jelow, as well as several others on board, have been several times at Timbuctoo on commercial speculations; and, as the governor is very communicative, he has answered a number of questions put to him by Captain Dundas and myself. As we were well aware of the diversity of opinions respecting the size and situation of that city, it was the first subject to which we drew his attention. Upon inquiring about Tombuctoo, the hadjee laughed at our pronunciation, the name of the city being Timbuctoo: it is situated about two hours' journey from the great river. He says the king of Timbuctoo is a negro, and resides at Kabra, which is the port of Timbuctoo, being upon the Nijer. The houses, he states, are low and mean: the inhabitants have no shops, but there are stalls for selling the necessaries of life under leather tents. The habitations are built of clay and loose stones, though some of them must be two stories high from their having stairs. He says there are mosques at Timbuctoo, which agrees with the evidence of Hadjee Benata, who asserts "that there are Mahometans there," and some of "no religion at all:" while Hadjee Talub's account is that all religions are tolerated: the majority of the inhabitants are, according to his description, negroes. The cow at Timbuctoo has a hump upon its shoulder, and appears rather larger than the Indian cow: these the natives ride on. In 1807 the king's name was Boobkier, that of the queen Fatima: the dress of the latter is represented to be a short blue petticoat with a stripe of lace; his was said to have cost 100 dollars at Timbuctoo. With respect to the Nijer, he states that it runs towards the east, or as he terms it, towards Mecca. He has invariably called it the Nil, but another person on board, of the name of Hadjee Benata (whose bad state of health for a length of time prevented our gaining much information from him), calls it Dan, but confirms the interesting fact which was so long contested, of the river running to the east. The Nijer is reported to be a quarter of a mile broad at Kabra, but in the summer it is much more considerable. Hadjee Talub has understood that the river runs into a large fresh water sea in the interior of the country, which he calls Behur Soldan; that from this sea the Nile of Egypt takes its rise, so that he calls it the same river; and that half-way to Cairo there are great falls and cataracts which prevent boats from passing. This account of the source of the Nile may, however, be reasonably doubted. The boats on the river are of a middling size, flat-bottomed,

having no sails, and being constructed without nails. They are formed of the bark of trees, and some of them are as large as a frigate's launch, or about twenty-eight feet long. Our informant Hadjee Talub adds, that crocodiles abound in the river, are very voracious, and are taken by being harpooned with an instrument with five prongs. There are vast quantities of fish in the Nijer, which, from their colour and size, are supposed to be salmon. Hadjee Benata states, that Timbuctoo is three times the size of Alexandria; and Hadjee Talub conceives the population to be about 60,000, and represents their character as being good and friendly, though he has heard of people being shot for theft, and of offenders being beat on the back with the skin of an animal dried and cut into thongs. He says there are cocoa nuts and dates in abundance, and water melons in great plenty, but all grow wild, there being no garden whatever. The woods in the neighbourhood of Timbuctoo are described as being full of game; and lions and beasts of prey are often seen in the neighbourhood of the town. Hares and rabbits are in vast quantities, and the only dog they have is a greyhound, which is trained to catch these animals: cats they have none. The city is well supplied with every kind of provision, and it is customary for the natives to eat elephant's flesh, which animal is stated to exist in immense herds in the vicinity. Their flesh appeared palatable to Hadjee Talub, tasting like beef, but being quite white. They are ferocious animals, and will attack single persons, which obliges men who ride alone to carry a horn to frighten them away. There are two methods of hunting the elephants, one by driving them into the river, where men by swimming get on their backs and cut and destroy them; the other by driving them into pits, and there butchering them: a few are tamed.

This book displays unaffectedly a spirit of humanity, activity, and observation, is replete with various instruction, and is illustrated with maps and plates from original drawings. The reading world will be glad to partake the information which it conveys, and will approve the liberal and patriotic character of the criticism which it includes.

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ART. VI. *Moral Sketches of prevailing Opinions and Manners, Foreign and Domestic:* with Reflections on Prayer. By Hannah More. The Third Edition. 12mo. pp. 540. 9s. Boards. Cadell and Davies. 1819.

AMONG the literary ladies of the present day, Mrs. Hannah More merits a place of high distinction, for the ability which she has displayed and the effect which she has produced. Indeed, few persons of either sex have exerted themselves with more assiduity and perseverance, in a cause which to her appears that of pure religion and unsophisticated truth.

Her

Her writings on religious and moral topics, though often elevated neither in the matter nor in the style above the level of any ordinary capacity, have experienced a wide and extensive circulation: they have been read both by the high and by the low, by the rich and by the poor; and it is to be hoped that the sentiments and the conduct of many persons, in both classes, can bear testimony to the good which they have produced. We give Mrs. More credit for the best intentions: we commend both her honesty and her zeal; and we believe that she has been habitually actuated by the truly noble desire of making her writings subservient to the promotion of piety, and the increase of righteousness. While, however, we bestow this praise on the purity of her motives and the integrity of her character, we trust that we shall not be deemed uncandid if we contest the truth of some of her opinions, and the justness of some of her inferences.

Mrs. More has set herself to oppose some of what she deems the corruptions of the age, both in opinion and in practice. In matters of religious sentiment, she has strenuously laboured to recall those, who were straying into the labyrinths of heresy, back into the high road of orthodoxy. At the same time, she has not confined her attention merely to topics of mysterious speculation, but has bestowed much pains in her efforts to correct the vicious habits and improve the diurnal practice of mankind. In the present work, she fulminates many severe animadversions on the rage for travelling, which, since the peace, has so generally prevailed. All access to the Continent having been, for so many years, hermetically sealed to Englishmen by the prohibitory system of Bonaparte, it is not very surprizing that, as soon as peace removed all impediments to continental excursions, the straits between Dover and Calais should be thronged with persons of both sexes, impatient to behold all the wonders of the theatre of so many extraordinary events.

Whether this loco-motive propensity be more natural to Englishmen from their insular situation, than to the people of the Continent,—whether it springs from their commercial habits, and the adventurous spirit of mercantile speculation,—or whether it has its origin in the excess of our *ennui*, in the ardour of our curiosity, in the erratic propensities of our idleness, or in the unemployed superfluity of our wealth, — is of little moment to inquire: but certain it is that the avidity for seeing other countries seems to have seized all classes of the community among us. No epidemic can be more general than this eagerness to visit foreign parts, and particularly to launch into the gay vortex of the French capital. Paris

was naturally the great centre of attraction to the majority of those who have turned their backs on the white cliffs of Albion: for the surprizing occurrences which it had witnessed during the Revolution, and the great influence which they had exercised on the moral and physical state of other countries, conspired to throw an interest over that busy city, beyond what it had ever before possessed. Even the attractions of its fine buildings, pictures, and statues, were but a feeble excitement compared with that which the grand monuments of the Revolution had given to the locality of the Gallic metropolis. England, therefore, poured forth a large mass of its grave and its gay, of its thoughtful and its thoughtless population, of its reflecting sages, its loquacious gossips, and its redundant idlers, to traverse the roads of France, and to scatter their guineas in the shops and taverns of Paris.

Of the thousands who have thus become travellers, is their own country likely to derive more benefit or injury from the transient absence? Will our native manners be contaminated by an infusion of foreign, and will the general current of our sentiments be polluted by such an enlarged intercourse with foreigners? In nothing human can we expect any unmixed good; and a preponderance of benefit over injury is all that we can hope to obtain. Of many of those who go abroad, perhaps the majority only spend their money, and come back morally and intellectually in nearly the same state as they went; neither wiser and better on the one hand, nor more ignorant and more vicious on the other. Indeed, whatever be the case with respect to moral improvement, few can go out of their own country, though only for a short interval, and to no greater a distance than the French capital, without making some accession to the stock of ideas with which they set out. This, then, is a gain; unless we take an opposite rule, and suppose a man to be better in proportion to the scantiness of his perceptions, the dearth of his ideas, and the general vacuity of his brains. If the majority of those who go abroad make an addition to their ideas, without any decrement in their previous store of moral principle, they confer so far a benefit on the community; because the community is profited by possessing, in a certain degree, a more enlightened population. It must, at the same time, be considered that, of those who go abroad, the larger proportion do not stay long enough, nor mix sufficiently with the people, to imbibe much moral contamination: for it is but too true and too general a remark that an Englishman seldom knows much more of the people of the Continent when he returns from his travels, than he did before he went. He gratifies his eyes by the new scenes which

which he beholds, and by the treasures of nature and of art which come under his observation: but he enters very little into familiar intercourse with the natives, so as to penetrate their real sentiments, or to become acquainted with their domestic habits and undisguised characters. The effect of travelling thus becomes, with respect to the majority, negative in its moral influence, and positive only in some little accession which it may make to the intellectual store. The habits and sentiments remain nearly the same as they were; except, perhaps, that in three cases out of four the affection for home, and for what may be called English domesticity, is increased by temporary absence from it and privation of it. There is, however, one consequence which the accumulation of English travellers in France must tend to produce, that is of no small import in a national point of view and in an estimate of benefit: it must tend to lessen the sum of antipathies between the people of the two countries, to shew them that they are beings who have many common interests and sympathies, to diffuse a more benevolent disposition by pacific intercommunication, and thus by multiplying the chances of permanent amity to diminish the probabilities of future war. Of all the scourges of the human race, and particularly in proportion to its advances in civilization, the greatest is war; and if this evil be in any degree lessened in the frequency of its recurrence, or the violence of its ferocity, by the intercourse of English men and women with the inhabitants of the Continent, such an effect will more than counterbalance all the minor evils which that intercourse may produce, or have a tendency to produce. If, among our numerous travellers of either sex, some instances occur in which individuals have become more sensual, less delicate, or even more sceptical than they were before, still these mischiefs, though we are far from wishing to under-rate their magnitude, are small in comparison with the great and general benefit to the European world, which must accrue from the dissemination of a more friendly spirit and more pacific sentiments between England and France.

It appears to us that the following remark of Mrs. More is so weak as to be unworthy of her usual sagacity and discrimination:

'It would be uncharitable and unchristian, to desire to maintain a spirit of hostility between near neighbours; but when neighbours have been so frequently on the alert to find pretences for disagreement, and national safety has sometimes been endangered by the quarrels of individuals, *will not good neighbourhood be more probably promoted by friendly dispositions and mutual good offices on the respective shores, than by obtrusive visits, which, if*

*they were thoroughly liked, would doubtless be more frequently returned?'*

When Mrs. More intimates that '*good neighbourhood*' between England and France is more likely to be promoted by Englishmen remaining at home than by their travelling abroad, she forgets that 'good neighbourhood' implies some degree of personal intercourse; and that this personal intercourse alone can generate those individual friendships and attachments, and that mutual good will, which serve, as far as they extend, to strengthen the bonds of union between different nations. —When, also, she infers that, if the visits of Englishmen to the Continent 'were more thoroughly liked,' they 'would, *doubtless*, be more frequently returned,' she equally forgets that the power of travelling must be limited by the means; that the multiplicity of travellers from any country will usually be proportioned to the superfluity of its wealth; and that the whole continent of Europe presents itself to the gaze of Frenchmen, in competition with the little "sea-girt isle." — Besides, a commercial nation, like the English, will always produce a greater number of travellers than a nation in which commerce is less generally prevalent; the former being likely to contain the largest quantity of wealth, or of what may be called the *materiel* for travelling, and the enterprizing spirit being stronger among a nation of traders and merchants. — Mrs. More talks, p. xvi., of the respectability of the French, because they stay at home. Why do they stay at home? Is it not because they have less of the *materiel* for travelling abroad?

The ensuing extract exhibits but little depth of thought, and less purity of taste:

'It was from the land of polished arts that ancient Rome imported the poison of her sturdy morals, the annihilation of her masculine character. England has a palladium for her protection, which Ilium, which Rome never possessed. Yet on that guardian genius depended, as the people thought, the safety of the former; of the latter, it was considered as the destiny. Our palladium is the Christian, the Protestant religion. It cannot be taken by storm; but, like that of Ilium, it may be taken by stratagem. The French are to us as much more formidable than the Greeks were to Rome, as we have more to lose. While our guardian genius remains inclosed within our walls, we shall be safe, in spite of wars and revolutions; if we neglect it, like the besieged city of antiquity, we fall: losing our religion, we lose all with it. Religion is our compass, the only instrument for directing and determining our course; and though it will not save the trouble of working the vessel, nor diminish the vigilance of guarding against rocks and shoals; yet it constantly points to that star which, by ascertaining our course, insures our safety.'

Here

Here the Christian religion is in one part a '*palladium*,' and in another a '*guardian genius inclosed in walls*;' which guardian genius is next converted into '*a compass*,' and, in the shape of this '*instrument*,' '*points to that star which, by ascertaining our course, insures our safety.*' Mrs. More often excels in detached remarks. which have much point and brilliancy by themselves: but she does not so frequently succeed in putting them together in a connected series, so as to form a whole, rich in splendor and effect. When she attempts to reason in continuity, she presents only vague and indefinite observations: she stands on a surface which occasionally displays a shining spot, but which is seldom either luminous or even clear throughout. She is, moreover, frequently too verbose, and sometimes treats us with an accumulation of phrases that overwhelms her ideas.

In that part of this volume which is intitled '*Foreign Sketches*,' we meet with several just and many lively remarks on general manners, with some characteristic portraitures of particular individuals whom the author notices in this division of her work. Among the cursory remarks, we select the subsequent, as exhibiting a specimen of the writer's good sense and discrimination, and certainly not expressed in her worst manner:

'A man of sense will desire to find in his domestic associate good taste, general information, and a correct judgment. In the course of their literary pursuits and conversation together, he will take pleasure in refining and improving her mind: but he would not delight in a wife who will be always introducing subjects for debate, who will be always disputing the palm of victory. Competition and emulation do not contain the elements of domestic happiness. He married for a companion, not for a competitor. Rivalry is no great promoter of affection; nor does superiority in wit always confer superiority in happiness. A professed female wit, like a professed devotee to music, will be soon weary of wasting her talent on her husband; and even he, though he might like such an occasional display in a visit to the house of his friend, will find other talents wanting in a constant home-companion; talents which will not only embellish but improve society; qualities which will eclipse wit, and outlive beauty.'

Her account of Madame du Deffand is lively and forcible:

'She was extraordinarily acute, but her acuteness, though it was frequently just, was always malicious. It is difficult to say whether she was more completely deficient in sensibility or principle. She possessed all the qualities which attract, but wanted all those which attach; or rather, she wanted no talent but that of turning those she possessed to a better account. Not possessing the female virtues, she either did not believe in their existence, or despised

despised them. If she wanted any vice, it was that of hypocrisy; for she takes little pains to hide qualities which were not fit to be seen. If she possessed any virtue, it was frankness, which yet was often disfigured by coarseness, and not seldom counteracted by falsehood. She wanted all the good feelings of kindness, affection, and tenderness; and possessed in perfection all the bad ones of ill-nature, jealousy, and envy; but her ruling passion was a selfishness the most deeply rooted, and an egotism the most completely unconquerable.

'The dark and hollow character which she takes little pains to conceal, is rendered more broadly conspicuous by the warmth of her colouring, the strength of her language, and the power of her wit, all frequently exercised in proclaiming her own impieties.

'It is a striking proof of the unrelenting rancour of her heart, that a friend, of the same class of character, (Mad. de l'Espinasse,) whom she had formerly loved as much as she could love any woman; one who had been her select companion in her own house fifteen years, but who had quitted her in disgust, and set up a talking house for herself, which drew away some of "the best feathers in her wing;" — on hearing the death of this rival lady, she only exclaimed, "I wish she had died many years ago, and then I should not have lost D'Alembert!"'

It is well known that, in her religious tenets, Mrs. More is a strenuous advocate for the controverted doctrines which are more exclusively inculcated by those who are termed "Evangelical Preachers." These doctrines she deems the essentials of Christianity; and, in course, the faith which she recommends does not rest on that broad basis which is made up of a few simple principles, but is of a more complicated and less comprehensive kind. The great article of religious belief which is taught in the Gospel, as Mr. Locke has demonstrated in his "Reasonableness of Christianity," is that "Jesus is the Messiah," or that he was commissioned by God to reveal his will to mankind; and, as far as faith is concerned, what other article of belief is requisite to make a man *a Christian?* With this great fundamental principle of belief, however, Mrs. More would connect many others, of a more doubtful nature and a more polemical kind. The religion, which she so zealously teaches, is founded on the innate depravity of man; and of this innate corruption of human nature, she says,

'That it is a doctrine which meets us in one unbroken series throughout the whole sacred volume; we find it from the third of Genesis, which records the event of man's apostacy, carried on through the history of its fatal consequences in all the subsequent instances of sin, individual and national, and running in one continued stream from the first sad tale of woe, to the close of the sacred canon in the Apocalyptic vision.

'And

'And to remove the groundless hope, that this quality of inherent corruption belonged only to the profligate and abandoned, the Divine Inspirer of the sacred writers took especial care, that they should not confine themselves to relate the sins of these alone.

'Why are the errors, the weaknesses, and even the crimes of the best men recorded with equal fidelity? Why are we told of the twice-repeated deceit of the father of the faithful? Why of the single instance of vanity in Hezekiah? Why of the too impetuous zeal of Elijah? Why of the error of the almost perfect Moses? Why of the insincerity of Jacob? Why of the far darker crimes of the otherwise holy David? Why of the departure of the wisest of men from that piety, displayed with sublimity unparalleled in the dedication of the Temple? Why seems it to have been invariably studied, to record with more minute detail the vices and errors of these eminent men, than even those of the successive impious kings of Israel, and of Judah; while these last are generally dismissed with the brief, but melancholy sentence, that they did that which was evil in the sight of the Lord; followed only by too frequent an intimation, that they made way for a successor worse than themselves? The answer is, that the truth of our universal lapse could only be proved by transmitting the record of those vices, from which even the holiest men were not exempt.'

With respect to this doctrine of '*innate depravity*,' streaming through the whole sacred volume in the way which is asserted by the present writer, we shall only say that, in the work which was published on this subject by Dr. John Taylor of Norwich, that learned divine was not able, in the whole compass of the Old and New Testament, to discover more than five or six texts that give any direct countenance to such a doctrine; and even these, when carefully examined and critically explained, will be found to afford it no support. Yet, if we were to omit the doctrine of innate depravity, of the Atonement, and other matters of uncertain speculation, in our account of the essentials of Christianity, Mrs. More would call this *generalizing* religion, against which she warns her readers at p. 105.; for she says that '*a general religion is no religion at all.*' We would ask Mrs. More, if 'a general religion is no religion at all,' what will become of the religion of Jesus? That religion is certainly a general religion. It is universal in its principles, and suited to the universal wants of mankind: it contemplates God as the universal Father; and it regards all mankind as his common progeny. It says that God made of one blood all the nations that dwell on the earth; and that, in every country under heaven, "he who worketh righteousness is accepted of him." When Christ was asked which was the great commandment in the law, he said, "Hear, O Israel! the Lord thy God is one Lord, and to love him with

all the heart and with all the mind is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets." Is not this to say, these two commandments are the substance of all true religion, and comprehend all that is essential for man as the rule of his conduct towards his Father in heaven and his fellow-creatures on earth? Yet what are these two commandments but '*a general religion?*' What are they but a religion which is not exclusively confined to any particular people, country, or government; which is not compatible only with particular habits and institutions, but which, like the air that we breathe or the water that we drink, is suited to the moral wants of all mankind, in all ages, countries, and climes, whatever institutions they may cherish, or under whatever governments they may live? If this be not 'a *general* religion,' we know not what a general religion is; and yet will Mrs. Hannah More now tell us that this is no religion at all?

The Christian doctrine is more particularly distinguished by one great generalizing principle, which causes all diversities of faith, as far as they are grounds of dissension, to disappear; and which unites in the sympathies of peace men of the most discordant sentiments. What principle is this? It is CHARITY. This is the bond of perfectness; and we ask the pious author of these 'Moral Sketches' whether this *Charity*, as it was taught by Christ, and afterward extolled by St. Paul, be not a *generalizing principle?* Does it not tend to compress every creed into its minimum of articles? Does it not make the love of God and of man so operative in the heart, and so comprehensive in the mind, as to render us in a great measure indifferent to modes of faith? For is not Charity, when invested with all its divine attributes, as they have been described by St. Paul, more transcendant in its nature than even the most orthodox sublimities of faith? If the abstractions of Faith, Hope, and Charity could be embodied in a visible form, would not Charity cause the other two to fade in their beauty and wane in their lustre by its side?

Nearly half of this volume is occupied with '*Reflections on Prayer*,' which exhibit abundant proof of the devotional zeal of the author, and of her earnest, and we trust hallowed desire to diffuse this zeal among her fellow-creatures. Mrs. M. would willingly make us more of a praying people, in order, no doubt, to give additional encouragement to the cultivation of those virtues, without the continual growth of which in our hearts and lives we pray in vain. We have not, however,

ever, met with any thing new in this part of Mrs. More's work; for, indeed, what could she state on such a subject which had not been repeatedly observed before? If we grant that much of it is *well said*, and that Mrs. More has here made some of her remarks glitter with ornament or sparkle with vivacity, still, in general, we must think that the pious author indulges too much in the declamatory style. The progress of her mind over a subject which has so often occupied her thoughts, and with which she has long been so intimately familiarized, is like that of the charioteer whose horses whirl his car along without regarding the rein.

"*Fertur equis auriga, neque audit currus habenas.*"

Among the author's 'Reflections,' we meet with some on the Lord's prayer, which is very properly considered 'as a model both for our devotion and our practice.' If she had taken that view of this prayer to which we have been accustomed, she would have found in it the principles of '*general religion*,' which, as we have previously remarked, she has described as '*no religion at all*:'—but the Lord's prayer contains none of those *doctrinal peculiarities*, in which, according to Mrs. More, and others of her school, the essence of Christianity consists. God is represented as the universal Father, — the great object of man's devotional reverence, — of his filial love, and his entire dependence; — while that spirit is impressed towards our fellow creatures which inclines us to overlook their faults, and to live in charity with all men. This is '*general religion*;' and is it not the religion of Christ? We quote a passage from this part of the work, in which some of the remarks are in unison with our own, though we do not bestow much praise on the diction:

'In the Lord's prayer may be found the seminal principle of all the petitions of a Christian, both for spiritual and temporal things; and however in the fullness of his heart he will necessarily depart from his model in his choice of expressions; into whatever laminæ he may expand the pure gold of which it is composed, yet he will still find the general principle of his own more enlarged application to God, substantially contained in this brief but finished compendium.

'Is it not a striking proof of the Divine condescension, that, knowing our propensity to err, our blessed Lord should Himself have dictated our petitions, partly perhaps as a corrective of existing superstitions, but certainly to leave behind him a regulator by which all future ages should set their devotions? and we might perhaps establish it as a safe rule for prayer in general, that any petition which cannot in some shape be accommodated to the spirit of some part of the Lord's prayer may not be right to be adopted.

Here

Here temporal things are kept in their due subordination; they are asked for in great moderation, as an acknowledgement of our dependence on the Giver. The request for the Divine intercession we must of course offer for ourselves, as the Intercessor had not yet assumed his mediatorial office.

'There is in this prayer a concatenation of the several clauses, what in human composition the critics call concealed method. The petitions rise out of each other. Every part also is, as it were, fenced round, the whole meeting in a circle; for the desire that God's name may be hallowed, His will be done, and His kingdom come, is referred to, and confirmed by the ascription at the close. If the kingdom, the power, and the glory are His, then His ability to do and to give, are declared to be infinite.'

We shall now conclude our notice of a publication which, though written at an advanced period of life, exhibits no decline in the intellectual powers of its author. She is not less mistress of her subject, or of herself, than in her former productions. She possesses the same stock of sentiment, and the same fluency of style: her mind is not a fountain in a state of exhaustion, but the spring still flows without any deficiency of water, of sound, or of foam.

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ART. VII. *Emmeline*, with some other Pieces. By Mary Brunton, Author of Self-Control and Discipline. To which is prefixed, a Memoir of her Life, including some Extracts from her Correspondence. 8vo. pp. 195. 10s. 6d. Boards. Murray. 1819.

WE observe a sweetness and a delicate propriety in the publications of some of our female writers, which the compositions of our own sex do not so often possess. In *their* hands, instruction becomes amusement, and the highest duties of life are inculcated in a manner which makes an equal impression on the imagination and the disposition. Fiction is rendered subservient to the promotion of the soundest principles of morality; and the deepest feelings of the heart, as well as the most sportive powers of the mind, are all excited for the accomplishment of one great end,—the extension of virtuous principle.

If the celebrity of authors were proportioned to the utility of their productions, scarcely any class of male writers could boast a reputation equal to that which their fair rivals have gained. The salutary lessons of divine and moral truth, which in their own form of grave austerity are so repulsive to the light and thoughtless temper of youth,—the inculcation of the great duties of action and life,—the beautiful pictures of the finer

finer feelings of our nature, — all these are so intermingled with the witchery of fiction, that the mind, while it imagines itself to be enjoying only the luxury of a love-tale, is in fact imbibing principles of the highest importance. It is extremely fortunate, too, that at a period like the present, when reading is become so universal an occupation, a species of writing should have arisen which unites in such an eminent degree instruction and attraction: but it is, perhaps, too much to attribute its origin to the passing day, since Richardson was decidedly the first and most eminent writer of this description. The great body of the modern novelists, whatever variety of ability they display, are actuated by the same motive, the inculcation of some virtuous principle; and we now look almost in vain for the merely love-sick and sentimental romance of the last century, or for the exquisite but indelicate humour of Smollet or Fielding.

Among these pleasing expounders of morality, Mrs. Brunton stood pre-eminent, as well for the good taste and style as for the soundness of her works. Her two novels of Self-Control* and Discipline† met with great and well-deserved success; and it was with regret that we beheld the present publication, — an unfinished tale, — and a memoir of her quickly terminated career. The memoir, which is written by her husband, contains one of those pictures of secluded and domestic life, in which our country so eminently and so happily abounds. Married at the age of twenty, she cultivated in the quietude of a Scotch parsonage the principles which she has so well laid down on paper. Her literary acquirements were far from inconsiderable; she was an excellent French and Italian scholar; and, like every person of literary taste, her miscellaneous reading had been very diffuse. It was long before she was aware of the extent of her own powers; and, occupied with the various cares of her household, her leisure-hours were too much employed in gaining knowlege to allow her to think of imparting it. Having become, however, acquainted with a lady in her immediate neighbourhood, of taste and pursuits similar to her own, they read together, worked together, and talked over, with confidential freedom, their opinions from minuter to the most important points. In this intercourse, blanks were sometimes occasioned by their mutual avocations; and it was in one of these periods that Mrs. B. began the writing of "Self-Control."

'At first its author had no design that it should meet the eye of the public. But as her MS. swelled, this design, half uncon-

* See Rev. vol. lxv. p. 434. † Ibid. vol. lxxviii. p. 397.

sciously,

sciously, began to mingle with her labours. Perhaps, too, a circumstance which I remember to have happened about this time, might have had more weight than she was aware of in prompting the attempt. She had often urged me to undertake some literary work; and she once appealed to an intimate friend who was present, whether he would not be my publisher. He consented readily, but added, that he would, at least as willingly, publish a book of her own writing. This seemed at the time to strike her as something the possibility of which had never occurred to her before; and she asked more than once whether he was in earnest.

'A considerable part of the first volume of Self-Control was written before I knew any thing of its existence. When she brought it to me, my pleasure was certainly mingled with surprise. The beauty and correctness of the style, the acuteness of observation, and the loftiness of sentiment, were, each of them in its way, beyond what even I was prepared to expect from her.'

In one of her letters, Mrs. B. gives a most natural and amusing account of the introduction of the novel to her husband.

'The thing was not meant at first to see the light; nor would it ever have done so, if I had not thought the time it came to cost me too much to be spent in mere unprofitable amusement. I cannot help laughing when I recollect the glowing face and oppressed breathing with which I read the first chapters to my husband; making in order to please him a strong effort against my reluctance to the task. Indeed the book was far advanced before even he saw it.'

The fragment which is attached to this memoir is short, but very well written. Yet we question whether, if Mrs. Brunton had lived to finish this tale, it would have been as pleasing as either of her former novels. The moral, indeed, as in every thing from this lady's pen, is excellent: but the story is painful, and almost repulsive. It is a picture of weakness suffering all the agonies of guilt, or more than the guilty heart ever can suffer; — a picture of weakness amounting indeed to guilt, yet gifted with all the redeeming qualities of sweetness, tenderness, and penitence. The scorn of the world and the reproaches of conscience are not compensated by the most devoted attachment, and the kindest attentions: the beautiful and erring Emmeline in vain looks for peace even in the arms of her lover and her husband: the thoughts of her deserted home and her neglected duties will not yield even to the raptures of love; and she withers in the blight of the heart, sacrificing the happiness of her second husband to her repentance and her tears. The subject of the tale is certainly not happy: our interest is painfully excited in favour

of

of one so young, so beautiful, and so tender-hearted; yet we cannot but acknowlege to ourselves that her sufferings are not undeserved. Mrs. Brunton has thrown too much nobleness and grace round the characters of those whose actions she would represent as vicious and immoral: it is impossible not to regard vice, when clothed in forms so attractive, as something less shameless and disgusting than we have hitherto imagined it; and there seems to be no utility in setting our feelings at war with our better judgment.

This tale is written with much pathos, and a considerable degree of eloquence. It opens with Emmeline's marriage to Sir Sydney de Clifford, 'a soldier high in fame, — a gentleman who, in person, manners, and accomplishments, was rivalled by few, — a lover who adored her with all the energies of a powerful mind.'

'If youth, beauty, affluence, satisfied ambition, and successful love can give happiness, Emmeline was happy. Yet the sigh which swelled her bosom was not the sigh of rapture; nor was it, though Emmeline was the softest of her sex, the offspring of maiden fears. It was wrung from her by bitter recollection; for Emmeline had before been a bride — attendance and respect, cheerful preparations and congratulating friends, had beguiled the apprehensions of innocence. The bonds into which she had entered had been hallowed by a parent's blessing — a blessing given, alas! in vain. The bridal ornaments which now a menial was arranging, a proud and joyful hand — but this way Emmeline dared not look. "I will forget the past," thought she, "this day at least I will forget it; and from this hour I will atone for my error — for my guilt, if I must call it so. Every duty will I now punctually perform — sweet, willing duty now! the censorious world may be busy with my name — but what is the world to me? Never much — now less than nothing. Let Lady de Clifford forgive me — let Mary — and my father." Emmeline checked a sigh of anguish. "I will not think of that to-day," said she; and she started up to seek in change of posture and of object an escape from thought. —

'Her eye wandered over one of those smiling scenes almost peculiar to her native land. The shadows of gigantic oak and knotted elm dappled a verdure bright as a poet's dream of the lawns of Eden. A river, scarcely seen to flow, spread its glassy windings amidst the peaceful slopes, where the morning smokes, and the church-tower peeping from the woods, might lead the fancy to many a scene of cheerful labour and domestic peace. But one object alone drew Emmeline's eye. It was a graceful figure, which, with head bent downwards, and looks fixed on the earth, was slowly and thoughtfully approaching her dwelling. "Is that the step of a bridegroom?" thought Emmeline. But ere the tear that started had trickled down her check, De Clifford's eye

met hers; and his smile of fond and fervent love banished the remembrance of all sorrow and all crime.'

They are married, and De Clifford carries his bride to his antient and beloved home: but he meets not there the smile of his mother, and his sister's embrace; — they refused to see his lovely but guilty Emmeline. The friends of his family also decline to visit him, and even his tenants look on their young mistress with eyes of freedom and dislike. Her former husband restores her fortune, which she will not insult him by returning; — the haughty and high-souled De Clifford grows impatient and miserable; — Emmeline wastes her beauty and her cheerfulness in tears; — and the tale breaks off at this period, sparing the reader from a scene in which goodness struggles with guilt.

This volume also contains a selection of Mrs. Brunton's letters, and some travelling memoranda, written in a lively and entertaining style: with a few devotional pieces, which manifest her fervent piety.

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ART. VIII. *Philosophical Transactions of the Royal Society of London*, for the Year 1819. Parts I. II. and III. 4to. 1l.; 1l. 5s.; and 10s. Sewed. Nicol and Son.

THE Royal Society has been more than usually bountiful to the public during the last year, having issued three instead of the customary two parts of their Transactions, comprizing also some bulky papers. Our duty in reporting them will be proportionately extended; but we must discharge it with all practicable fidelity and brevity. We begin now with Part I.

MATHEMATICS, &c.

*On the Laws which regulate the Absorption of polarised Light, by doubly refracting Crystals.* By David Brewster, LL. D. F. R. S.

*On the Action of crystallized Surfaces upon Light.* By the Same.

The views of the author are so neatly and concisely expressed in the introductory part of the first of the above memoirs, that it would be useless for us to attempt to abridge them, or to state them in more intelligible language; we shall, therefore, only premise that Dr. Brewster, while examining the polarizing structure of acetate of copper, had his attention drawn to certain changes of colour which this crystal exhibited when exposed in different positions to polarized light.

light. Being induced, by certain reasons, to consider this variation of colour as a new affection of light, he accordingly collected specimens of all the natural and artificial crystals which were characterized by any peculiarity of colour; and he then examined the various phænomena which they presented, when cut at different angles with the axes, and exposed in different positions to a polarized ray. The following are some of the most interesting of these results, as they occur in crystals of one axis of double refraction; which, for the reasons stated above, we shall give in the author's own words.

'If we fasten upon one side of a rhomboid of colourless calcareous spar, a circular aperture of such a magnitude that the two images of it appear distinctly separated when viewed through the spar, we shall find, by exposing it perpendicularly to common light, that the two images are perfectly colourless, and of the same intensity in every position of the rhomboid. Hence if Q be the quantity of transmitted light, we shall have the ordinary image $O = \frac{1}{2} Q$, and the extraordinary image $E = \frac{1}{2} Q$.

'When the rhomboid is exposed to polarised light, the intensities of the images vary with the azimuthal angle ($a$) which the axis of the rhomboid forms with the plane of primitive polarisation, and may be represented by the formulæ $O = Q \cos.^2 a$; $E = Q \sin.^2 a$. But since $Q \cos.^2 a + Q \sin.^2 a = Q$ we have $O + E = Q$; that is, the sum of the intensities of the two pencils is in every position equal to the whole transmitted light, and therefore the rays which leave any one of the images by a change of azimuth, are neither reflected nor absorbed, but pass over into the other image. The ordinary phenomena of double refraction, consequently, afford us no reason for conjecturing that the crystals which possess this property absorb the incident light in any other way than is done by all other bodies, whether solid or fluid.

'If we now take a rhomboid of certain specimens of yellow calcareous spar, and perform with it the experiments which have just been described, we shall obtain a series of entirely different results. The two images will now be found to differ both in colour and intensity, the extraordinary image having an orange yellow hue, while the colour of the ordinary image is a yellowish white. This difference of colour is distinctly related to the axis of the crystal, and increases with the inclination of the refracted ray to the short diagonal of the rhomb. It is a maximum in the equator, while along the axis the two images have exactly the same colour and intensity. In every position, however, the combined tints of the two images are exactly the same as the natural tint of the mineral. In comparing the intensities of the two images, the extraordinary one appears always the faintest, so that there is an interchange of rays; and while the extraordinary force carries off several of the yellow rays from the ordinary image O, the ordinary force at the same time takes to itself several of the

white rays from the extraordinary image E; for if this were not the case the extraordinary image would always have the greatest intensity, whereas, in consequence of its exchanging yellow for white light, it becomes actually fainter than the ordinary image.

'If we call $m$ and $n$ the maximum number of rays which the extraordinary and the ordinary image interchange, and ($\varphi$) the inclination of the refracted ray to the axis, the intensities may be represented by the following formulæ when the crystal is exposed to common light. $O = \frac{1}{2} Q + \sin.^2 \varphi\, m - \sin.^2 \varphi\, n$ and $E = \frac{1}{2} Q + \sin.^2 \varphi\, n - \sin.^2 \varphi\, m$. The values of $m$ and $n$ vary in different crystals: they are always of different colours, and in some cases they are equal to nearly one half of the transmitted light.'

When the rhomboid is exposed to polarized light, a series of still more interesting phænomena is exhibited, which are detailed with every requisite degree of perspicuity in the subsequent portions of the memoir; as they regard, first, crystals of one axis only, and then those which have two axes: but it is impossible for us to give any abstract of the results that would be intelligible to our readers, without entering on the subject at considerable length.

Dr. Brewster's second memoir has reference to a remark made by M. Malus, in his Theory of Double Refraction; viz.

'"That the action which the first surface of Iceland spar exercises upon light, is independent of the position of its principal section; — that its reflecting power extends beyond the limits of the polarising forces of the crystal, and that as light is only polarised by penetrating the surface, the forces which produce extraordinary refraction begin to act only at this limit." He also observes, that "the angle of incidence at which Iceland spar polarises light by partial reflection, is 56° 30′; that it then comports itself like a common transparent body; and that whatever be the angle comprehended between the plane of incidence and the principal section of the crystal, the ray reflected by the first surface is always polarised in the same manner."'

These conclusions, Dr. B. observes, being obtained experimentally by an author of such distinguished eminence as M. Malus, he should have been naturally disposed to receive them as established truths, had he not been led by a series of experiments, made before the perusal of that gentleman's work, to form opinions of an opposite kind: these experiments appearing to indicate an extension of the polarizing forces beyond the crystal. A new course of observations was accordingly undertaken, with the view of deciding this question; and from them the author is led to the following conclusions:

'First.

'First. The force of double refraction and polarisation extends without the surface of crystals, and within the sphere of the force which produces partial reflection.

'Second. The change in the angle of polarisation produced by the interior force, depends on the inclination of the reflecting surface to the axis of the crystal, and also on the azimuthal angle which the plane of reflection forms with the principal section.

'In any given surface, where A and A″ are the minimum and maximum polarising angles, viz. in the azimuth of 0° and 90°, the polarising angle A′ at any intermediate azimuth $\alpha$, may be found by the formula

$$A' = A + \text{Sin.}^2\, \alpha\, (A'' - A).$$

'In the rhomboidal surfaces of calcareous spar,

$$A'' - A = 138'.$$

'Third. The change in the direction of the polarisation must be produced after the ray has suffered reflection; for if the change preceded reflection, the reflecting force would have polarised it in the plane of reflection, whatever had been the direction of its previous polarisation.

'Fourth. The change in the direction of the polarisation depends upon the angle which the incident ray forms with the axis of the crystal, and takes place in such a manner that if

'$\varphi$ = angle of incident ray with the axis; and

'C = change in the direction of the polarisation, we shall have

$$\text{Sin. } \tfrac{1}{2}\, C = \sqrt{\text{Sin. } \varphi}.$$

If we make

'A = complement of the inclination of the reflecting plane to the axis;

'$\alpha$ = azimuth of the plane of incidence with the principal section; and

'$i$ = angle of incidence reckoned from the perpendicular, we shall have

$$\text{Cos. } \alpha \times \text{Tang. } A = \text{Tang. } z, \text{ and}$$

$$\text{Cos. } \varphi = \frac{\text{Cos. } A \times \text{cos. } (i \pm z)}{\text{Cos. } z}.$$

'In one of the ordinary rhomboidal surfaces where the inclination to the axis is 45° 23½′, A = 44° 36½′; and with oil of cassia $i$ or the incidence of the mean ray, when the polarisation is complete, is about 45° 17′. I have assumed it at 45° 23½′ (which will be more correct for the mean luminous ray than 45° 17′), for the purpose of making the change of polarisation commence with zero in 0° of azimuth.'

*Remarks on the Probabilities of Error in Physical Observations; and on the Density of the Earth, considered especially with regard to the Reduction of Experiments on the Pendulum.* By Thomas Young, M. D. &c.

We have in this memoir a very miscellaneous composition, touching first on the *dead letters* in the Post-Office; then on the probability of Spain having been formerly a colony of Egypt;

thirdly, on the credibility of Diodorus Siculus as an historian; and, fourthly, furnishing an examination of La Place's opinion relative to the original fluid state of the terrestrial globe, pendulum experiments, and atmospherical refraction.

We have frequently had occasion to notice, in our reviews of the volumes of the French Institute, the sort of mania which has of late seized some of our continental neighbours with respect to the doctrine of probabilities: all questions, whether of ethics, politics, or science, being alike submitted to the test of this universal principle. The being of a God is made to depend on the inclination of the planetary orbits: the truth or fallacy of the verdict of a jury is computed and exhibited in certain functions of $x$ and $y$; and, as to the orbits of comets, the internal structure of the earth, the height of tides, &c., these questions are as commonly now computed according to the laws of chance, as the value of a lottery-ticket or that of a particular contingency at whist. Against this perversion of mathematical science we have always entered our feeble protest; and we are glad to find that the author of the present memoir is of the same way of thinking, at least in part: for he observes:

'It has been a favourite object of research and speculation, among the authors of the most modern refinements of mathematical analysis, to determine the laws, by which the probability of occurrences, and the accuracy of experimental results, may be reduced to a numerical form. It is indeed true, that this calculation has sometimes vainly endeavoured to substitute arithmetic for common sense, and at other times has exhibited an inclination to employ the doctrine of chances as a sort of auxiliary in the pursuit of a political object, not otherwise so easily attainable; but we must recollect, that at least as much good sense is required in applying our mathematics to objects of a moral nature, as would be sufficient to enable us to judge of all their relations without any mathematics at all; and that a wise government and a brave people may rely with much more confidence on the permanent sources of their prosperity, than the most expert calculators have any right to repose in the most ingenious combinations of accidental causes.'

This oblique hint at the quackery of certain modern analysts by no means displeases us, because it looks something like a disposition (considering the quarter whence it comes) to shake off an absurd fondness for imitating *French mathematical fashions*, and to return to the less *imposing* but more profitable method of investigation, in which truth, and not chance, is the object of research.

In making this remark, we must beg to be understood not as objecting to the principles on which the doctrine of probabilities

bilities is founded: for, on the contrary, we have always considered it, abstractedly, as a highly interesting branch of analysis, and even as of great utility when directed to proper subjects of inquiry; it is only to the abuse of it that we object, when, to use the words of Dr. Young, an endeavour is made 'to substitute arithmetic for common sense.'

We have stated that Dr. Young, by way of illustrating his arguments, has referred to various questions to which he conceives probabilities have occasionally been improperly applied; at the same time alluding to those in which we may actually derive some advantage from considering them under this point of view. Among others, he refers to the inquiry whether Spain was ever a colony of Egypt; his data being, that there are six words in the Biscayan language, analogous to the same number of Egyptian words, meaning the same things; whence he argues that the chances are more than one thousand to one that, at some very remote period, an Egyptian colony established itself in Spain: the actual probability being $\frac{1}{1\,6\,8\,7}$. This, it is to be observed, is one of those questions which the writer seems to think come fairly within the range of this doctrine: how far our readers may be disposed to adopt the same mode of reasoning, we are unable to say: but, for our own part, we are not prepared to admit the infallibility of the conclusion.

The author next proceeds to examine questions of a scientific nature; and to shew that, the greater is the number of observations made in any case, each equally liable to a certain limited error in excess and defect, the more nearly will the mean result approach towards the truth: but here, again, it is very properly remarked that, in computing the probable degree of approximation due to a given number of observations, we are still open to a degree of fallacy not contemplated in fixing the data of the problem; namely, that in all likelihood some circumstance, with which we are unacquainted, will determine the greater number of errors to a particular side of zero: consequently, the assumption of our being equally liable to err in excess or in defect is erroneous, and must lead to an erroneous conclusion.

Dr. Young now arrives at the question of the earth's density, which he thus introduces:

'It has been observed by some philosophers, that the excess of the density of the central parts of the earth, above that of the superficial parts, is so great as to render it probable that the whole was once in a state of fluidity, since this is the only condition that would enable the heaviest substances to sink towards the centre. But before we admit this inference, we ought to inquire, how

great would be the effect of pressure only in augmenting the mean density, as far as we can judge of the compressibility of the substances, which are the most likely to be abundant, throughout the internal parts of the structure.'

He then goes on to shew that pressure alone would be sufficient to account for the greater internal density, without any reference to the original state of fluidity: — but a question here occurs to us; — How can we conceive pressure to be exerted through such a mass as the terrestrial globe, if it had never existed in any other than in its solid state? Let us imagine, for instance, that this globe, instead of being solid, were merely a shell of granite, 100 or 200 miles in thickness, would not this substance be sufficient to sustain it in its present form; and would not this relieve all the internal matter, if any existed, from the superincumbent pressure? We cannot foresee what mechanical objection can be urged against this supposition; and, if the possibility of it be admitted, it seems to destroy entirely the doctrine of pressure producing an increase of density independent of fluidity.

*On the Anomaly in the Variation of the Magnetic Needle, as observed on Ship-board.* By William Scoresby, jun. Esq.

*On Irregularities observed in the Direction of the Compass-Needles of his Majesty's Ships Isabella and Alexander, in their late Voyage of Discovery, and caused by the Attraction of the Iron contained in the Ships.* By Captain Edward Sabine, Royal Artillery, F. R. S.

*Observations on the Dip and Variation of the Magnetic Needle, and on the Intensity of the Magnetic Force; made during the late Voyage in search of a North-west Passage.* By the Same.

The intimate relation which subsists between these three articles induces us to place them thus in combination; and the real importance of the subject, to which they refer, will be a sufficient apology for extending our remarks to rather a greater length than we usually allow in reporting the detached memoirs published in the Philosophical Transactions.

Two years ago, we called the attention of our readers to the valuable little treatise on the variation of the compass, by Mr. Bain (see M. R. vol. lxxxiv. p. 301.), and particularly to that part of it which treated of the local attraction of a ship's guns, &c. on her compass. The effect of local attraction was first clearly pointed out to the attention of navigators by Captain Flinders: but the remarks of that excellent seaman seem to have been too much disregarded, and would in all probability have been entirely forgotten, had not the author above mentioned again pressed them on the notice of the public,

public, with various additional observations of his own, respecting both the quantity and the consequences of this source of error. Such being, we believe, indisputably the case, we cannot but consider it as a deficiency of liberality, that the name of this modest and ingenious writer is only once mentioned in the three articles under review; and then rather with a view of detracting from the originality of his observations in certain cases, than for the purpose of bestowing on him that meed of praise to which he is justly intitled.

The two ships sent out on a voyage of discovery in 1818 (the Isabella and Alexander) were specifically charged to make as many observations as were consistent with the other purposes of the voyage, on the disturbance of the needle as caused by local attraction; and, besides the statements on this subject in Captain Ross's narrative, and those of different officers in the expedition, we have the present memoir by Captain Sabine, who accompanied Captain Ross in the capacity of astronomer and naturalist. The object of inquiry, however, was not simply to observe the quantity of the deviation produced by the cause above mentioned, but at the same time to compare the several results with certain deductions of Captain Flinders; and to ascertain how far the rules laid down by that officer were applicable to cases in which the dip of the needle was considerable. That they could not always be trusted had already been pointed out by Mr. Bain, and the accuracy of his conjectures has been confirmed in a great degree by Captain Sabine: but one point of difference yet remains between Captain Flinders and Mr. Bain; since the rule of the former implies that the deviation caused by the iron vanishes when the dip vanishes, a principle which Mr. Bain is disposed (and, we think, with great reason,) to doubt. The determination of this point must, therefore, be left to future observation.

Another principle laid down by Captain Flinders was that, with the ship's head on the magnetic north or south points, the deviation was nothing, and that it was greatest when the head was east or west. The attraction being nothing at north or south obviously depended on the uniform distribution of the iron, and would probably obtain in most ships of war; but that the case will not be the same in vessels in which the same uniformity is not observed was by no means doubtful. It even appears from Captain Sabine's statement that, in the Alexander in particular, the direction of the line of no error was nearly at right angles to the magnetic meridian; a fact which induces Captain Sabine to change the words *magnetic meridian*, in Captain Flinders's rule, into those of *line of no attraction*, which expression is certainly more appropriate: but,

but, as the rule altogether is admitted to be insufficient for its intended purpose, why not discard it at once? The merit of that able navigator rests on a more permanent basis than this rule can furnish; he discovered the error, and the cause of it: but he certainly failed in establishing a formula for computing it; which, in fact, required a much more extended series of observations than he possessed, or than we have probably yet obtained.

A farther observation made by Captain Flinders was that, in every ship, a compass would differ very materially from itself on being removed from one part of the vessel to another; which is indeed the necessary consequence of the nature of the disturbing force; and particularly in different ships, the compasses will vary in a very remarkable degree from each other. Relatively to this part of his inquiry, Captain Sabine states that

'The Isabella and Alexander had not completed half their voyage across the Atlantic, before it was found that the binnacle compasses of the one ship differed very materially, in indicating the course steered, from those of the other: namely, one point, or 11¼°. No dependence whatsoever could be placed on the agreement of compasses in different parts of the ship, or of the same compass with itself, if removed but a few inches: even in the neighbourhood of the binnacles the variation, as observed amidships, was from 8° to 10° greater than the result of azimuths taken by a compass placed between two or three feet on the larboard side; and an almost equal difference in a contrary direction took place on removing the compass to the starboard side, rendering it a matter of some trouble and difficulty to make the azimuth compass agree with those in the binnacle by which the ship was steered, and for which it was therefore necessary to determine the variation.'

With respect to the actual observed deviations with the ship's head on different points, we have these remarks:

'The Isabella being at anchor in Brassa Sound, Shetland, her head was placed, by means of warps, on each point of the compass successively, and the bearing of a pile of stones on the summit of a distant hill noted by her compass at each point; at the same time that these observations were made on board, her bearing from the hill was also observed by a compass placed on the pile of stones; the *agreement* in bearing shewed the points of no error, and the *differences* the errors in each point, without the calculation which azimuths involve.'

These errors are contained in the following table:

'Table

'TABLE *of the Errors in the Isabella's Compass. Shetland. Dip* 74° 21′.

| Direction of Ship's Head. | Deviations. | Direction of Ship's Head. | Deviations. |
|---|---|---|---|
| North. | + 1° 26′ | North. | + 1° 26′ |
| N. by E. | + 0 26 | N. by W. | + 2 26 |
| N. N. E. | — 0 19 | N. N. W. | + 3 26 |
| N. E. by N. | — 1 19 | N. W. by N. | + 4 26 |
| N. E. | — 2 09 | N. W. | + 5 11 |
| N. E. by E. | — 3 04 | N. W. by W. | + 5 46 |
| E. N. E. | — 3 34 | W. N. W. | + 5 46 |
| E. by N. | — 4 04 | W. by N. | + 5 41 |
| East. | — 4 34 | West. | + 5 11 |
| E. by S. | — 5 34 | W. by S. | + 4 11 |
| E. S. E. | — 5 34 | W. S. W. | + 3 56 |
| S. E. by E. | — 5 34 | S. W. by W. | + 2 56 |
| S. E. | — 4 59 | S. W. | + 1 11 |
| S. E. by S. | — 4 24 | S. W. by W. | + 0 26 |
| S. S. E. | — 3 34 | S. S. W. | — 0 0 |
| S. by E. | — 3 04 | S. by W. | — 1 34 |
| South. | — 2 04 | South. | — 2 04 |

Similar experiments were afterward made in the Alexander, and with similar results; with the exception of the direction of the line of no error, which, as we have already stated, was nearly at right angles to the magnetic meridian.

As to the inadequacy of Captain Flinders's rule, Captain S. states that,

'In the observations made in the Isabella at Shetland, where the dip is 74° 21½′, the maximum of error was 5° 34′ easterly of the true variation, with the ship's head at E. S. E. and 5° 46′ westerly at W. N. W. making an extreme difference of 11° 20′.

'By Captain Flinders's rule, the common multiplier for this compass would have been about one-twelfth, or .083, which at a dip of 86° 09′, which was the greatest observed during the late voyage, would have given an error of between 7° and 8°, making the extreme difference 15°; whereas repeated observation showed it to be at that time more nearly 50°, if not exceeding that amount.

'The inadequacy of the rule will also appear by reference to the observations made by the Alexander in Baffin's Bay. The error at eight points being 6° 46′, at a dip of 84° 30′; it ought scarcely to have exceeded 7° at the greatest possible dip, making an extreme difference of less than 15°. No opportunity occurred indeed of making accurate observations at a greater dip than the above; but the difference in the bearing of objects before and after tacking indicated with sufficient certainty, that the error had increased to an amount very far beyond 15°; frequent instances of an extreme difference of from 3 to 4 points being remarked, as the ship approached

proached the farthest western longitude to which she attained in a high latitude; this was in Lancaster's Sound of Baffin, into which inlet the expedition sailed beyond the 81° of west longitude in the parallel of 74° and a few minutes.

'It is much to be regretted that the service did not admit an opportunity to be afforded, of making observations on the various magnetic phenomena, with the excellent instruments supplied to the expedition, at this very interesting place; where a nearer approach was made to one of the magnetic poles than had ever been known before.

'But in the absence of any actual observation on the dip of the needle, this fact of the error of the compasses having increased from local attraction so greatly beyond the amount which had been before observed, is worthy of notice, as affording an indication that the dip had also increased, and not inconsiderably. The greatest which was observed, was 86° 09′; and after this observation, the ships continued to sail for six days in the direction in which the dip had hitherto been found to increase.'

The question of the local attraction of the guns on the needle being thus confirmed by a new series of observations, let us offer a few remarks relative to the fatal consequence which may attend it. This, indeed, has been already done by Mr. Bain, in the treatise to which we have referred: but it is a subject which cannot be too strongly impressed on the minds of seamen, and on those who preside over our naval affairs.

The reader will perceive by the extract already given that in Baffin's Bay, where the dip is very considerable, an error of 50°, or more than four points, may be committed in estimating the direction or course of the vessel; and, supposing that, by clouds intervening only for a few hours, the vessel is left wholly to the compass, the great error which may arise in the ship's reckoning is sufficiently obvious:—but, leaving this as an extreme case, let us confine our attention to the errors as they were observed at Shetland, which agree very nearly with those that were recorded by Mr. Bain off the coasts of Scotland, and which probably differ but little for several degrees southward. Let us assume the rate of the vessel to be only six knots per hour, and that for two days no observation has been taken in consequence of clouds or other impediments: let us suppose that she has been standing on the same tack during these 48 hours, and that the error from local attraction is only one point, which is rather less than it is stated by Captain Sabine; then computing the consequent error in the reckoning, we shall soon be convinced of the extreme importance of the inquiry to which these memoirs refer.

Without making this computation according to the strict rules of navigation, we shall arrive at the amount of the consequent

sequent error, sufficiently near to the truth, by simply estimating the base of an isosceles triangle, having its vertical angle equal to 11° 15′, and its equal sides each $48 \times 6 = 268$ miles: these data give for a base 50 miles; so that, at the end of that time, the vessel will be actually 50 miles distant from the place indicated by her dead reckoning, and perhaps close to land, while she supposes herself to have ample sea-room. If this happens in the night, what will be the consequence?—in all probability, the vessel will be run ashore; and, if there be *any sea*, the whole or the greater number of her crew may be consigned to a watery grave. This, we are convinced, is no imaginary event, but does in fact often occur; and too much pains cannot be taken to remedy so serious an evil.

Another circumstance, though not so fatal, is still of considerable importance; and we have heard that it was the ground of frequent complaints during the late war, although the cause was not then so well understood as it would be at present. The case to which we allude is that of a ship of war sailing with a convoy. When night comes on, directions are given by signal for all the vessels of the convoy to steer a certain course, which we will imagine to be duly followed by the respective masters: but, in the morning, instead of the different ships finding themselves in company, some will have run several miles to leeward, and others as much to windward. What the consequence might be of an enemy's ship being at hand at such a time is sufficiently obvious: but, admitting that this does not happen, very frequently those which are to leeward cannot get up, and the others are obliged to run down to join them. Much valuable time being lost in effecting these operations, the ships again proceed in company, and are probably again separated in the following night.

That the cause of these errors may be in a great measure traced to the local influence of the iron of the several vessels cannot be doubted, by those who read the extracts which we have given from Captain Sabine's memoir: but it is equally possible that, even independently of that cause, great errors may arise from the imperfect construction of the compasses in the different ships. If we have correct information, (and we have the strongest reason for believing it to be so,) this imperfection does not appertain merely to the instruments belonging to transports, &c., but to most of the compasses usually delivered to his Majesty's ships: the irregularities being so great that, in a given number of compasses, (ten for example,) scarcely two will agree in direction, and in some cases the error will amount to between a quarter and half a point. This surely is a subject deserving the serious consider-

ation

ation of those who are at the head of our naval department. No expence has been spared, nor any encouragement withholden, in order to improve the construction of our ships of war; and that such improvement has been effected is universally admitted: but surely some attention ought to be paid to their preservation afterward, which is endangered by the employment of compasses of such imperfect construction, sent in (we believe) on contract, at the lowest price; and we are not aware of any officer whose duty it is to see that they are correct. The causes of the deviations to which we have alluded are various: they may arise from a want of perfect centering of the card, and from the north point of it not coinciding with the north point of the needle; or, the needles of these compasses being nearly rectangular, it may happen that the north and the south points may not coincide with the geometrical axis of the bar, but lie diagonally. Other and similar causes exist, against which we cannot too carefully guard; nor can too many precautions be taken to ascertain that all the needles and cards, before the compass is received into store, agree with each other. While these instruments, however, are furnished on contract at the lowest rate, and no person is charged to see that they are accurately constructed, errors must necessarily occur, and their fatal consequences remain undiminished.

As to the remedy of the latter evil, viz. of the disagreement of the different compasses, nothing is more easy: but a cure for the former source of error is a matter of great difficulty. No doubt, the quantity of deviation produced by the guns depends in a great measure on the dip of the needle; and the amount of this is very imperfectly known, except in parts where regular observations have been made. This difficulty, however, instead of discouraging attempts to rectify the evil, ought rather to act as an inducement to push them in every possible way, and to leave no means untried that offer any prospect of success.

Let us now turn to Captain Sabine's second communication; which, as its title imports, is principally occupied with the detail of experiments relative to the inclination of the dipping needle, the variation of the horizontal needle, and the intensity of the magnetic force in different latitudes. On the former of these subjects we are furnished with the following table:

" *Observations on the Dip.*

| 1818. | Latitude. | Longitude. | N of Obs. | Observer. | Dip. | Remarks. |
|---|---|---|---|---|---|---|
| April 13 | 51° 31′ N. | 0° 08′ W. | 16 | Capt. Kater | 70° 34′ 59″ | Regent's Park, London. |
| 30 | 60 09½ | 1 12 | 14 | Capt. Sabine | 74 22 48 | Brassa Island, Shetland. |
| May 1 | 60 09½ | 1 12 | 12 | Lieut. Parry | 74 20 10 | |
| June 9 | 68 22 | 53 50 | 12 | Capt. Sabine | 83 08 07 | On ice. |
| 19 | 70 26 | 54 52 | 14 | Capt. Sabine | 82 48 47 | Hare Island. |
| July 8 | 74 04 | 57 52 | 10 | Capt. Sabine | 84 09 15 | (Baffin's) three Islands. |
| 25 | 75 05 | 60 05 | 10 | Lieut. Parry | 84 24 57 | On ice. |
| 25 | 75 05 | 60 03 | 10 | Capt. Sabine | 84 25 15 | |
| Aug. 2 | 75 51½ | 63 06 | 10 | Capt. Sabine | 84 44 30 | On ice. |
| 4 | 75 59 | 64 47 | 10 | Capt. Sabine | 84 52 06 | On ice. |
| 19 | 76 52 | 73 45 | 10 | Capt. Sabine | 85 44 25 | On ice. |
| 20 | 76 45 | 76 00 | 14 | Lieut. Parry | 86 08 53 | On ice. |
| 20 | 76 45 | 76 00 | 14 | Capt. Sabine | 86 09 33 | |
| 25 | 76 08 | 78 29 | 16 | Capt. Sabine | 85 59 31 | On ice. |
| Sept. 11 | 70 35 | 66 55 | 10 | Capt. Sabine | 84 39 21 | On ice. |
| Nov. 5 | 60 09½ | 1 12 | | Lieut. Parry | 74 21 06 | Brassa Island, Shetland. |
| 3 | 60 09½ | 1 12 | 14 | Capt. Sabine | 74 21 47 15 | |
| 1819. March | 51 31 | 0 08 | 16 | Capt. Sabine | 70 33 16 | Regent's Park, London. |

With respect to the variation of the horizontal needle, or compass, Captain S. has supplied many excellent observations, from which we are enabled to draw at least one certain conclusion, viz. that the north magnetic pole of the earth (if such a pole there be) has not hitherto been rightly assumed. According to M. Biot, this pole ought to be found in lat. 78° N. and long. 25° W.; whereas it appears from the table given by the present author, that in lat. 75° 59′ N. and longitude 64° 32′ W., the needle, instead of standing north and south, stood directly west and east; that is, the north end of the needle pointed due west; consequently, the terrestrial magnetic pole must lie westward of this place; and, therefore, in a much higher western longitude than it has been hitherto supposed to be. In latitude 76° 8′ N. and longitude 78° 21′ W., the variation was 110° 58½′ W.; that is, the north end of the needle had passed the west point, and was approaching towards the south: from which, we think, a conclusion may be drawn that, instead of the north terrestrial magnetic pole being situated in north latitude 78°, it cannot exceed the parallel of 75°; and its longitude is in all probability not less than 80° W., if, indeed, it does not far exceed this amount.

We come next to the experiments relative to the magnetic intensity, which appear to have been made with every precaution necessary to ensure a proper degree of accuracy; with one important exception, namely, the temperature of the atmosphere

mosphere at the time of observation. The following is an abstract of the several results:

'*Abstract of the Times in which* 100 *Vibrations were performed.*

| Latitude. N. | Longitude. W. | In the meridian. | First Arc. | Perpendicular to the Meridian. | First Arc. | |
|---|---|---|---|---|---|---|
| ° ′ | ° ′ | m. s. | ° | m. s. | ° | |
| 51 31 | 0 08 | 0. 0 | 0 | 8 18,3 | 90 | Regent's Park, London, |
| 60 09 | 1 12 | 7 49¾ | 74 | 7 59,5 | 90 | Shetland. |
| 68 22 | 53 50 | 7 20 | 83 | 7 33 | 90 | On ice, Davis's Straits. |
| 70 26 | 54 52 | 7 21 | 83 | 7 26 | 90 | Hare Island. |
| 75 05 | 60 23 | 7 27½ | 84 | 7 26 | 90 | On ice, Baffin's Bay. |
| 75 51½ | 63 06 | 7 23¼ | 84 | 0 0 | — | On ice, Baffin's Bay. |
| 76 45 | 76 00 | 7 15 | 85 | 7 26 | 90 | On ice, Baffin's Bay. |
| 76 08 | 78 21 | 7 16 | 85 | 7 18 | 90 | On ice, Baffin's Bay. |
| 70 35 | 66 55 | 7 16 | 83 | 7 18,5 | 90 | On ice, Davis's Straits. |
| 51 31 | 0 08 | 8 02 | 70 | 8 18 | 90 | Regent's Park, London. |

'The 100th vibration never exceeded an arc of 3°.'

By examining the numbers in this table, it appears that a certain degree of acceleration takes place as the latitude and dip increase: but is this to be attributed to a nearer approximation to the terrestrial pole, or is it due merely to temperature? M. de Humboldt found a similar acceleration at Paris, as compared with the rate of vibration in Peru: but here again the same question occurs; How far was this acceleration due to climate? This is an inquiry which does not appear to have suggested itself to the minds of these philosophers; although strong reasons appear to indicate that such was the principal cause of the change in the number of vibrations in all the cases. Mr. Canton, in his attempt to account for the diurnal variation of the needle, proves by the most incontestable experiments that the intensity of magnets, whether natural or artificial, decreases while the magnet is heating, and increases again as it cools; consequently, the intensity of action will be greater at Paris than in Peru, and greater in Baffin's Bay than in London, although the distance from the magnetic pole were the same in every case. Hence we are bound to conclude that, the temperature being omitted, the experiments before us are of little or no value.

The azimuth-observations were made principally with Kater's compass; with regard to which, Captain Sabine observes:

'When due consideration is given to the greatly diminished power, with which the earth's magnetism acts on the horizontal direction of the needle, when the dip becomes so considerable as it was found in Davis's Straits and Baffin's Bay, namely, from 83° to 86°, the satisfactory results which have been obtained, even under

under such extreme circumstances with Captain Kater's compasses, afford the best testimony of their excellence and of the precision which may be expected from them in the ordinary course of observation.

'It may also be remarked, that a difference in the result of azimuths observed at different hours of the day may not be altogether an error of observation, since it is probable that as the directive power of magnetism diminished, the causes which produce the hourly change in the variation itself may act with increased effect.

'Should the amount of this change be considerably augmented in high magnetic latitudes, careful observations on the direction of the needle at different hours of the day, on all convenient occasions, might be serviceable towards a more certain knowledge of its causes, than has been hitherto obtained from observations made where the effects are so inconsiderable.

'The influence of the ship's iron on their compasses increasing, as the directive power of magnetism diminished, produced irregularities that rendered observations on board ship of little or no value towards a knowledge of the true variation; a few azimuths which were observed in the Isabella have been selected for the purpose of exemplifying this remark. They will also show, how essential it is to navigation in high latitudes, that the nature of the errors which the ship's attraction produces in her compasses should be understood.'

We agree entirely with Captain Sabine, that it is of the highest importance in navigation to be able, not only in high latitudes but in all latitudes, to ascertain the quantity of local attraction as produced by the ship's iron; and we think that the subject is well worth the attention of British mathematicians.

Since the above remarks were written, Mr. Barlow of Woolwich has published a work entirely devoted to this inquiry *, in which he proposes an easy experimental method of determining the amount of deviation in all parts of the world. We hope to be able to undertake the examination of this volume in a future number of our Review.

[*To be continued.*]

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ART. IX. *The Banquet;* in Three Cantos. 8vo. pp. 144. 5s. 6d. Boards. Baldwin and Co. 1819.

ART. X. *The Dessert,* a Poem; to which is added *the Tea.* By the Author of "The Banquet." 8vo. pp. 109. 5s. 6d. Boards. Baldwin and Co.

ART. XI. *The Vestriad,* a Poem. By Hans Busk, Esq. Author of "The Banquet," "The Dessert," &c. 8vo. pp. 380. Boards. Colburn.

EVERY day more clearly manifests the uncertainty of literary reputation. Here is an author of very gentlemanly attainments; and, doubtless, with much to recommend him to

* "Essay on Magnetic Attractions, particularly as respects the Deviation of the Needle on Ship-board," &c.

his predisposed admirers: — but that the *English* public, of all other *publics*, should be pleased with this feeble kind of wit is an occurrence that, with many similar events, entirely baffles all previous conjecture as to the probable popularity of a work. Our old, solid, and substantial readers,—who, after all, are generally the best judges of humour as well as of philosophy,—will curl their whiskers, we think, with rather a sarcastic smile at the subjoined specimen of the ludicrous, from 'the Banquet.' Vatel, the man-cook of the Prince de Condé, is the subject of the passage. The story is well known, and charmingly related, as all stories are, in the Letters of Madame de Sevigné. A translation of the original tale is also printed in the present author's notes, which serves still more sufficiently to shew the languor of his own representation:

'" Wretch that I am!" — in agony he cried,
While both his arms hung lifeless by his side,
His eyes in stupor, fix'd upon the ground,
And scarce his sobbing throat an utterance found;
" Wretch that I am!" exclaim'd he to Gourville,
What shuddering horrors all my bosom fill!
All, all is lost; my honour is betray'd;
A roast was missing; — all my glories fade!
This day has seen my Sun of fame descend,
My *laurels wither*, and my prospects end!
Can aught the opprobrium of this stain efface? —
My Lord's dishonour, and my art's disgrace!
What court again shall in my care confide?
What Sovereign trust repose?" — he said, and sigh'd.
'The Prince was soon acquainted with the whole,
And came himself the sufferer to console:
" Vatel!" — most condescendingly he said,
With inclination of his gracious head; —
" Vatel! Vatel! be comforted, my friend;
Could any thing your royal fête transcend?
By all consider'd a most sumptuous thing; —
It met the approbation of the King. —
Your honour 's safe; these tears you might have spar'd;
Think not my confidence can be impair'd.
Forget the roast, far better to have none,
Than thus to see things so much *overdone*."
'" My Prince! this goodness how can I repay?
My life and service at your feet I lay!" —
'Not long endures the respite and relief:
Too soon the victim of a heavier grief!
Who the next day so miserable as he!
At twelve — at two — no tidings from the sea!
No post, no messenger, no caravan;
Was ever so unfortunate a man?
One hour to dinner: nothing will arrive:
His spirits sink — he never can survive.

No

No sturgeon, turbot, and no salmon jole,
To set before the King!— no not a *sole*.
No golden gurnets and no silver eels;
'Twere better to be flayed himself, he feels!
In vain he draws his vision out, and hope,
With achromatic lens and telescope.—
His hopes, alas! are vanish'd like a *vision*;
And all he sees — dishonour and derision.
In vain, disconsolate he raves, he roars,
Louder than Neptune on the Atlantick shores;
He frets, he fumes, and with exhausted breath
Demands of fate — his dories — or his death.
For fish to speak — that fashion now no more is,
Death only hears, and death too near *his door is*.
The winds that rent his sails, dispersed his prayer,
And scatter'd round the frothy words in air.
'Three times against his agitated breast
By his own hand the shining steel was press'd;
But thrice the *faithful, faithless* steel refused
To see its blade by erring hands misused:—
The fourth — the treasonable *arm* prevail'd,
And the stern heart that guided it, assail'd;
From the deep wound the *crimson currents* roll:
But grief's *black tide* it is o'erwhelms his soul.'

A very appropriate engraving is prefixedto 'the Banquet:' but, on the whole, we cannot persuade ourselves, or advise our readers, to be satisfied with such "lenten fare" as their poetical entertainment in this poem.

There is an indistinctness (not to say an unmeaningness) in the productions of this gentleman, which forms an insuperable bar to his lasting popularity. No class of readers can long be satisfied with what they do not understand; however fashion or affectation may for a time enlist them on the side of the obscure or the inaccurate writer. Where we do discover the object of Mr. Busk, it is too generally pursued without any plan or order; and he skips about from one part of his thesis to another, with agility equalled only by his prolix and tedious feebleness on other occasions. — 'The Dessert' is dedicated to Mr. Walter Scott; who, it seems, in an easy and unguarded moment, had been betrayed into certain panegyrical expressions relating to 'the Banquet.' These, we think, must long since have been repented: but, if not, we shall admire that firmness of friendship which can endure such repeated shocks as *the Dessert*, *the Tea*, and *the Vestriad*. The dedication is followed by a preface, which to our minds presents a combination of bad puns with a complete nothingness of remark, not usually exhibited within the same space of letterpress. We are then introduced to 'the Dessert' itself; a

poem that may be justly characterized by the same terms as those which we have applied to its preface. For instance, — and we take the passage at random, — let us waste a moment on the following *Receipt for an Appetite.*

> 'No — far from Grandeur, and her proud abode,
> With early travellers, take the dreary road
> That spans the marsh, or banks the pebbly rill,
> Tunnels the rock, or tops the weary hill;
> Thread the wild thicket, the rude waste explore,
> With *patient sole* the grinding gravel score;
> On the cold ground, your fainting limbs be stretch'd,
> From the stale pool your turbid drink be fetch'd:
> O'er trackless moors protract the hour of rest,
> Your inn at night the sheep-boy's rugged nest;
> Share his *domestic wheys*, his greasy cup,
> And on his stubborn crust demurely sup:
> On his rush bed caress unwilling sleep,
> Or on the softer ground your vigils keep.
> But, when returning from the desert coasts,
> Delicious cates your copious table boasts,
> When the charm'd nostril the warm scent inhales,
> And nerve olfactory drinks the spicy gales;
> When fragrant savours the parch'd tongue excite,
> Complain no more — of loss of appetite;
> The useful lesson, too, perchance you gain,
> How much enjoyment owes to absent pain.'

Can any thing be much duller, much more hackneyed, than this? The vile puns of '*patient sole*' and '*domestic wheys*' have numerous play-fellows to keep them in countenance throughout the book: — as, for example,

> 'From my worn arm the iron *arm* I threw,
> And to her open arms enraptur'd flew.'

> 'Her tender hands around my neck supply
> My wallet's bands — a more endearing *tye!*'

Such is the description of the *Soldier's Return*; in which we see nothing that can fairly raise a smile, except, perhaps, the following parody:

> 'I came — I saw — I kiss'd.'

The evident delight of the author consists in the poorest kinds of the paronomasia:

> 'Now well recruited, — but no more *recruit.*'

> 'Now serve the gay *dessert*, — no *desert* here,' &c. &c.

Can our readers wish for any more fruit from so ill-cultivated a garden?

We

We would admonish Mr. Busk that Lāŏcŏōn is a word of four syllables, as well as the rhyme which he has chosen to affix to it, Dēmŏphōōn.

> 'Grouped with Lestrygones the Laocoön.
> Phyllis, her almond-tree, and Demophoön.'

'The Tea,' also, is execrable. No hurried stage-coach breakfast ever afforded worse, under the administration of the most timid votary of the cannister.

> 'With tea some draw ideas from Penang,
> Still relishing in each, the foreign twang:—
> Some search the scorch'd savannas of Sabea,
> For sun-burnt draughts from spicy Nabathæa;
> Nor causelessly their bland potations boast;
> Oft deem'd both meat and drink, and *boil'd* and *roast*,
> Whose unctuous fumes by sovereign power dispel
> All other vapours from the cerebel.'

'The Rose,' a *minor* poem, with which the collection concludes, is certainly a "rose without a *thorn*," if we may imitate the author's disposition to punning, for a more *pointless* little effort we do not recollect to have witnessed: but it is far from being a flower unattended by weeds, and affords another exemplification of the truth of the old remark,

"*Urticæ proxima sæpe rosa est.*"

The Latin quotations in the notes, in which the writer has endeavoured to display as much of his polyglott treasures as he possibly could, are in several instances very carelessly printed. Among others, we may notice ros*æ* for ros*a*, uber*u* for uber*e*, *magus* for *majus*, &c. &c. — We have, however, a more serious cause of complaint against Mr. Busk, for occupying nine or ten pages of his notes with transcripts from the "Supplement to the Encyclopædia Britannica," under colour of consulting the *health* of his readers! If this be not book-making, we know no practice that deserves the title.

We come now to 'the Vestriad.' The preface to this work presents a crude mass of English, Greek, French, and Latin, intended to be very learned, on the stale subject of the Origin of Satire. How could Mr. Busk imagine that the frivolous and *operatic* readers, to whom he must principally look for the popularity of his work, would endure the prosing into which a desire of display has led him? He congratulates, however, those readers and himself, on having *shortened* his work by avoiding 'the triplet, and monosyllabic line; as well as the *enjambement* and Alexandrine'!!!—a most novel

expedient, it must be confessed. Let us see how it has been carried into practice.

The story of 'the Vestriad' is, simply, that of the supplanting of Vestris in Parisian favour, by the more recent excellence of Duport. To relish this important subject-matter, the reader must be well acquainted with the interior of the opera at Paris, and with various names and events of which the majority of our fellow-countrymen are as yet in ignorance. It is lamentable to think how much good time, ink, and paper, and what really creditable stores of reading, Mr. Busk has lavished on the heavy trifle before us! Half of the number of pages, (which amount at present to 225, exclusive of notes,) half of the interlarding of classical allusions with unclassical pronunciation, and some little power of precision, point, and force, would have rendered this work very different from that which it now is, and as much more amusing to the reader as it would have been more honourable to the writer.

Vestris, resolving to leave Paris, and alluding to his father under the character of Ulysses, thus addresses his Eucharissa:

' " Yet need I emigrate to search so far,
A father who ne'er pass'd the Boulevard?
Who never travell'd by the polar lights,
Strange cities never saw, and stranger rites:
Who never heard of the Nemæan lion,
Andromeda, Arcturus, nor Orion;
Who shunn'd no Siren, and who sought no seers,
Nor rude, before the ladies stopt his ears;
Was never *lash'd* by sailors — to a mast,
Nor made on lotos a divine repast:
By *bottled spirits* tho' at times deceiv'd,
No *bottled winds* from Æolus receiv'd;
Nor had he, would have startled at their howl,
Turning *fair* winds by keeping into foul:
Who ne'er was on the treacherous ocean toss'd,
Nor ever could be found,—being never lost.
I go, to give my wearied soul relief,
My palate pudding, and my stomach beef;
To fill my pockets, and to feast my eyes
With England's guineas, and her sons surprise." —
These rankling words, sharp as the barbed dart,
Pierce her soft bosom, and transfix her heart.
' " Perjur'd, unkind, insensible!" said she,
" And wilt thou tempt the perils of the sea?" '

Is not this sufficient? We can find nothing better in the volume: but we shall refer those readers, who wish for more of the same *material,* to several kindred passages: — such as the answer of the lady, and the reply of Vestris, immediately

subsequent; interspersed, as usual, with *puny puns* (as Mr. Busk himself would phrase it) of a merit equal to the subjoined:

'Who bore from *Sor* her *sorrow* and her tears.'

'Who husbands fate, and *Tyre* and *tyrant* fled.'

For instances of the *pronunciation* to which we have alluded above, we quote, among many others, the following:— 'Mitylēnē,' made to rhyme to 'scene;'

'Both *Ajăces*, two thunderbolt Atrides.'

'Such things achiev'd *Pylādes* and Bathyllus;'

and all these elegancies occur in the same page. — Again:

'With wives and children, and *Dīi* Penates.'

'The player's motto — *spectēmur agendo.*'

'And *Deidamĭa* is the name they call her;'

or, (if Mr. B. prefers it,)

'And *Dēidamĭa*,' &c.

'Twas in *Lipāra*'s forge the ore was cast.'

*Cum multis aliis*, &c. &c.

Really, after this, it requires some charity to attribute all the wrong printing, and wrong quoting in the notes, to accident or carelessness. Need we remind the author that it is a clumsy joke indeed to attach to Juvenal such a line as

"*Dæmones auxilio qui princeps Dæmoniorum?*"

— but Mr. Busk fathers much vernacular nonsense on foreign and even on classical writers. "*Quorsum hæc?*" — With a respectable share of information, some quickness of conception, and some facility of expressing himself, Mr. Busk appears to be capable of better things than he has here offered us. We are afraid of exceeding justice in our praise, or we should say that we think he is capable — even of silence.

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ART. XII. *An History of Muhammedanism:* comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms: an Inquiry into the Theology, Morality, Laws, Literature, and Usages of the Muselmans, and a View of the present State and Extent of the Muhammedan Religion. By Charles Mills. Second Edition. 8vo. pp. 484. 12s. Boards. Black and Co.

THE public favour has been deservedly bestowed on this learned, elegant, and compendious history of Muhammedanism; which gives a comprehensive yet succinct account

of the various empires founded by the Muhammedan arms in Asia, Africa, and Europe; and which includes instructive notices of the theology, morality, laws, literature, and usages of the Moslems. It will bear comparison with Salaberry's History of the Turks, which was attentively noticed by us in vol. lxxix. p. 472.

Mr. Mills's work is divided into seven chapters, of which the first examines the life of *Muhammed*; for such is the orthography preferred by the author for the name of the Arabian prophet. To a geographical description of Arabia, succeeds a character of the inhabitants, of their habitual polity, and of their original or early religion. Here Mr. Mills overlooks, we think, a principal cause of the eventual success of Islamism, from the want of having formed to himself a clear idea of the religion of the antient Persians; concerning which, Hyde has long been suffered to mislead Europe. Sir John Malcolm, also, not having duly studied the Hebrew records, has not known how to illuminate the twilight of early Persian history. The religion of the Parthian empire, from the time of Cyrus to the Macedonian conquest, may be said to have been identical with that of the Jews, since Ezra has preserved a genuine proclamation of Cyrus, in which this great fact is solemnly recorded; and the book of Esther narrates with complacency that proscription of the idolatrous priesthood which Herodotus terms the *Magophonia*, which was accomplished with the concurrence of Daniel under the sway of Darius, and which was anniversarily celebrated at the temple of Jerusalem, under the name of the feast of Purim. Palestine was to the Persians what Tibet was to the Chinese, the independent sovereignty, the holy land of the priests of the empire. If the Zoroaster of Greek be the Ezra of Jewish history, so is the Zerduscht of the Parsees. No images were tolerated in the Persian temples; a perpetual fire, or shekinah, was fed on the altar; and an emblematic reverence for the sun, and for light, formed a part of the ritual. Still this was not, as Hyde pretends, fire-worship or sun-worship, but a worship of the one only living and true God, the God of Abraham, of Moses, of Daniel, and of Ezra. It may be true that the Persians adored him in his triple capacity of the creator, preserver, and destroyer of all things; and that they had separate names for these capacities, such as Ormuz, Mithra, and Ariman, answering to the Adonai, Jehovah, and Satan of the Hebrews: yet this pantheism was a religion strictly unitarian. When the Greeks conquered Persia, the idolaters, or polytheists, recovered a certain degree of ascendancy there; and the unitarians, or monotheists, though not persecuted with

all

all the bitterness of retaliation, (see our lxxxist volume, p. 509.) were degraded, were extensively ejected from official situations, and were thus driven to seek an inglorious maintenance in commercial and agricultural pursuits. The hereditary monotheism of these Hebrews followed them every where; and, if they occasionally neglected the minor ceremonial of the law, they adhered obstinately to circumcision, and to an iconoclastic hatred of images. They tolerated polygamy in the higher classes of society, and became so numerous in several provinces of the Persian empire, especially in Syria, that in many places the monotheists were strong enough to shake off their allegiance to the idolatrous Babylonian sovereign, and to found independent states. Aretas, king of Damascus, and Abgar, king of Edessa, were separatists of this description; and Josephus notices a kind of league which included many others. These petty princes adhered to the Hillelian party of the Jewish priesthood, and were glad to see the influence of the temple exerted to banish troublesome ceremonial observances: in common with the Hillelian Jews, they acknowleged Jesus Christ as a prophet, but as nothing more; and so, at a later period, but in the same spirit, did Zenobia, queen of Palmyra, who appointed Paul of Samosata for her bishop.

When the church of Rome made its great innovations in Christianity by introducing the worship of images, the oriental *Jew-christians* became indignant, and desirous of standing aloof from such idolatrous profanation. Muhammed saw this, and took up the oriental Christianity exactly where he found it;—with unitarianism for its theology, with circumcision for its initiatory rite, with polygamy for a tolerated practice, with a high veneration for the Jewish scriptures, and with the opinion that Jesus Christ was a human sage, and a prophet of the truth. Thus Muhammed met the traditional creed of all those nations, which were descended from the subjects of the vast Parthian or Hebrew empire; and he was secure of the secret alliance of the monotheists every where, while he permitted to his followers the plunder only of idolaters, and of Latinized Christians. The custody of the sacred well, which was an hereditary right of the family of Muhammed, might aid him in dictating religious professions to the Arabians: but these his first followers had little of the spirit of piety, and, like the Pindaries of our own time, were a predatory cavalry, accustomed to subsist by overrunning the seats of industry, and equally contented with any interior ally that could supply a pretext for irruption and purchase the irremoveable booty. If these Arabian freebooters were the original proclaimers of the religion of Muhammed, still there

was

was little of conversion and little of faith among the Arabs; the popular, the settled, the enduring basis of his sect is to be sought in the Jew-christians, or Hebrews, properly so called.

Chapter ii. treats of the undivided caliphate, and explains the rise of the Saracenian empire. The invasion and conquest of Persia, and the plunder of Ctesiphon, then its metropolis, though related with oratoric splendor, might have admitted some farther illustration.

The third chapter branches over the history of the divided caliphate, and gives first an account of the caliphs of Spain, then of the caliphs in Africa and Egypt, and lastly of the caliphs at Bagdad. A dissertation on the causes of the success of the Muhammedan arms and religion closes this chapter: but, as we have already observed, the author does not sufficiently allow that Muhammed rather established an extant than bestowed a new creed; he only added his own name, as last in the series, to the successive prophets of unitarianism whose lessons have been collected in the Jewish records. Some concessions dangerous to toleration are made by Mr. Mills, in consequence of his supposing the sword to have accomplished a conversion, when it only removed the impediment to a public profession of the pre-existent faith.

In the fourth chapter, the history of Muhammedanism is pursued among the Tartarian dynasties of princes. The expeditions into Hindustan, the reign of Zinghis-khan and his successors, the empire of Tamerlane, (here the vulgar orthography of the name is inconsistently adopted by Mr. Mills,) the Seljukiad dynasties, and the Othman or present Turkish power, are severally traced from their origin to their consequences. The foundation of the Muhammedan dynasties in Hindustan will furnish an expedient extract, because the antient history of any province which is become a national appurtenance has claims on the patriotic interest of every Englishman.

'(A. D. 874.) When the Caliphate of Bagdad was crumbling into ruin, a race of princes, called in eastern history the Dynasty of the Samanides, despoiled the legitimate commanders of the Faithful of some of their valuable territories, and exercised kingly authority over Bokharah, Korasan, a great part of the Persian empire, Candahar, Zabulistan, Cabul, and the mountains of the Afghans or Patans. A Turkish slave, by name Alpteghin, ascended the gradations of honourable offices, military and civil, and in the reign of Abdalmalec, the fifth king of the Samanidan dynasty, was appointed governor of the vast province of Korasan. On the death of his master, he endeavoured to wrest the sceptre from the feeble possession of Mansour, the infant son of the late prince; but

but the emirs of the country rallied round the throne, and Alpteghin quitted the royal city of Bokharah. To the town of Gazna, situated on the westernmost parts of the Cowmul, one of the numerous rivers which are tributary to the Indus, the aspiring governor and the admirers of his courage and ambition retreated. Mansour strove in vain to terminate his power, and for sixteen years Alpteghin increased his dominions and his fame. * (A.D. 995.) Sabactazin, at once his son-in-law, his general, and counsellor, became also his successor. Although master in Gazna, he was for some time regarded by the Samanides only as the governor of a province. His exact military discipline, and his liberality to officers, gained him the love and admiration of his subjects. He established peace and good order through every part of his dominions, carried his arms and the Muselman faith into India, destroyed the monuments of Pagan superstition, ravaged the Panjab, and built the town of Bost, and that of Kosdar near the Indus. Nouh, the son of Mansour, treated Sabactazin as an ally, rather than as a subject. The King of Turkestan threatened the extinction of the Samanidan dynasty; but the courage of the Gaznavides supported the throne, and the Turks were driven from the invaded provinces. † (A. D. 997.)

'On the death of Sabactazin, his youngest son Ishmael, in pursuance of his father's wishes, was recognised as king; but Mahmud, who had already distinguished himself in assisting his father in the war with the king of Turkestan, took up arms against his brother, and asserted with effect his right of primogeniture. Mahmud may be considered the first prince of the Gaznavide Sultans, and made a lofty superstructure on the foundation of power which Sabactazin had laid. The kingdom of the Samanides was annihilated, (A. D. 999,) and the public prayers for the family of his ancestors' masters were blotted from the service-books of the mosque. Irak Persia submitted to his yoke, and even the humble independence of the little territory of Gaur, which, under the descendants of a branch of a Persian dynasty, had long enjoyed tranquillity amidst surrounding calamities, was offensive to his insatiable ambition. In fact, from the Caspian to the Ganges, from Transoxiana to the neighbourhood of Ispahan, no tyrant but Mahmud reigned.

'But it is by this Sultan ‡, as the founder of the Muhammedan power in India, that our interest is excited. Before his reign, the incursions into this interesting country by other Muselman princes had been few and partial, but the prospect of plunder inspired the soldiers of Mahmud with courage against the elephants

'* D'Herbelot, vol. i. p. 203.'

'† De Guignes, vol. iii. p. 156—159.'

'‡ Mahmud was the first Muhammedan prince who bore this name. The previous title had been malek or king. By the application of this title of sultan to Mahmud, a governor of Segistan flattered the vanity of his lord, and saved himself from the penalties of rebellion.'

of

of war, and in twelve expeditions into Hindustan, his conquests far surpassed those of the Macedonian hero. The town of Kinnoge, on the Upper Ganges, the cities of Lahor, Delhi, and Muttra, became his tributaries, and his troops rioted in the spoils of the wealthy kingdom of Guzerat. In the course of his incursions into the west of India, he discovered one of the most splendid objects of Indian superstition. Two thousand Brahmins, and numerous bands of dancing girls and musicians, were devoted to the service of the Pagoda of Sumnaut. The lofty roof of this temple was supported by fifty-six pillars, overlaid with plates of gold, and incrusted at intervals with rubies, emeralds, and other precious stones. One pendant lamp alone illumined the spacious fabric, whose light, reflected back from innumerable jewels, spread a strong and refulgent lustre throughout the temple. In the midst stood Sumnaut himself, an idol composed of one entire stone, fifty cubits in height, forty-seven of which were buried in the ground; and on that spot, according to Brahminical tradition, he had been adored between four and five thousand years. His image was washed every morning and evening with fresh water brought from the Ganges, at a distance of twelve hundred miles. Around the dome were dispersed some thousands of images, in gold and silver, of various shapes and dimensions, so that in this consecrated place, as in a grand Pantheon, seemed to be assembled all the deities venerated in Hindustan.* The priests invoked, without effect, the wrath of their chief god upon the disturber of their worship. The blood of fifty thousand worshippers was shed in vain for the defence of their idol. A treasure of money and jewels, equal to ten millions sterling, was offered by the Brahmins for the preservation of its sanctity; but at the command of Mahmud, whose religious zeal was shocked at being thought a merchant of idols, the statue was broken into pieces, and a quantity of diamonds and rubies, far greater than the ransom proposed by the crafty priests, fell at his feet. The Gaznavide Sultan treated the Hindus with all the rigour of a conqueror, and with all the fury of a converter, not only plundering treasures, but demolishing temples, and murdering idolators throughout his route.† His enthusiasm for Muhammedanism was as strong, as that which inflamed the breasts of the primitive supporters of that religion; and the title of Protector of the Faithful, which the Bagdad Caliph Caderbillah gave him, by way of investing him with the kingdom of Samania, was well merited by his bigotry and intolerance. The stern martial virtues of the conqueror, and his excellent qualities as prince, were degraded by the low passion of avarice. In the hour of dissolution, he commanded his spoils of India to be brought before him. Lamentations fell from his tongue, and tears started into his eyes, on beholding the baubles: he offered not to bestow, what it was beyond his ability to keep,

'* Maurice's History of Modern Hindustan, vol. i. p. 295.'

'† Orme's Preliminary Dissertation to his Coromandel War, p. 9. vol. ii. 4to. London. 1763.'

and

and his attendants were compelled to remove them from his sight, as their view served but to increase the anguish of his death. *

'During the reign of his son and successor Masoud, the Gaznavide empire became more potent, by the addition of the remainder of Persia, (except the province of Fars,) and of the territory of the Bowides, on the banks of the Persian Gulph. But the Seljukian Tartars, whose history will hereafter be detailed, availing themselves of a predatory expedition of Masoud into India, conquered from him Korasan. The loss of this province was soon succeeded by the total dismemberment of the Gaznavide empire, A. D. 1160. Kosrow Shaw, the last prince of this dynasty, was deposed by Houssain Gauri, a native of Gaur, who became possessed of a large portion of the western part of the Gaznavide empire, while the descendants of Mahmud retained for a few years the provinces contiguous to both shores of the Indus. (A. D. 1184.) But the Gaurides wrested the sceptre of these territories from their weak possessors, and established the seat of Muhammedan power in India at Lahor. The Gaur Sultans adopted the religious zeal, as well as the military spirit of the Gaznavides. Muhammed Gauri plundered Benares, (1194,) the chief city of the Indian religion, and destroyed the idols with circumstances of cruelty worthy of a successor of Mahmud.† (1205.) The death of this emperor occasioned a new division of the Gaznavide empire. Eldoze retained the Persian part, and the Indian territories were enjoyed by Cuttub, the friend and servant of the late emperor. By Cuttub, the Patan or Afghan dynasty in Hindustan was founded. The Afghans originally inhabited the mountainous tract lying between India and Persia, or the ancient Paropanisus. Cuttub, prior to his elevation to the throne, had carried his arms, under Muhammed Gauri, into Agimul and Guzerat. Until the completion of his conquests, Lahor was his capital, but the necessity of fixing the imperial residence near the centre of his dominions, occasioned his removal to Delhi. His successor, the emperor Altumsh, conquered the vast province of Bengal, and established in it the Muhammedan religion. The Persian or Tartarian parts of the Gaznavide or Gaur territories were, at this period, added to the empire of Zingis Khan.‡'

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'* D'Herbelot, vol. ii. p. 517—525. De Guignes, vol. iii. p. 160—173. Dow's Hist. Hindustan, vol. i. p. 34—99. 4to. edit. 1768.'

'† Benares was regarded as the principal seat of Braminical learning; and we may conclude that about this period the Sanscrit language, which was before the common language of Hindustan, began to decline in purity, by the admixture of words from that of the invaders. In the course of time new dialects, mixtures of the vernacular idioms and the language of the conquerors, were formed, and the Sanscrit, in its original purity, existed only in ancient writings. Rennell's Memoir to his Map of Hindustan, Introd. p. 47.'

'‡ Rennell's Memoir, Introd. p. 48. et seq.'

Chapter

Chapter v. contains an epitome of the Koran. The greatest demerits of that book consist in the permission of polygamy, and in the intolerance which it commands against other sects: but, on the other hand, humanity, pecuniary probity, and justice, are strongly, repeatedly, and efficaciously inforced. (See a remarkable instance in our sixty-sixth vol. p. 466.) We will copy on this head a short remark of the present author:

'In regulating the pecuniary transactions of his followers, Muhammed endeavoured to reconcile the virtues of humanity and justice. Creditors are exhorted to forbearance and even forgiveness of obligations, but debtors are threatened with future punishment who wantonly violate their faith; and Muhammed refused to pray over those who had died without leaving means of paying their debts. He also excepted debt and hypocrisy from the general sanctification obtained by the killing of infidels.* Contracts should be made in writing in the presence of witnesses. All deceit in selling is forbidden, and the vender must announce any defect in his goods. Each party should submit to a trifling loss rather than occasion it to the other. Ali said, "the Prophet has forbidden bargaining with a person whose poverty compels him to sell his goods at a low rate: humanity dictates the relief of him." An option for the performance of a contract exists with both parties till either of them has left the place of commerce. The purchaser having ultimately concluded his contract should repeat his profession of faith, and glorify God. The traditions insist on the propriety of liberality, and mutual mild dealing. Merchants of honesty and veracity will be raised at the last day with the prophets.'

The sixth chapter treats rather negligently of the literature and sciences of the Saracens and Turks. The digits, called

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'* The general rule in Moslem countries respecting imprisonment for debt seems to be, that when a claimant establishes his right against a solvent debtor, the magistrate is to order the debtor to render it, and in case of non-compliance imprisonment must be awarded. The debtor's property may be sold by the magistrate's order for payment of the debt. The Cadi appears to have a discretionary power with respect to the period of imprisonment. Hedaya, xx. 1. xxxv. 3. A debtor who has established his indigence cannot be imprisoned for debt. Some lawyers contend that imprisonment is legal, if the debtor has, for vicious purposes, wasted his means. The plea of indigence will not be allowed if the debtor professes any art or calling. He may be compelled to work in discharge of his debt. A number of the lawyers (ductores dubitantium) say, that an indigent person, on being sued and threatened with imprisonment, may lawfully deny the debt, and even swear to the non-existence of it, with a mental reservation and intention of discharging it when in his power. Baillie, p. 194.'

Arabic,

Arabic, are, according to Villoison, mere simplifications of the form of the first nine letters of the Greek alphabet, and were already in use at Alexandria in the time of Marcus Antoninus.

In the seventh and concluding section, Mr. Mills sketches the present state and extent of the Muhammedan religion. It seems to be silently undergoing an internal change: the doctrines of anti-supernaturalists are extensively embraced by the educated classes; and a sort of deism, or religion of nature, is superseding the former faith.

A command of style, imitated from that of Gibbon, often diffuses weight and nobleness over the narration of this author; which is founded on comprehensive research.

Mr. Mills has just advertised a "History of the Crusades," in 2 vols. 8vo.

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# MONTHLY CATALOGUE,

## FOR FEBRUARY, 1820.

### POETRY.

Art. 13. *Armageddon.* A Poem; in Twelve Books. By the Rev. George Townsend, B.A. of Trinity College, Cambridge. The first Eight Books. 4to. 1l. 11s. 6d. Boards. Hatchard.

Mr. Townsend is evidently a scholar, and a writer of considerable powers of imagination; and he must, we think, by this time be so thoroughly persuaded of the difficulties of that extraordinary plot which he has chosen for a poem, that he must feel wholly disinclined to continue it. The lapse of time indeed, during which we have waited for the rest of this production, since the appearance of the first eight books, sanctions this supposition; and, after so long an interval, we shall not enter into any extended or minute account of the design of Armageddon, the scene of that fatal and final battle between the powers of good and evil, which is to take place immediately before the consummation of all things. Neither shall we join the witticisms of those jocose annotators, who have described the subject of this poem as "*a day after the fair.*" Certainly it is not a matter, which admits of any jesting; and we are sorry to add that we think it is susceptible of very little poetry. That can hardly be picturesque which is confessedly indistinct; and, with regard to inward feeling, but a small proportion of sympathy can be expected where the action begins when, to all but contemporary readers, the hopes and fears of humanity are at an end. The whole matter is too much like "a vision of the night" to make any deep impression on waking mortals.

In his preface, Mr. Townsend amply developes and ably defends his subject-matter; and (allowing for the fair bias of an inventor in favour of his own inventions) we have nothing to object to his statements, but this obvious remark; that he speaks of well-known theories and points of faith with rather too apparent

rent an air of original discovery. For instance; he says that '*he has ventured to suppose*, that this planet is the only spot among the works of God degraded by moral evil.' Now this is a very common idea in the metaphysical theology.

We select, with pleasure, a few happy passages:

——' round our daily toils, our midnight rest,
Angels for ever wait unseen, protect
Our falling steps, attendant ministers!
With high commission gifted from above;
Angels remark our bosom crimes, and grave
The painful record on th' eternal book
With tears of sorrow; Angels note our deeds
Acceptable, and wing with purest joy
Their speedy way, exulting, when they see,
As erst in Paradise, mankind renew
Their ancient concord with their parent God.
Angels attend the dying bed, sweet peace
They whisper to the trembling breast, and calm
The restless sufferer; and, when the soul
Bursts from its earthly tenement, convey
The raptured spirit in their glad embrace
Swift to Jehovah's throne, and joyous name
The new possessor of their mutual home,
Friend and companion in immortal bliss.'

There may be nothing very novel, or very forcible, in this enumeration of the angelic offices: but it presents a pleasing collection of authorized images; and it flows on, soothingly enough, in an unaffected and correct style of expression and versification.

' The silent globe its wonted course pursued;
The seasons held their sway, and day and night
Continued; and the birds their sweetest song
Trilled softly, grateful to the opening flowers,
Wafting their perfume o'er the lonely woods;
And winds and waves obeyed the sovereign voice,
That gave them motion first: Man, Man alone,
The potent monarch of this lower realm,
Torn from his empire, sought a nobler state!
Man from the regions of the earth had flown,
And the sun set upon a desert world!'

These and several similar passages justified the veteran Cumberland, in his patronage and encouragement of the young aspirant after poetical honours: but that Cumberland augured too warmly, in his good-natured and friendly anticipations of the success of the present effort, appears to be impressed on nobody more strongly than on the author himself.

One of the greatest objections to this book, next to the pervading and inexpiable fault of tiresomeness, is the frequent recurrence of strong allusions to eternal punishments. See page 39. *et sequent:* with various other parts of the work. On the whole, we think that, if Mr. Townsend will chuse a more practicable subject, he may reasonably expect considerable success.

Art.

Art. 14. *Philibert;* a poetical Romance. By Thomas Colley Grattan. 8vo. pp. 300. Longman and Co. 1819.

Notwithstanding our ample and (we may add) our painful experience of the follies of the press, we are still constantly surprized at some new absurdity, which every season brings before us. Of all the various sorts of poetical excentricity, "*The Romance,*" encouraged by the success of its founder Walter Scott, has been the most frequent; and we have had degrees of imbecility in this species of composition, from well-meaning dulness downwards to the close confines of absolute idiotism. We have also been presented (but much less frequently) with some examples of this sort of writing, which, ascending from dulness, have mounted into various degrees of meaning and of merit, almost as far as the very vestibule of poetry. In this latter class, we may place the work now on our table; which certainly, on a rare occasion or two, does ascend to something very near the point which we have mentioned: though we are sorry to add that the mass of it deserves a less favourable character. We cannot bestow any more time on the difficult appreciation of its claims to superiority in the scale which we have proposed: but we must enable our readers at once to judge of those claims by a few extracts from different parts.

The two extremes of bad taste in which the book abounds are a prosaic familiarity, and a bombastic extravagance. The reader will not be at a loss to refer each specimen to its proper department.

'Foremost was *Augustin* St. Clair,
His nearest kinsman, and the heir
Of Valombar, by fixed entail,
If sons from Philibert should fail.
A soldier he, of scanty store,
That neither wished nor hoped for more.
Unpolished — honest — blunt and rough;
His cares but few — his means enough —
He loved his kinsman, but forgot
The heirdom which he wanted not.'

'But here description's feeble *pen*
Yields hopeless the too arduous *strain.* —
Would you the clashing horrors know
When blade strikes blade, and foe meets foe,
Go list the bold and thrilling lay
That tells of Flodden's fatal day;
Hark to his self-surpassing tongue
Who the brave Ghebers' battle sung;
Or freeze the harrowed soul with dread
As in Corinth's "slippery streets" you tread —
And learn to feast on terrors grim,
Pictured with frightful force by him,
Proud master of the modern lyre,
Whose bold crash strains the quivering wire.'

'This was a theme to harmonize
With horror's self — a tone to draw
Not tears, but liquid fire to eyes
That, rolling wide, in fancy saw
The mangled bosom of her lord,
With cloated gash, unstaunched and bare,
While burst in each terrific chord
His agonized despair!'

'When Friendship's honest vows we breathe,
They need not flow from roseate bowers;
And if Affection twines the wreath,
*No matter* where she culls the flowers.'

'He's dead — he's dead! the old man's gone —
A day — an hour — and all's our own —
A moment, and our *broad hands clutch*
The whole! *You've brought supplies? How much?*'

The author, however, is sometimes less exceptionable. For instance:

'A spy! O short but eloquent word!
Breathed never but to be abhorred;
Expansive sound, whose little name
Speaks all that language tells of shame.'

Again, a little song in honour of France, by an exile, at p. 75.: — but we prefer to extract a short effusion on the same subject in the notes, from which the foregoing is in some degree borrowed. We add the verses of the unfortunate Mary, to facilitate an opinion of the translation:

'*Adieu! plaisant pays de France,*
*O ma patrie*
*La plus chérie,*
*Qui as nourri ma jeune enfance!*
*Adieu, France! adieu, mes beauz jours!*
*La nef qui déjoint mes amours*
*N'a cy de moi que la moitié;*
*Une parte te reste; elle est tienne;*
*Je la fie à ton amitié*
*Pourque de l'autre il te souvienne.*

'The reader will possibly be pleased with a translation of this intercsting little production, transcribed from an anonymous hand.

'Ah! pleasant land of France, farewell!
My country dear
Where many a year
Of infant youth I loved to dwell.
Farewell for ever, happy days!
The ship which parts our love conveys

But

But half of me; one half behind
I leave with thee, dear France, to prove
A token of our endless love
And bring the other to thy mind.'

A considerable portion of *gentlemanly information* is displayed in these notes: — but the means which his reading affords to an author for doing better only induce us to regret the more the little use to which he has applied them.

Art. 15. *Young Arthur*; or the Child of Mystery. A Metrical Romance. By C. Dibdin. 8vo. 14s. Boards. Longman and Co. 1819.

Alas! Alas!

"*Ætas parentum, pejor avis, tulit*
*Nos nequiores — mox daturos*
*Progeniem vitiosiorem.*"

If this were true of the morals and the literature of Rome in the age of Horace, is it not true of the literature (*at least*) of England in the age of George the Fourth? Seldom have we encountered a less successful son of an illustrious parent than Mr. Charles Dibdin; considered, of course, solely as an author of poetical and other *Sans Souci* productions. Where is the vigour, — where is the neatness, — where is the good-humoured flow of soul of that lamented parent? Plain and truly English in his feeling, he admitted no modern fripperies into his style of verse or music, but went on in a gallant sailor-like manner, and was the true "Spanking Jack" of his own compositions. Combined with this spice of familiar if not of vulgar excellence, we witnessed an ardour, a simplicity, and an honesty about the elder Dibdin, which the heirs of his name (however worthy of it in many respects) have certainly not attained. Let our readers reflect for a moment on

"Here a sheer-hulk lies poor Tom Bowling!"

Let them remember with gratitude

"The sweet little cherub that sits up aloft
To take care of the life of poor Jack!"

Let them sympathize with "the Last Shilling!"

"As pensive last night in my garret I sate,
My last Shilling expos'd on the table!"

Above all, let them sigh over "Poor Tom!"

"Then, perchance, when homeward steering,
With the tale my messmates come,
Even *you* — the hard news hearing,
With a sigh may say — "Poor Tom!"

Let our readers, we say, recall to their hearts these and many other delightful and patriotic effusions of Dibdin the father, and then let them own that the main honour of the sons must be a re-

flected honour, and derived from their relationship to that genuine English writer of songs and ballads.

Comparisons, we have been often told, are *odious:* but it may be alleged that this remark is an appeal made to the feelings against the judgment: for, when similar things are attempted, can any thing be fairer than to compare the execution? It is far from our wish to depreciate the acquirements of the present writer:—but, really, the prolix, the feeble, the unmeaning character of most of his versification, could not but remind us of the concise, the vigorous, and the intelligent, and therefore intelligible, efforts of his predecessor. We come to the sad proof of our unwilling denunciation.

'To which of these, Sir Bard, do you belong?
Where is your station in the rank of song?
Is it with names the Muse delights to sing,
Who tune to heavenly harmony the string?
Or others, into bardic choir who've crept,
And wake the lyre some think had better slept?
Possess you ('tis your boast this question brings)
All Homer's lyre, except—its golden strings?
The Mantuan reed; but crack'd, for tune unfit?
The art of Horace, save his warmth and wit?
The scourge of Juv'nal, save the lash (small part!!)
All Martial's shafts, while pointless ev'ry dart?
Is't Ovid's love-torch un-illum'd you claim;
Or, all Anacreon's fire, except the flame?
In short, good Sir—I'd not be rude or wordy—
Play you the fiddle, or the hurdigurdy?'

As we would afford the author every opportunity of *shewing his paces*, whether swift or slow, and of *curvetting* as liberally as he likes in the eyes of his readers, we select the following specimens of *lyric irregularity*. Here, it will be observed, the whole soul of genius has room to expatiate.

'*The Youth's History.*

'Young Allan he was of a noble race,
For a noble knight his sire;
Young Allan had all of true manly grace,
Honour seem'd stamp'd in his form and his face;
And his bosom contain'd its fire;
Now, his form was neglected, his face was wan,
And his bosom heav'd heavy; for peace was gone.

'He claim to a noble line could lay,
And his sire was a noble knight;
Few could a prospect like his display:
But clouds will shadow the brightest day;
And hope has many a blight:
And now young Allan, at winter-fall,
No shelter could find in his father's hall;
There all was wassel, now all is woe,
And for old Sir Allan the bell must go.

'The

'The bell must go,
And the hearse move slow,
And deep the grave be made!
For, on the bier,
With a sigh and a tear,
A noble knight they've laid;
And now to the tomb, for aye and for all,
They've carried him forth from his father's hall.

'The old knight dead,
To lay his head
No roof young Allan found;
'Twas his father's wrong;
For thus the song
Of old Sir Allan went round.'

'*Song.*

'He'd armour bright,
And his steed was white,
And his plume he proudly bore:
While scarlet and green
Were his housings seen,
And pages he'd a score.
That knight was the first at bow'r and ball,
And the minstrel sung in his father's hall,' &c. &c.

Oh! Mr. Charles Dibdin!—*the Younger!*

We should be very unjust, however, if we charged on Mr. Dibdin more than his individual share of demerit. It is the very style of the age in which he writes that he also has adopted. More or less, the prose and the verse of England at this day are redundant, flimsy, and superficial; and the condensation, the classical elegance, the *meaning* of our ancestors, are, to our minds, wholly lost in the writings of our contemporaries. Neither is Byron correct, nor Southey spirited, nor Scott dignified, nor Moore sublime. Something is wanting to each and all; and, although *something* was wanting also to our elder poets, yet it was an inferior and a less important quality. They hit the mark at which they aimed, although they did not always fix the arrow in the centre; and they never wandered so widely from their object as the frivolous, vain, and vapid race with whom we have so largely to deal at present.

In some lighter histrionic effort, we have no doubt that Mr. C. Dibdin might advance happily, hand and hand with his fraternal dramatist, and find himself completely *at home* in "Five Miles *Off*, or the Finger-Post."

Art. 16. *The Gentleman:* a Satire, written during the Years 1812, 1813, 1814, and 1815. With other Poems, and Notes. Second Edition. 8vo. pp. 159. 5s. 6d. Boards. Baldwin and Co. 1819.

We are glad to see this spirited and critical little work arrived

at a second edition. The author acknowleges, in very handsome terms, the justice of some of our strictures on his first impression, (see M. R. vol. lxxxvii. p. 321.) but, in general phrase, contests the propriety of others. Of course we cannot reply where the objections are not specified: but we hail the re-appearance of this little book; which fearlessly and, we think, correctly censures the prevailing follies of our literature, among other follies of the times in which we live. Having said this, we have nothing farther to do with the volume before us than to notice a few additional minor poems, which are subjoined to this edition.

The titles of two *little prettinesses*, at pages 66. and 67. are, surely, ridiculous enough:

'To a Young Lady, — who expressed surprise that some otto of roses which she had worn two years on her bosom, still retained its smell.'

'To a Young Lady, — inclosing a very small white pocket handkerchief, which she had dropped going down a dance.'

From the *fiddle-faddle* and the *diddle-daddle* of these two courteous titles, we should be inclined to suspect 'The Gentleman' to be a very *old* gentleman indeed: but, in truth, we do not think that any of these minor poems are calculated to add to the reputation of our anonymous satirist; and we advise him to adhere closely to the severer style of composition.

Art. 17. *Poems on various Subjects*, by Mrs. Kentish. Resident at St. Salvador, Brazils. Crown 8vo. 6s. Boards. Longman and Co. 1819.

The fair author of these poems declares, in the preface, that 'the major part of them were written by the side of her son, between seven and eight years of age, with the view of directing his attention to the most familiar surrounding objects, so as early to accustom him to habits of thought and reflection.' Yet by far the greater number of these poems are love-songs, and addresses to Corydon, Henry, and Albert; harmonious, indeed, considered as verses, but little calculated to fulfil the above purposes of education. The lines at page 18. to the memory of an infant, and others on a similar subject at p. 114., are elegant and feeling; and the poem intitled 'Brazil,' with which the volume concludes, has the merit of ease and characteristic description.

## NOVELS.

Art. 18. *Eudoxia, Daughter of Belisarius.* Translated from the Spanish of Don Pedro Montengon, by Charles Hervey Smith. 12mo. 2 Vols. 10s. 6d. Boards. J. J. Stockdale.

This writer varies from Marmontel's popular story of *Belisaire*, as well as from the common traditions concerning that warrior, but concurs with them in ascribing virtuous and noble sentiments to his hero. The stiffness of a translation is, however, conspicuous in the book, and some improbabilities are gratuitously added to the tradition: such as the circumstance of Maximus residing for many days with his mistress and her family without being recognized.

nised. In a few instances, also, the grammar is incorrect; as ' to visit his father *who* he supposed to be;' ' every extravagant of grief,' &c. &c.

Art. 19. *Eveleen Mountjoy;* or Views of Life. By Mrs. Robert Moore. 12mo. 4 Vols. 1l. 4s. Boards. Longman and Co. 1819.

Many obvious improbabilities occur in these ' Views of Life;' and, to us, Eveleen's childish weakness and her lover's angry neglect appear equally unnatural: but the history of their youth is attractive, and the book seems to have been written with a laudable and moral aim. In vol. i. p. 2., the expression ' *fair belle*' is a pleonasm; and the following is ungrammatical, vol. ii. p. 52., ' twelve years *has* seen.'

Art. 20. *Ernestus Berchtold;* or The Modern Œdipus. A Tale. By John William Polidori, M. D. 12mo. 6s. Boards. Longman and Co. 1819.

Notwithstanding the gloomy and sceptical style which Dr. Polidori seems to have contracted, we might augur from passages in this tale that he is capable of writing in a higher and purer strain. In his preface, he anticipates without removing the objection to Ernestus Berchtold, that ' the same moral and the same colouring might have been given to characters acting under the ordinary agencies of life,' as to those whom he has here represented as being influenced by demons. A good lesson would, indeed, have been furnished in the exemplification of evils resulting from such a system of education as that which is mentioned in the tenth page; where Ernestus says, ' I rested upon those situations which one in the million attains, and in which the passions of others are to be guided, while I was not shewn how to conduct myself when my own inclinations and feelings might attempt to lead me astray in the common occurrences of life.'

The story displays considerable powers of imagination, but conveys merely irrelevant hints at supernatural agency; so that, in the explanation which follows it, we are surprised to find how busy the evil spirits have been in producing misfortunes which we had been satisfied with ascribing to the influence of evil passions. Perhaps the infidel principles of Olivieri are too amply detailed; and some obvious improbabilities appear to have been overlooked, such as the easy escape of Ernestus from the dungeon of Chillon, and the description at p. 116. of the shrine of St. Carlo Borromeo in the Duomo of Milan: where ' the dried corpse of the Saint, arrayed in his pontificals,' is represented as being constantly exposed to the gaze of devotees, though it is in truth concealed within its crystal coffin, and exhibited only when particularly requested on solemn occasions.

A few verbal inaccuracies must also be noticed; such as, p. 141., ' *but immediately he saw me he retired;*' p. 197., ' the streets being *lit* by a single lamp,' &c.

Art. 21. *Errors and their Consequences;* or Memoirs of an English Family. 12mo. 2 Vols. 13s. Boards. Longman and Co. 1819.

We should have ranked as *Crimes* not a few of the *Errors* here displayed: but, as their punishment is shewn to be heavy, and their consequences deplorable, we are the less inclined to dispute about terms. The work is also for the most part sensibly written, and exhibits more vigour of thought and language than we usually find in books of this class.

Art. 22. *Campbell;* or the Scottish Probationer. 12mo. 3 Vols. 1l. 1s. Boards. Whittaker. 1819.

The pinings of dependence are here well depicted, and a good lesson is afforded in the history of a swindler, who, though reformed and affluent, is still haunted by remorse. The book may be ranked somewhat above the common standard: but the author's style of writing is occasionally unpolished, and several Scoticisms occur, such as, vol. i. p. 172., '*As* soon as Miss Burton was *astir.*" Vol. iii. p. 236., '*timeous* and prudent efforts,' &c.

Art. 23. *Decision.* By the Author of "Correction," &c. 12mo. 3 Vols. 1l. 1s. Boards. Longman and Co. 1819.

As this novel has a religious tendency, and excites a certain degree of interest, it is to be regretted that its pages are so frequently disfigured and disgraced by affected, inelegant, and ungrammatical language. Vol. i. p. 84., '*The operations of Nature will go on just as regular,*' '*what then means all those feelings.*' Vol. ii. p. 243., '*I don't know, were the pill well gilded, but what Matilda would make Benedict of me. I never saw a girl I thought it would be so pleasant to swallow it for;*'—p. 242., '*Are you going to turn Methodist, or what has taken you?*' In vol. iii. p. 226., the heroine thus expresses herself; '*It is soothing to a wounded mind to be convinced change of circumstance have not produced contempt; though, had that been the case, I should have strove to take it as another draining potion from my good physician.*' In vol. ii. p. 256., *Lord John* is said to have 'left an empty title to his son:' but he could not have made even this bequest, except by courtesy of the writer, because a *Lord John* leaves no title. We must add that the dialogues are copiously interlarded with very inaccurate French sentences; such as, vol. i. p. 155., '*Telle est la monde;*' vol. iii p. 194., '*Tenez vous tranquille, ma belle ange! la maison est assez large pour les tout deux,*' &c.

Art. 24. *Gogmagog Hall;* or, The Philosophical Lord and the Governess. By the Author of "Prodigious! or, Childe Paddie in London." 12mo. 3 Vols. 1l. 1s. Boards. Whittaker. 1819.

In this tale the character of Ephraim Capper is ably drawn, and the scene of the young Quaker's death, as depicted in vol. iii. p. 212., is affecting and well imagined: but the *slang* of Lord Famble and the ungrammatical language of Lady Charlevoix are carried beyond all probability; while the author himself commits some errors which are nearly akin to those of her Ladyship; *e.g.* vol. i. p. 73., 'The gratification must have *fell* short;' vol. ii. p. 30., 'I have *partook;*' and p. 77., 'Let there be none here while we *stop.*' In vol. i. p. 44., a native Indian chief is represented as talking familiarly of 'being judge and jury too.' The designation

of 'Lady Julia Wilhelmina Augusta Charlevoix' is also incorrect, because a Viscount's daughter has not the title of *lady* by courtesy.

Art. 25. *Felix Alvarez*; or, Manners in Spain: containing descriptive Accounts of some of the prominent Events of the late Peninsular War, and authentic Anecdotes illustrative of the Spanish Character; interspersed with Poetry, Original, and from the Spanish. By Alexander R. C. Dallas, Esq. 12mo. 3 Vols. 18s. Boards. Baldwin and Co.

The journal of an observant English officer, written during the late peninsular war, is here interwoven with the fictitious history of a Spanish patriot; and though, in this union of new cloth with an old garment, the sutures are frequently discernible, we must pronounce Don Felix Alvarez to be an interesting personage. The whole work, indeed, is well deserving of attention, as sketching the events of an important period, giving a clear view of the Spanish character, and preserving many curious and authentic anecdotes. Mr. Dallas evinces talent in his poetical efforts; and, while he narrates the atrocities committed by the French soldiery in Spain, and contrasts them with the moderation shewn by the English army, in a tone of high wrought indignation, we, perhaps, like him the better for this display of national and natural feeling on such a subject.

Art. 26. *The Authoress*, a Tale. By the Author of "Rachel."* 12mo. pp. 168. 5s. Boards. Taylor and Hessey. 1819.

Each of the chapters of this tale contains an unfinished *novelette*, selected from the repository of *an Authoress*, on which one of her crabbed friends has exercised our office. Had he gaily carried as much canvass as he has stowed heavy ballast, we might have been inclined to invite him to join us in our cruizes: but, as it is, we can only say that the plan is better conceived than executed.

## EDUCATION.

Art. 27. *A Sequel to the French Exercises of Chambaud, Hamel, Perrin, Wanostrocht*, and other Grammars; being a practical Guide to translate from English into good French, on a new Plan. With Grammatical Notes. By G. H. Poppleton. 12mo. 3s. Bound. Longman and Co.

Art. 28. *A Key to Poppleton's French Exercises*, being a Translation of the various Exercises contained in that Book. 12mo. 2s. 6d. Bound. Longman and Co.

These works seem calculated to give facility in French translation and composition, although in some instances the English exercises appear to have been translated from the French in the Key by a writer more conversant with the French than with the English language.

We spoke of Mr. P.'s former work in Rev. vol. xliv. N.S. p. 98.

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* See M. R. vol. lxxxiii. p. 323.

Art.

Art. 29. *Hints on the Sources of Happiness;* addressed to her Children by a Mother, Author of "Always Happy," &c. 12mo. 2 Vols. 12s. Boards. Longman and Co. 1819.

If these volumes contain much common-place and superfluous matter, and much that is evidently borrowed from other writers, still the observations, though not new, are sensible; and in the second volume we may recommend, as particularly deserving of notice, the 'list of books for a course of historical reading,' (page 72.) as also the advice respecting the treatment of servants and the arrangement of time.

In vol. i. p. 18., *Syboris* and *Syborites* should have been *Sybaris* and *Sybarites;* and in p. 248. *incredítable* is erroneously substituted for *incredible.*

Art. 30. *A complete Parsing Grammar;* or a Practical Key to the Grammatical Construction of the English Language. By T. Whitworth. 12mo. 4s. Bound. Longman and Co. 1819.

Although these exercises exhibit considerable precision, and will certainly be useful to grammatical students, yet, in the list of irregular verbs, with their participles, Mr. Whitworth has included many which neither Johnson nor Sheridan would have acknowleged; such as, *Gab, gabbing, gabbed.* — *Fin, finning, finned.* — *Landam, landamming, landammed,* &c. &c.

Art. 31. *The National Spelling-Book;* or a sure Guide to English Spelling and Pronunciation; the whole compiled from the Dictionaries of Walker, Sheridan, Jones, &c. &c. By Benjamin Tabart. 12mo. Bound. Tabart and Co.

The spelling columns in this book appear to have been arranged and accented with much care and attention; so that children, who can be made to understand the marks here used to direct their pronunciation, will acquire an unusual degree of accuracy, and avoid some future trouble.

Art. 32. *Geographical Questions and Exercises,* blended with Historical and Biographical Information. By Richard Chambers. Small 12mo. pp. 72. Sherwood and Co.

These questions will amply exercise the memory of young people: but the answers to some of them, we should imagine, would scarcely be considered as forming a necessary part of education. For example, in page 18., question 313, 'At what town in France were the two Montgolfiers, who invented air-balloons, born?'

Art. 33. *Stories for Children;* chiefly confined to Words of Two Syllables. By the Author of "Aunt Mary's Tales." Small 12mo. 1s. 6d. Bound. Darton, jun. 1819.

We may recommend these stories as forming an amusing and harmless addition to the infantine library.

Art. 34. *Peggy and her Mammy.* By Mary Elliot (*late Belson*), Author of "Industry and Idleness." 12mo. 1s. Darton, jun. 1819.

A pleas-

A pleasing and simple little story, containing a 'modern instance' of the "ancient saw"? that "Virtue is its own reward."

Art. 35. *A Synopsis of the History of England*, from the earliest to the present Times. By Thomas Kitchen. On a Canvass Sheet, in a Pocket-case. 2s. 6d. Whittaker.

In this little historical chart, the principal dates and events of English history are given in a manner which may be found useful.

## MISCELLANEOUS.

Art. 36. *An Essay on some Subjects connected with Taste.* By Sir George Steuart Mackenzie, Bart. F.R.S.; P.Ph.Cl. R.S.E.; F.S.S.A. &c. 8vo. 8s. Boards. Longman and Co.

This work is stated in the prefixed advertisement to have been read before the Royal Society of Edinburgh, in the course of the years 1816 and 1817: but we cannot discover in it that novelty of view, or that precision of remark, which should necessarily invite a separate publication, or intitle it to a high station in the temple of fame. The choice of topic, however, is elegant; the arrangement of argument is methodical; the style of language is abundant, if not diffuse; and the range of idea is appropriate, if not comprehensive.

After the preface and table of contents, occur introductory remarks on Taste, of which the object is to evolve a theory of beauty. On this subject we lately spoke at some length, in noticing Mrs. Schimmelpennink's Essay on Beauty and Deformity, (vol. lxxx. p. 302.) Sir George Mackenzie retains the antiquated and unprecise division of emotions into *sublime* and *beautiful*, though these are not antithetic or inconsistent impressions. Many sublime objects are beautiful, as a calm moon-light ocean; and many beautiful objects are sublime, as Apollo watching the shaft darted at the serpent Python. Yet they are separable qualities. So Milton's hell is sublime without being beautiful; and Shakspeare's Titania is beautiful without being sublime. After having patiently prosed over Mr. Dugald Stewart's opinions, Sir George proceeds to the sounder philosophy of Mr. Alison. Dr. Priestley's Lectures on Oratory and Criticism first applied the metaphysical doctrines of Hartley to the explanation of the phænomena of taste: Mr. Alison continued and completed this system of analysis; and Dr. Sayers condensed into a short but elegant disquisition a similar theory of beauty. Nothing more was wanting on this exhausted subject: but instead of being content with that which ought to be satisfactory, Sir G. M. tries to add perfume to the violet, and thus attempts, in terms far less clear and precise than his predecessors, a new definition of beauty.

'Should a definition of the words Beauty and Beautiful be required, I am inclined to consider them as *the signs by which we express the consciousness of certain pleasurable effects, following, in a particular high degree, the perception of certain qualities of objects.*'

To say nothing of the ungrammatical use in the foregoing sentence of the adjective *particular*, what is there in this cluster of vague

vague words which should forbid their being mistaken for a definition of the hilarity of a toper, or the giggle of a tickled child?

The second part discusses the theory of association, and is branched into four subdivisions, which relate to the basis of the theory; to the theory as applied to form; to the theory as applied to colour; and to the theory as applied to sound.

A third part treats of the differences of taste, and has for its appendix various craniological drawings; which serve to prove that in different human skulls great differences are found, not only in the absolute bulk of brain, but in the proportions which the different parts bear to each other. The illustrations derived from this branch of observation constitute not the least original and valuable part of the volume.

Art. 37. *Journal of a Soldier of the 71st, or Glasgow Regiment, Highland Light Infantry*, from 1806 to 1815. Second Edition. 12mo. pp. 232. 5s. Boards. Whittaker. 1819.

Without being able to vouch for the accuracy of this Journal, we see nothing in it that authorizes us wholly to discredit it. When we look on the eventful period between the years named in the title, and recollect the high character and perpetual presence of the 71st Regiment in the bloody scenes which it produced, there still seems no reason to doubt that *one* of the "rank and file" may have been fortunate enough to escape the deadly balls which have thinned the frequently renewed regimental ranks, and may be able to recount his adventures. The repetition of the story of a Frenchman being found at the bottom of a cask of wine at Alcobaca, (p. 54.) and at Safrea, (p. 124.) may be considered, however, as rather suspicious: but it may also be an accidental oversight. Our hero commenced his military career in the battle of Monte Video, and was present at the inglorious attack on Buenos Ayres. He afterward went to Portugal with Sir Arthur Wellesley, and had a share in the battles of Rolleia and Vimiera, as well as in the calamitous retreat to Corunna. It was his fortune, soon after his return to England, to be sent on the expedition to Walcheren, where he was a sufferer from the fever there which emulated the work of war. On his recovery, he was drafted for service on the Peninsula, and was a witness and a partaker of most of the glorious actions there, and in France at the end of the war. Waterloo was the last scene of his "eventful history," and there his regiment received the charge of the French cavalry with the Duke of Wellington in its centre. The following passage contains a natural account of his feelings after this tremendous battle:—

'Scarce was my body stretched upon the ground, when sleep closed my eyes. Next morning, when I awoke, I was quite stupid. The whole night my mind had been harassed with dreams: I was fighting, and charging, and re-acting the scenes of the day, which were strangely jumbled with the scenes I had been in before. I rose up and looked around, and began to recollect. The events of the 18th came before me one by one; still they were confused, the whole appearing as an unpleasant dream. My comrades began to

to awake and talk of it; then the events were embodied as realities. Many an action had I been in, wherein the individual exertions of our regiment had been much greater, and our fighting more severe; but never had I been where the firing was so dreadful, and the noise so great. When I looked over the field of battle, it was covered and heaped in many places; figures moving up and down upon it. The wounded crawling along the rows of dead was a horrible spectacle: yet I looked on with less concern, I must say, at the moment, than I have felt at an accident when in quarters. I have been sad at the burial of a comrade who died of sickness in the hospital, and followed him almost in tears: yet have I seen, after a battle, fifty men put into the same trench, and comrades amongst them, almost with indifference. I looked over the field of Waterloo as a matter of course — a matter of small concern.'

Such is the consequence of *familiarity* with scenes which, while the feelings obey the unvitiated dictates of nature, are viewed with horror and dismay.

The writer's style, it will be seen, is simple and unassuming. As another example of it, we shall allow him to relate one of his "hair-breadth 'scapes" in his own words.

'I shall ever remember an adventure that happened to me towards the afternoon. We were in extended order, firing and retiring. I had just risen to run behind my file, when a spent shot struck me on the groin and took the breath from me. "God receive my soul!" I said, and sat down resigned. The French were advancing fast, I laid my musket down, and gasped for breath. I was sick and put my canteen to my head, but could not taste the water: however I washed my mouth and grew less faint. I looked to my thigh, and seeing no blood, took resolution to put my hand to the part to feel the wound. My hand was unstained by blood; but the part was so painful that I could not touch it. At this moment of helplessness the French came up. One of them made a charge at me as I sat pale as death. In another moment I *would* have been transfixed, had not his next man forced the point past me: "Do not touch the good Scot," said he; and then addressing himself to me, added, "Do you remember me?" I had not recovered my breath sufficiently to speak distinctly; I answered, "No." — "I saw you at Sobral," he replied. Immediately I recognized him to be a soldier whose life I had saved from a Portuguese, who was going to kill him as he lay wounded. "Yes, I know you," I replied. — "God bless you!" cried he; and, giving me a pancake out of his hat, moved on with his fellows; the rear of whom took my knapsack, and left me lying; I had fallen down for greater security. I soon recovered so far as to walk, though with pain, and joined the regiment in next advance.'

This relation has a little of the *romantic* in it.

We grieve to see that, after so much service, this poor fellow has been able to save so little money as to be a burthen on his brother and sisters. He longs to return to South America, the first stage of his career.

Art.

Art. 38. *A Description of modern Birmingham*; whereunto are annexed Observations made during an Excursion round the Town in the Summer of 1818, including Warwick and Leamington. By Charles Pye *; who compiled a Dictionary of Ancient Geography. 12mo. pp. 194. 6s. Boards. Richardson.

Though this is not a very *elegant*, it is a very *useful* guide. Its description of the most interesting objects in the "*Toyshop of England*" seems to be full and faithful; and we doubt not, as we have the author's own word for it, that the information was collected in the most '*genteel*' manner.

Art. 39. *The Instructive Pocket Companion*: containing a great Variety of Anecdotes, Observations, Maxims, Calculations, and Experiments, Philosophical, Historical, Literary, and Scientific: from the most eminent Authors. By Joseph Taylor. 12mo. pp. 192. 4s. Boards. Baldwin and Co. 1819.

If this work deserves only half the praise which the high-sounding epithets in the title-page would justify, the compiler has done well; and in truth we like such little olios: they are invitations for youth to the temple of science, and finger-posts to direct them on their path. Mr. Taylor has turned to good account the few books which he quotes, and has selected some useful and amusing anecdotes and observations. The following is a fair specimen:

'*To connect in the mind things difficult to be remembered, with things easily remembered; so as to enable it to retain and to recollect the former, by means of the latter.*

'In travelling along a road, the sight of the more remarkable scenes we meet with, frequently puts us in mind of the subject we were thinking or talking of when we last saw them. Such facts which are perfectly familiar even to the vulgar might very naturally suggest the possibility of assisting the memory, by establishing a connection between the ideas we wish to remember, and certain sensible objects, which have been found from experience to make a permanent impression on the mind. "I have been told (says Dugald Stewart) of a young woman in a very low rank of life, who contrived a method of committing to memory the sermons which she was accustomed to hear, by fixing her attention during the different heads of the discourse, on different compartments of the roof of the church, in such a manner as that when she afterwards saw the roof, or recollected the order in which its compartments were disposed, she recollected the method which the preacher had observed in treating his subject. This contrivance was perfectly analogous to the topical memory of the ancients; an art which, whatever be the opinion we entertain of its use, is certainly entitled, in a high degree, to the praise of ingenuity.

'"Suppose I were to fix in my memory the different apartments in some very large building, and that I had accustomed myself to think of these apartments always in the same invariable order. Suppose, farther, that, in preparing myself for a public discourse, in which I had occasion to treat of a great variety of particulars,

* See M. R. vol. xxix. p. 249., and vol. xlviii. p. 210.

I was

I was anxious to fix in my memory the order I proposed to observe in the communication of my ideas. It is evident, that, by a proper division of my subject into heads, and by connecting each head with a particular apartment, (which I could easily do, by conceiving myself to be sitting in the apartment while I was studying the part of my discourse I meant to connect with it,) the habitual order in which these apartments occurred to my thoughts, would present to me, in their proper arrangement, and without any effort on my part, the ideas of which I was to treat. It is also obvious, that a very little practice would enable me to avail myself of this contrivance, without any embarrassment or distraction of my attention."—*Dugald Stewart's Elements of Philosophy.*'

The whole of Professor Von Feinagle's system of Mnemonics (noticed in M. R. vol. lxxi. p. 35.) is entirely founded on the principles laid down in the latter of these passages.

## SINGLE SERMON.

Art. 40. *The present State of religious Parties in England represented and improved;* delivered in Essex-street Chapel, May 17. and repeated October 18. 1818: also in Renshaw-street Chapel, Liverpool, September 20. By Thomas Belsham. 8vo. 1s. 6d. Hunter.

The religious parties in this country may be arranged under the two great and comprehensive classes of *Churchmen* and *Dissenters;* which may again be subdivided in proportion to the diversity of dogmas which they maintain, or the principles of belief which form separate bonds of union among individuals of the same class. Mr. Belsham speaks of the Established Church as at present divided into two great parties: of which he considers the first and most numerous to be composed of those 'who adhere to the Church upon the ground of *political expedience;*' and the second to consist of those members of the establishment who are denominated *Evangelical.*

'These persons,' says he, '*seriously believe the doctrines* of the Articles, and publicly profess and teach them. They are generally pious in their conversation, and exemplary in their morals; and are very zealous, active, and liberal, in propagating what they conceive to be the doctrines of the Gospel and those of the Established Church. These greatly prefer the discipline of the Church and its modes of worship to those of any class of nonconformists, and cultivate a popular strain of preaching which commonly fills the churches, wherever they are settled. One would naturally suppose that this description of churchmen must be in high estimation with the ruling powers, and with those who profess the warmest zeal for the prosperity of the Church. But the fact is otherwise: and the reason is this. The Evangelical churchmen, though they are true and ardent friends to the order and discipline of the Church, justly lay a still greater stress upon purity of faith and seriousness of spirit; and these qualities they love and honour wherever they are found, whether among churchmen

or Dissenters. They are therefore ready to join cordially with nonconformists in every scheme the object of which is to promote what they believe to be the truth and spirit of their common Christianity, whether within or without the pale of the Establishment, and whether immediately conducive or not to its separate interest. This highly meritorious and truly Christian liberality is exceedingly offensive to those who prize the interest of the Church as paramount to all other considerations; and for this reason the Evangelical clergy and laity of the established religion are held in greater aversion by what are called the High Church party than even the most obnoxious of the nonconforming sects.'

In addition to these parties in the bosom of the Establishment, Mr. B. mentions a third; which, while outwardly conforming to the worship of the Church, is anxious to effect a reformation in its Articles and its Liturgy, and to render both more spiritual and comprehensive.—The Dissenters, though branching into a multiplicity of sects, may yet be considered as principally composed of the Arminian and the Calvinistic Methodists.

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## CORRESPONDENCE.

The letter of Mr. T. D. Worgan, on the subject of his pamphlet reviewed in our Number for December last, duly reached us. That gentleman wishes to disavow any intention of stating in his work, that he considered the Philharmonic Society as instituted, or qualified, to judge of music as a science. We did not impute any such statement to him: but we conceive that, when a person addresses a publication on a given subject to a particular body of men, it is not too much to infer that he considers them both as qualified and instituted to judge of that particular subject. Mr. W. also disclaims all supposition that he had made any discovery in the art of musical tuition not previously known to any qualified master. Neither did we impute to him this assumption; merely stating (as we knew the fact to be) that many well qualified masters had paid attention to the points of education, of the neglect of which he complained. We did not touch on the merits of Mr. W.'s Vocal Sonatinas, and must beg to be excused from entering into any criticism on them now.

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The signature of *Juvenis* seems to be appropriate, and the judgment which led to the writing of his note to be excusable only on the score of youth. We have sufficiently, both in word and deed, paid deference to the great merits of the works in question, and have pointed out their imperfections only as spots in the sun.

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We would gladly gratify a *reasonable* wish, but that which is expressed by *Quiz* is both unreasonable and inconsistent with our duties.

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*** The APPENDIX to Vol. XC. of the M. R. was published with our last Number, and contained numerous interesting articles in *Foreign Literature*.

# THE MONTHLY REVIEW,

## For MARCH, 1820.

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ART. I. *The Life of William Lord Russell;* with some Account of the Times in which he lived. By Lord John Russell. 2 Vols. 8vo. each about 290 pp. 1l. 1s. Boards. Longman and Co. 1820.

ART. II. *Some Account of the Life of Rachael Wriothesley, Lady Russell;* by the Editor of Madame du Deffand's Letters; followed by a Series of Letters from Lady Russell to her Husband, William Lord Russell, from 1672 to 1682, &c. &c. Published from the Originals in the Possession of His Grace the Duke of Devonshire. 8vo. pp. 400. 12s. Boards. Longman and Co. 1820.

SIR JOHN DALRYMPLE remarks, in the preface to the second volume of his "Memoirs," that, when he found the French dispatches of Barillon displaying Lord Russell as intriguing with the court of Versailles, and Algernon Sidney as taking money from the same traitorous source, he felt very nearly the sort of shock that he should have experienced if he had seen a son turn his back in the day of battle. There is something so magnificent in this burst of patriotic indignation, — something so imposing, in the double sense of the word, in this theatrical start, — that any reader who had gone no further than the preface, and was imperfectly acquainted with the Baronet's heroic style and insidious views, would actually suppose him to be in earnest, and would believe that, instead of chuckling at an opportunity of bringing suspicion on two illustrious Whigs*, he actually felt the pang which he could so happily feign at the imputed dishonour of his countrymen.

* The distinction of parties into Whigs and Tories did not take place till the year 1680. As Sir John Dalrymple has exposed himself to the rebuke of Lord John Russell by applying these terms to the leaders and the opposers of the second Dutch war in 1672, we shall in course stand convicted of a similar anachronism: but the terms are so short, so convenient, and so well known, that we shall not scruple to anticipate the application of them, especially as the essential principles of the distinction have always existed among us, under *some* denomination.

A vague suspicion, however, that all was not sound might cross such a reader's mind, when he perceived this sweeping inference drawn; namely, "that no party in this country has a right to assume over another from the merit of their ancestors; it being too plain from the following papers that Whigs and Tories, in their turns, have been the enemies of their country." Here we obtain a glimpse of Sir John's object, which is clearly displayed in the course of his work; viz. to throw disgrace on those Whigs who opposed the despotic measures of the house of Stuart, by classing them with such men as Clifford, Arlington, Buckingham, Lauderdale, and the most flagitious ministers of Charles and James. Lord Russell and Algernon Sidney enemies of their country! Monstrous injustice to two names that will, it is hoped, be for ever dear to every English heart! "When their memory shall cease to be an object of respect and veneration, it requires no spirit of prophecy," (says Mr. Fox,) "to foretell that English liberty will be fast approaching to its final consummation." To degrade such men, who suffered for their *virtues*, not their *crimes*, is to level all moral and political distinctions of character, to destroy all confidence in public probity, and to deaden the only hope which sometimes remains to cheer and animate the fainting spirit of the patriot; the hope that his memory may live in distant ages, and his present exertions be appreciated and rewarded in the estimation of a grateful posterity. Of Russell and of Sidney we shall say what Junius said of Lord Chatham: "Recorded honours shall gather round their monument and thicken over them: it is a solid fabric, and will support the laurels that adorn it."

We rejoice to see a descendant of Lord Russell imbibing the spirit of his illustrious ancestor, emulating his public virtues, and sitting down not only to vindicate his fame but to record his ample merits. The commencement of the political career of Lord John is worthy of his predecessor:

> "*Doctrina sed vim promovet insitam,*
> *Rectique cultus pectora roborant.*" (Hor.)

With every advantage which birth, talents, and education, honourable example, and uncorrupted morals, can bestow, he justifies us in anticipating a course of consistent action that will be glorious to himself, and useful to his country.

The immediate object of this publication is thus explained in the preface:

'Although it cannot fail to be gratifying to the feelings of a descendant of Lord Russell to record the actions of so worthy an ancestor,

ancestor, I should hardly have undertaken the task without some view of general utility. The fame of Lord Russell might be safely left to the historians of all parties, who concur in his praise; nor have the endeavours which have been lately made to detract from his merits, obtained sufficient notice from the public to require an answer. But in these times, when love of liberty is too generally supposed to be allied with rash innovation, impiety, and anarchy, it seems to me desirable to exhibit to the world, at full length, the portrait of a man who, heir to wealth and title, was foremost in defending the privileges of the people: who, when busily occupied in the affairs of public life, was revered in his own family as the best of husbands and of fathers: who joined the truest sense of religion with the unqualified assertion of freedom: who, after an honest perseverance in a good cause, at length attested, on the scaffold, his attachment to the ancient principles of the constitution, and the unalienable right of resistance. Nor does it take away from the usefulness of such an attempt, that Lord Russell was sometimes led into error by credulity or party zeal: let others attempt, if they can, to avoid such mistakes; but let them, at the same time, confess, that the courage and perseverance of Lord Russell were amongst the chief causes of that Revolution to which we owe our present liberties.'

Lord R. is not here exhibited as the powerful and splendid political leader, but as a man of inflexible integrity and unsullied honour; plain, sober, and unaffected; endowed with solid rather than brilliant talents; not attempting to distinguish his own merit from that of the party with which he acted, or to be the original proposer of any great measure, but always inclined to the course which was the least striking and ambitious.

He was the third son of William Earl of Bedford, by Lady Anne Carr, daughter of the Countess of Somerset, and was born Sept. 29. 1639. Of his early years, history has nothing particular to relate. Like other young men of rank, then as now, having finished his course of academical studies, he travelled on the Continent, and on his return initiated himself into public life by taking a seat in the House of Commons; where he sat a silent member for more than twelve years, and might have continued through life an inactive representative, (says his biographer,) had not extraordinary events called forth the native energy of his character, never afterward to slumber till "he slept the sleep of death." — The most fortunate circumstance in his life was his marriage in 1669 with Rachael Wriothesley, daughter to the Earl of Southampton, and widow of Lord Vaughan, eldest son of Lord Carberry.

Where are we to find colours for the portraiture of this Lady Russell? Anacreon says that nature bestowed beauty on

woman as more potent in conquest than the sword and the spear, and more effective in defence than the armour and the shield. This beauty, which the refined voluptuary celebrated as triumphant and resistless in the person of woman, may, without flattery, be ascribed to her mind. The affections of the female sex are far stronger and more ardent than our own; and, had it till then been disputable, the countless instances of their heroic conduct during the French Revolution, recorded on most unquestionable authority, have settled this fact for ever. No personal fatigue could overcome them; and no personal danger could for an instant deter them from seeking in the foulest dungeons the father or the child, the husband or the lover. Months after months were they known to secrete from revolutionary vengeance some object of their affection, when the discovery of his concealment would have been his inevitable and immediate death. Were a friend arrested, their ingenuity never relaxed a moment in contrivances for his escape: were he naked, they clothed him: were he sick, they visited him; and when all efforts proved unavailing for his deliverance, often did they infuse into his sinking soul their own ability to meet death with fortitude, and even with cheerfulness. During infancy, they nourish us; during the periods of youth and manhood, they are the charm of our existence: in old age, they cherish and console us; and on the bed of sickness, the exquisite delicacy of their attentions, the tiresome watchings which they will undergo without a murmur, the fretfulness which they will bear with complacency, and the good offices (however repulsive) which they are at all times ready to perform, demand from us more than every return of attachment, gratitude, kindness, and love, which it is in our power to make. This is that all-powerful beauty which nature gives to woman: — this is that beauty which indeed turns the edge of the sword, and makes the spear fall pointless. Such are the reflections which a memoir of Lady Russell and a selection from her Letters cannot fail to excite; and to the influence of this excellent woman, endowed with every grace of person and of mind, are to be attributed not only the happiness but many of the most admirable qualities of her noble husband. She was affectionate in prosperity, heroic in adversity, and prepared by the practice of virtue, by the cultivation of piety and religion, and by the constant discipline of a devout spirit, to bear with resignation that dreadful change of fortune which she was destined to experience. To form any conception how dreadful that change was, we must know a little of the terms on which this exemplary couple lived. It is not enough to say

that the period of Lady Russell's married life had been a period of uninterrupted felicity. So few were the hours of separation from her husband during almost fourteen years, that, but for an affection too tender and too ardent to be repressed in its expression for a single day, we should have been without many of these 'the most touching love-letters' surely that were ever penned. We may take any one; it signifies not which, for they all bear the same seal and impress of affection:

'LETTER XXIV.

'[*From Stratton to London, 20th September*, 1681.]

'To see any body preparing, and taking their way to see what I long to do a thousand times more than they, makes me not endure to suffer their going, without saying something to my best life; though it is a kind of anticipating my joy when we shall meet, to allow myself so much before the time: but I confess I feel a great deal, that, though I left London with great reluctance, (as it is easy to persuade men a woman does,) yet that I am not like to leave Stratton with greater. They will tell you how well I got hither, and how well I found our dear treasure here: your boy will please you; you will, I think, find him improved, though I tell you so beforehand. They fancy he wanted you; for, as soon as I alighted, he followed, calling Papa; but I suppose, it is the word he has most command of; so was not disobliged by the little fellow. The girls were fine, in remembrance of the happy 29th of September*; and we drank your health, after a red-deer pie; and at night your girls and I supped on a sack posset: nay Master† would have his room; and for haste burnt his fingers in the posset; but he does but rub his hands for it. It is the most glorious weather here that ever was seen. The coach shall meet you at the cabbage-garden: be there by eight o'clock, or a little after; though I guess you can hardly be there so soon, day breaks so late; and indeed the mornings are so misty, it is not wholesome to be in the air so early. I do propose going to my neighbour Worsley to-day. I would fain be telling my heart more things — any thing to be in a kind of talk with him; but, I believe, Spencer stays for my dispatch: he was willing to go early; but this was to be the delight of this morning, and the support of the day. It is performed in bed, thy pillow at my back; where thy dear head shall lie, I hope, to-morrow night, and many more, I trust in His mercy, notwithstanding all our enemies or ill-wishers. Love, and be willing to be loved by, R. RUSSELL.

'I have not seen your brother; yet I wish matters go well.

'*For the Lord Russell.*'

A volume of Lady Russell's Letters was published almost half a century ago, and noticed by us at the time.‡ We

'* The birth-day of Lord Russell.' '† Her son.'

‡ See M. R. for 1773, vol. xlviii.

know not to whom the public is indebted for the present selection and the memoir which precedes it, but evidently to some *lady*, well acquainted with the Russell and Devonshire families, and who justly appreciates the character which has called forth her exertions. In the dedication to the Duke of Devonshire, she says:

'The volume of her Letters published have already shown her in the exalted characters of an Heroine and a Saint. In the present Letters, where we are admitted into the inmost recesses of her heart, she appears in the captivating form of the most tender and attached of women. The strain of artless passion, of love exalted by every sentiment of the heart, and of the understanding, which breathes through all those addressed to her lord, make them, certainly, the most touching Love-Letters I ever read; while the almost prophetic exhortations they contain, both to him and herself, to be prepared for the loss of a happiness she appreciated so justly, give them a singular interest, when combined with her subsequent misfortune, and the deep and lasting manner in which she felt it. In short, diving so much into her history, by reading so many of her Letters, and observing her conduct in every relation of her life, I am become such an enthusiast for her character, that I feel proud of being of the same sex and country with her; and among the many honourable distinctions that you inherit from your ancestors, none appear to me more enviable than your near alliance to her blood, her virtues, and her fame.'

It is to be regretted, we think, that the two works which head this article were not incorporated into one: since, as family-portraits, they should have been painted on the same canvass and encircled in the same frame, although executed by different artists. Very little more than an alteration of the title-page of Lord John's work would have been required: but that little would have been of considerable advantage, because, from the detached form in which they now appear, it was necessary to repeat in Lady R.'s life many extracts from letters, occurrences, and descriptions, which the reader is very likely to have just risen from perusing in the memoirs of her Lord. These redundances and repetitions might thus have been avoided; and we cannot help suggesting that, even now, it may not be too late to form one complete work out of the two.

In order to become acquainted with the nature of the *intrigue*, as Sir J. Dalrymple calls it, which was carried on between the heads of the Whig party and the court of Versailles, it will be necessary to advert to the connection which had subsisted for years between that court and Charles the Second. In our review of Mr. Evelyn's Memoirs, (see our last and our present Number,) are some of the particulars of a treaty

a treaty between Louis XIV. and Charles, for introducing into England the Catholic religion by foreign force; and, by foreign force also, and foreign money, for establishing a complete and perfect despotism in this country. It is impossible, says Lord John Russell, alluding to this treaty, to read it without indignation at the unprincipled ambition, the shameless venality, and the cool hypocrisy of Charles. For the sake of public tranquillity, the specious and professed object of all coercive measures, an army of Frenchmen was to be introduced into England, to force the nation to embrace a religion which it detested; and the holy name of God was profaned for the purpose of sanctioning the subjugation of a free people by the assistance of a foreign power! It was to oppose this infamous project that Lord Russell left the tranquillity of private life, and did not hesitate to plunge into the perilous vortex of political contention; in which his endeavour to prevent the objects of this treaty from being attained guided his conduct, and was finally the cause of his death. Here we cannot refrain from quoting the noble biographer's vindication of party connections.

'There are persons who think the name of Party implies blame; who, whilst they consider it natural and laudable that men should combine, for any other object of business or pleasure, and whilst they are lavish in bestowing their confidence on government, which must in its nature be a party, find something immoral and pernicious in every union of those who join together to save their country from unnecessary burdens or illegal oppression. To such persons Lord Russell's conduct must appear indefensible.

'But to all those who allow that party may sometimes be useful, and opposition often even necessary, I may safely appeal for the justification of his conduct. To overthrow a scheme so formed as that of Charles and James, it was not sufficient to give honest, but unconnected votes in the House of Commons. It was necessary to oppose public discussion to secret intrigue, and persevering union to interested combination: it was necessary to overlook the indiscreet violence of partisans, to obtain the fruits of the zeal from which it sprang: it was necessary to sink every little difference in the great cause of the Protestant religion, and our ancient freedom: in fine, it was the duty of the lovers of their country to counteract system by system, and numbers by numbers. It may likewise be remarked, that the manner in which this party opposed the crown, was characteristic of the nation to which they belonged. In any of the continental monarchies, a design on the part of the king to alter the religion and the laws of the kingdom, would have been met either with passive submission, insurrection, or assassination. For in those countries, men who did not dare to speak the truth to their sovereign, were not afraid to take up arms against him. But in England the natural and constitutional method of resisting public measures hurtful to

the liberty or welfare of the people, is by a parliamentary opposition. This was the only course which Lord Russell and his friends ever thought of adopting; and they did it under circumstances extremely discouraging, for they could expect little support in a parliament chosen in the heat of the Restoration, and still less assistance from a press restrained by the curb of a Licence Act.'

It was fortunate for England that Charles was so notorious a hypocrite that no human being could ever trust him without the certainty of being cheated. Like two fickle lovers, therefore, Louis and Charles were always pouting and quarrelling, or kissing and making it up. It was a favourite object with Louis to crush the republic of Holland: in this object Charles was to assist him: he robbed his own subjects by shutting up the Exchequer; and, in time of peace, he piratically attacked the homeward-bound Smyrna fleet of the Dutch merchants, as it passed through the Channel, in order to obtain money for the purpose. All would not do: the Whigs pursued their opposition with such steadiness and spirit, that, in the parliament of January, 1674, it was resolved to proceed to the redress of grievances, and to the removal of evil counsellors: the *Cabal* was ruined: peace was made with Holland; and the new levies of the army were disbanded. These measures were not very palatable to Charles, and he accordingly prorogued parliament for fourteen months; having received a sum of money expressly for that purpose from Louis, who was afraid that parliament might compel the King to make war against him. Charles would gladly have dispensed with parliaments altogether: but still the threat of assembling them served as a means of obtaining money from Louis, who was at this time endeavouring to over-run the Netherlands. At one and the same instant, therefore, the double deceiver obtained money from parliament to oppose Louis, and received a pension from Louis to enable him to dispense with parliaments, and on condition of preserving his neutrality! Even Mr. Hume cries open shame on this scandalous transaction. *

By

* An act had passed for a war with France, on the 20th of March, 1678, and an army raised in pursuance of it was afterward kept up. Among the papers of Montague, the British ambassador at Versailles, which were seized by the House of Commons, was found one addressed to him by Lord Danby, containing the following passage, and dated March 25., five days subsequently to that measure! "In case the conditions of peace shall be accepted, the King expects to have six millions of livres yearly, for

By the marriage of the Prince of Orange with the Duke of York's daughter, Charles thought that he should allay the public suspicions both as to his religion and his French alliance, which he knew had been the chief causes of his failure in the project of introducing arbitrary government. This was in 1677. Lord Feversham was appointed to propose to the Court of Versailles the terms of peace on which the King and the Prince of Orange had agreed as necessary to the security of the Netherlands. The terms were good, but the language in which the British minister was instructed to urge them was humiliating and disgusting. Louis was angry, refused them, *and stopped Charles's pension*, while he prepared to carry on the war with Holland. In this extremity, Charles was obliged to summon his parliament, which met January 28. 1678; and he told them that he expected a plentiful supply, being now engaged to join the confederates. The popular party, however, suspecting his sincerity, feared that he was still in concert with Louis; that, when the supply was given, the money would be used to subdue the people of England; and that, when the army should be in sufficient number to keep the country in awe, the leaders of opposition would be arrested. These suspicions were strengthened by the authority of Algernon Sidney; who being lately returned from France, was readily believed when he declared his conviction that "it was all a juggle," and that the two courts were in complete confidence.

We have deemed it necessary to be thus particular, that our readers might the better understand the object of those *intrigues* which so violently shocked the sensibility of Sir John Dalrymple. We see that Louis, disgusted at the marriage of the Prince of Orange with the Duke of York's daughter, withdrew the pension from Charles; and that Charles became enraged in his turn, and, though parliament did not believe him, *seemed* to be really desirous of entering into measures against the court of France. Louis then took the alarm, and used his utmost endeavours to prevent the accomplishment of Charles's ostensible designs. Lord Russell, Sidney, and the English patriots, actuated by a different motive, were equally anxious to thwart the views which they more than suspected their sovereign of entertaining. They knew the

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for three years, from the time that this agreement shall be signed between his Majesty and the King of France; because it will be two or three years before he can hope to find his parliament in humour to give him supplies, after your having made any peace with France." At the bottom were these words, "This letter is writ by my order. C. R."

iniquity

iniquity of his schemes: he had already pawned his royal word to them and broken it: they could, therefore, place no reliance on the sincerity of his present professions with regard to France; and they foresaw that, if he was trusted with an army, he would apply it to the destruction of the civil and religious liberties of their country. Here was a coalition of interests, then, between the English patriots and the court of France; and they had this common object, namely, to prevent Charles from gaining the command of a powerful army. The Whigs were, consequently, justified in their endeavour to employ this coalition to a valuable purpose; and whoever reads the dispatches of Barillon, with attention, will be convinced that the object of Lord Russell and his friends, in negotiating with France, was not to betray the nation, but to save it from a relentless and unmitigated despotism.—After all, what was the nature of this negotiation? Barillon thus writes to his master, March 14. 1678, [see Dalrymple's Memoirs]:—"M. de Rouvigny has seen Lord Russell and Lord Hollis, who were fully satisfied with the assurance which he gave them that the King [of France] is convinced it is not his interest to make the King of England absolute master in his kingdom; and that his Majesty would contribute his endeavours to *bring about the dissolution of this parliament*," &c. &c.—"Lord Russell told him that he would engage Lord Shaftesbury in this affair, and that they would work under-hand to hinder an augmentation of the sum which has been offered for carrying on the war," &c. &c.—"He gave M. de Rouvigny to understand, that he suspected your Majesty approved of the King of England's declaring war against you, only to give him an opportunity of obtaining money, and under a promise that, as soon as he had received the money, he would conclude a peace. M. de R. told him that, to shew him clearly the contrary, I was ready to distribute a considerable sum in the parliament to prevail with it to refuse any money for the war, and solicited him to name the persons who might be gained. Lord Russell replied that he should be very sorry to have any commerce with persons capable of being gained by money: but he appeared pleased to see, by this proposal, that there is no private understanding between your Majesty and the King of England to hurt their constitution: he told M. de Rouvigny that he and all his friends wanted nothing farther than the dissolution of the parliament; that they knew it could only come from the help of France," &c. &c. Here, then, we learn from Barillon's dispatch that the object of this intrigue, which gave such a shock to Sir John Dalrymple's nerves, was to prevent Charles from obtaining a powerful army,

army, and to procure the dissolution of parliament; — and of what parliament? Of the second Long Parliament, to dissolve which Lord Russell had already made an unsuccessful motion in the House for an address to the throne, about a year before, and which had now sat seventeen years! Mr. Hume, Vol. VIII. p. 89., says of this parliament that, in all their variations, "they seemed to be more governed by humour and party-views than by public interest, and more by public interest *than by any corrupt or private influence.*" Now the fact is just the reverse. Rapin, a very trust-worthy historian, says of it that, "at first, this trade [of purchasing the King's creatures, either with ready money or pensions] was secretly carried on, but after Clifford's advancement to the treasury, it was practised so openly that every man's name and price were publicly known." Vol. II. p. 701. folio. "Not less than a third of the members," says Lord John Russell, quoting Marvel and Temple, "were placemen or pensioners. Lord Clifford had introduced, or more properly extended the practice of buying downright one man after another. Many of the more indigent class trafficked their votes for a dinner at Whitehall, and a gratuity on extraordinary occasions; others had the expences of their elections paid from the Treasury; and it was common for those who had been chosen on popular grounds, after a few violent speeches, to sell themselves to the court." Such was the parliament which Lord Russell and his friends were anxious to have dissolved; the dissolution of which they had in vain attempted by an address to the throne; and which dissolution, according to Barillon, "they knew could only come from the help of France." Desperate diseases require desperate remedies.

'The concert between the popular party and France was a concert only in name. The opposition continued, as before, pursuing their own purpose, which, so far from being French, was the preservation of the English religion and laws. They promised, it is true, to prevent, if possible, the war with France, but it was their bounden duty to do so. They had every reason to suppose that war was intended as a death-blow to liberty. The only offer which Rouvigny made to assist them in their endeavours with money, was indignantly refused. I need not point out to my readers, that this refusal shows Lord Russell to have been quite free from the general corruption of the age. But it is material to observe, that it proves him to have been unsuspicious of the rest of his party. It is clear, therefore, that the aim and end of Lord Russell was to preserve the constitution, and that he was not swayed by interest in pursuing that end. How then can he be called an enemy to his country?

'But if Lord Russell did not alter his line of conduct to please the King of France, it may be asked what were the objects of the interview?

interview? I answer, the first object was to procure *from his near relation* [Rouvigny] an insight into the connection between Charles and Lewis. This connection was a cause of continual apprehension in the party, for they well knew that it might in the end be fatal to them, their constitution, and their country. The second object, however, was not so laudable; it was to procure from Lewis a promise to assist in obtaining a dissolution, in case the peace should be maintained. Yet there was nothing criminal in such an endeavour. The imminent danger which threatened us from the conduct of France, abetting the designs of Charles, cannot, at this day, be properly estimated. At the very time when the parliament was giving money for a war, Lord Danby was writing, by his master's order, to beg for money as the price of peace. We shall presently see that, five days after the House of Commons had passed the act for a supply, Lord Danby wrote to Paris, that Charles expected six millions yearly from France. Had Lewis been sincere in the project of making Charles absolute, there can be no doubt that it might have been easily accomplished. Was not this sufficient to justify the popular party in attempting to turn the battery the other way? The question was not, whether to admit foreign interference, but whether to direct foreign interference already admitted to a good object. The conduct of Lord Russell, therefore, was not criminal; but it would be difficult to acquit him of the charge of imprudence. The object of Lewis must have been, by giving hopes to each party in turn, to obtain the command of both. Charles, on the other hand, was ready to debase himself to the lowest point to maintain his alliance with France; any suspicion, therefore, of a connection between Lewis and the popular party would have rendered him more and more dependent, till the liberties of England might at last have been set up to auction at Versailles.' (*Life of Lord Russell*, Vol. I. p. 120.)

We are disposed to go somewhat farther in the defence of Lord Russell even than his noble descendant has here done, and do not find it very 'difficult to acquit him of the charge of imprudence.' He might, without dishonour, have held intercourse with Barillon himself, when the benefit, not to say the salvation, of his country was the object. Still he would not subject himself to the imputation of what might have been deemed an indiscretion, but confined his intercourse exclusively to his intimate friend and near relation the Marquis of Rouvigny: for Lady Russell was the daughter of Rachael de Rouvigny, of an antient Hugonot family in France; and the diplomatist, with whom Lord R. now consulted, was no other than his wife's maternal uncle, who was long at the head of the Protestant interests in France, as Deputy-General of the Reformed Churches. He was not only a very accomplished, but a very worthy man, sincerely and steadily attached to his religion; and he often obtained for the Protestant church both a knowlege of the designs of its enemies, and, through the favour

favour of Louis and the Cardinal Mazarin, a patient hearing of its grievances. From his devotion to his creed, he emigrated to England on the revocation of the Edict of Nantz; and he continued to his death a constant and most affectionate intercourse with Lady Russell, after the murder of her husband, which he had vainly attempted to prevent. With such a person, surely, Lord Russell might enter into the freest correspondence, as the certain means of procuring an insight into the connection between Charles and Louis. — It is, moreover, to be remembered that Barillon's account, — if, after all, any part of it should be judged disadvantageous to Lord Russell's memory, — is not derived from his own personal knowlege; and he may very naturally be supposed to have represented the matter in the way that would be most agreeable to his own private views and interests. The excellency of Lord Russell's character stands on such undeniable proofs, and was so nobly confirmed by the tenor of his life and of his death, that no testimony of a crafty and corrupt French ambassador can in the least shake his reputation.

"*Illum agit penná metuente solvi*
*Fama superstes.*" (Hor.)

After having dwelt so long on the charge against Lord Russell, we must not be guilty of the injustice of passing over in silence the case of Algernon Sidney; though we are aware that the discussion of it requires much more room than we can afford to bestow. Barillon debits his master's account with two sums of five hundred guineas each, paid to Algernon Sidney for his services, which he represents as having been of great use to him. In one of his despatches, dated December 14. 1679, Barillon says, "He is a man who was in the first wars, and is naturally an enemy to the court: he has for some time been suspected of being gained by Lord Sunderland, but he always appeared to me to have the same sentiments, and not to have changed maxims." — "I gave him only what your Majesty permitted me. He would willingly have had more; and, if a new gratification were given to him, it would be easy to engage him entirely: however, he is very favourably disposed to what your Majesty may desire, and *is not willing that England and the States-General should make a league.*" In another, dated December 5. 1680, he says, "The Sieur Algernon Sidney is a man of great views, and very high designs, *which tend to the establishment of a republic.*" — "The service which I may draw from Mr. Sidney *does not appear*, for his connections are with obscure and concealed persons." In another despatch, dated September

ber 30., Mr. Sidney is represented as one of those who, "with the most force and openness," had endeavoured to prove to Barillon "that the re-union of England, under a Protestant king, authorized as the Prince of Orange would be, is much less conformable to the true interests of France than a republic;" adding, "that the interest of England as a republic, and that of Holland, governed as it is, could not easily agree; whereas the Prince of Orange can re-unite in his person the power of the States-General and of England together. In fine, they establish for a fundamental principle that the house of Stuart and that of Orange are inseparably united: that their common interest engages them to augment their power in England and in Holland; and that it is the interest of France to maintain the liberties and privileges of both nations," &c. *

Now it appears from these very papers, (and indeed is well known without them,) *first*, that Algernon Sidney was a determined republican, and that his "high designs and great views" pointed to the establishment of that form of government; *secondly*, that he was resolved to oppose to the utmost the arbitrary schemes of Charles, and, like Lord Russell, to make the court of Versailles subservient to this purpose, if he could; and, *lastly*, that he dreaded too close a connection between the King of England and the Prince of Orange, who had just married his niece. The natural suspicion that the Prince might enter into the designs of his father-in-law, and his uncle, would be still farther increased by a recollection of the several attempts which had been made by the house of Orange to subvert the freedom of the United Provinces. If Algernon Sidney, then, did receive money from Barillon, we should say at once that it was to be employed in promoting "the high designs and great views" which he was known to entertain. Five hundred or a thousand guineas would go a very little way in exciting an effective insurrection; and no man of common sense, as Lord John Russell observes, 'can believe that he took the money for himself. His character is one of heroic pride and generosity. His declining to sit in judgment on the King; his extolling the sentence when Charles the Second was restored; his shooting a horse, for which Lewis the Fourteenth offered him a large sum, that he might not submit to the will of a despot, are all traits of a spirit as

* See Dalrymple. We noticed this work at the time of its publication, almost fifty years ago (M. R. vol. xlix. p. 1.), and now avail ourselves of some of the remarks then made in favour of the calumniated patriots.

noble as it is uncommon. With a soul above meanness, a station above poverty, and a temper of philosophy above covetousness, what man will be envious enough to think that he was a pensioner of France?'

The charge, however, is not to be dismissed thus: the question is, Did Sidney take the money at all; and, if he did, where is the proof? Answer: — Barillon set it down in his account with his master! This is far from being a proof. Barillon might himself be deceived by his agents, and he certainly was by Colcman, as we shall soon see; or he may have related a falsehood, which he could do with impunity, for he could not possibly be detected. No receipts could be given for the sums of money with which he was intrusted in order to bribe the popular party; and the account of the distribution of these sums must rest entirely on his own credit. If, therefore, he put any part of the money into his own pocket, he might do this with perfect safety; and he might with equal safety increase his own importance with his sovereign by setting down Sidney's name, at a time when Sidney's political conduct happened to coincide with the views of France.

'When we see,' says Lord John Russell, 'the characters of Sydney and of Hampden, whose names will always live in the hearts of Englishmen, depreciated upon the authority of a French minister, we naturally enquire whether the witness has any interest in concealing the truth, and whether his character stands equally high with that of the English patriots. In order to answer the first question, we must recollect, that the diplomatic agents of Lewis were permitted, nay almost authorized, to pay themselves out of the money entrusted to their care.

'But if such peculation was ever permitted, it was in no case more likely to happen than in that of Barillon. He had great interest in representing to his master, that the measures of Opposition were guided by him. He saw them resolved to refuse the supplies, and nothing was more easy than to say, that their conduct was the result of his own intrigues. His connections with the popular party were necessarily secret, and he might put the money in his own pocket, without any fear of detection.

'Some passages in Madame de Sevigné's Letters give a strong colour to these suspicions. By the first of these he appears to have had a share in the subsidies granted to Charles. In April, 1672*, Madame de Sevigné writes, "Barillon a fait ici un grand sejour; il s'en va, &c. — son emploi est admirable cette année; il mangera cinquante mille francs, mais il sait bien ou les prendre." After his final return, she says, "Monsieur de Barillon est riche†," &c.

'* 22d April, 1672.'

'† 21st March, 1689.'

'The

'The first person who seems to have received money from Barillon * for members of parliament is Coleman. Sir John Dalrymple notices this, and refers us to the "Journals of the House of Commons, Nov. 7th, 1678, where Coleman confesses that he got money from Barillon to be distributed in the House of Commons." † Any one would suppose from this passage, that Coleman had so distributed the money. But, strange to say, it appears from the Journals, that Coleman, though he received money, and the members of parliament to whom it was to be distributed were pointed out, affirms that he did not distribute it.

'This will be seen by the following extract from the Journals of the House of Commons, 7th Nov. 1678.

' "Mr. Coleman says, That he received, in the last session, of Monsieur Barillon, two thousand five hundred pounds, which he entrusted him with, to distribute to members of the House of Commons, to prevent a rupture between the two crowns; and that accordingly he had prepared guineas to distribute amongst them, but that he gave none to any member of parliament, but applied them to his own use:

' "That the French ambassador demanded an account of the two thousand five hundred pounds; and that he replied he had distributed it to members of the House of Commons, but desired to be excused as to their names:

' "That about the time of the treaty with Monsieur Barillon on this occasion, Monsieur Barillon proposed several members to whom money might be given:

' "That to some of them the said Mr. Coleman promised to give it; and told Monsieur Barillon he had done accordingly."

'Notwithstanding this confession, some persons may believe that the money was distributed by Coleman, and that he was afraid to own it before the House of Commons. But if he had given it to members of the Opposition, who were at that time the most violent in prosecuting him, it is strange that, before his death at least, he should not have revealed a secret so fatal to them. ‡'

If ever two men existed who maintained an inflexible integrity through life and at the hour of death, and who invariably displayed it on every trying occasion, those men were Lord Russell and Algernon Sidney. Are such characters, then, to be lightly run down, and suffered tamely to give way to the solitary and unsupported allegations of a French ambassador long versed in fraud and iniquity? Forbid it, every honourable feeling, every generous and patriotic bosom!

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'* I omit Colbert's transactions, which were quite distinct.'

'† Dal. App. p. 201.'

'‡ Whatever difference of opinion may arise on this point, there can be none with regard to the candour and honesty of Sir John Dalrymple.'

Mr. Hume,

Mr. Hume, the philosophical sceptic, and one of the acutest and most benevolent of men, has listened, with unsuspecting credulity, to the tales of Barillon, and cast a sneer on the "factious conduct" of Lord Russell, and the "meanness" of Sidney, "whom the blind prejudice of party has exalted into a hero." That Sir John Dalrymple and the Right Honourable George Rose should lend a willing ear to any story which can sully the character of those patriots excites no other feeling than that of perfect contempt: but when an historian, like Mr. Hume, of the soundest intellect, as well as of undisputed integrity, stamps a coin with the impress of his mint, and gives it currency, unconscious of its baseness, it must ever excite the deepest regret. *

Although in our days, as Lord John Russell observes, we are no more in danger of the re-establishment of the Roman Catholic faith than of another invasion from the Romans, the case was extremely different at the period of history which we are now considering; and the dread that the political as well as religious opinions of the Papists should obtain an ascendancy, and be the cause of introducing foreign arbitrary power, as well as superstition and idolatry, created an excess of suspicion in the minds of men, of which we can now hardly form a conception. Lord Russell was one of the most vigilant and active centinels in guarding the Protestant faith, and securing a Protestant succession; and in his zeal for the prosecution of the conspirators in the Popish plot, even he seems, in one instance, to have forgotten the mildness of his nature. † His perfect sincerity in the belief of that plot cannot be questioned; and on the scaffold he took God to witness that "he proceeded in it in the sincerity of his heart, being

* See Hume, vol. viii. p. 43. Mr. Rose, in his reply to Mr. Fox's historical work, boasted that he was not employed about it many more weeks than Mr. Fox allotted years to his book. No one who has read the two will question the fact for a moment. A rabbit brings forth its brood once in six weeks, and can form no idea, as Mr. Burke somewhere says, of the period of gestation which is required to bring forth an elephant. Mr. Rose's work would have died and been forgotten, even in less than six weeks, if it had not been "damned to everlasting fame" by Serjeant Heywood's "Vindication." The insect is now preserved in amber, and is seen through the transparency writhing in all the agonies of torture and death.

† Lord John does not consider the single authority of Echard, when all contemporary historians are silent, as sufficient to establish Lord Russell's opposition to the remission of *any part* of Lord Stafford's punishment.

really convinced that there was a conspiracy against the king, the nation, and the Protestant religion." He seconded Colonel Titus's motion for excluding the Duke of York from the succession; and, after the bill had passed the Commons, he was delegated to carry it up to the House of Lords for their concurrence. The triumph which Charles obtained over the Whigs, on the subject of the Exclusion-bill, whetted the sanguinary and vindictive feelings which the measure itself had excited in his breast, and in that of his relentless brother; and he did not hesitate to employ against the meditated victims of his vengeance those very witnesses, whose perjuries in the trials for the Popish plot he had himself been the foremost to expose. The seizure of the city-charter, the election of the city-sheriffs against the will of the citizens, and the Oxford decree, enforcing slavery as a moral and religious duty, completed the destruction of the liberties of England! To the arbitrary government of Charles, obedience on the part of the people was no longer a question of morality and duty, but of prudence; and, had the Duke of Monmouth, Lords Russell, Shaftesbury, Essex, &c. brought over the Prince of Orange in 1683, they would have been intitled to all the glory which their more fortunate successors acquired in the Revolution five years afterward.

The history of the Rye-House plot, and of the trial and execution of Lord Russell, are so familiar to every reader, that we shall be excused from entering into particulars concerning them. Lord Russell was committed to the Tower on the 26th of June, tried before Chief-Justice Pemberton on the 13th of July, and executed in Lincoln's Inn Fields on the 21st of July, 1683. From the manner in which he was taken up, it is little to be doubted that the court, with the dastardly policy which belonged to it, would willingly have connived at his escape; which would have saved them, as Lady R.'s biographer observes, from the odium of his death, and, by vilifying his character, have enabled them more easily to get rid of others. The back-door of his house being purposely left unguarded, while a messenger paraded in front, Lady Russell was sent to consult with her husband's friends whether or not he should withdraw himself: but no unworthy weakness or exaggerated fears for his safety suggested a wish on her part contrary to the conduct which his friends, as well as he himself, deemed consonant with his innocence and his honour. With such devotedness and ardour of affection as Lady Russell manifested, what must have been her consciousness of self-possession to have solicited her husband's leave personally to assist him at his trial! She sent to him this note: "Your friends believing

believing I can do you some service at the trial, I am extreme willing to try: *my resolution will hold out, — pray let yours.* But it may be the Court will not let me; however, *do you let me try.*" In those days, to be tried and convicted was one and the same thing. Lord Russell was pronounced guilty on the infamous evidence of Lord Howard of Ethrick; who consummated his iniquity by afterward convicting Mr. Hampden, and bringing Algernon Sidney to the block.

From the moment of her husband's condemnation, Lady Russell was unceasingly occupied in attempting to obtain a mitigation of his sentence: but the daughter of Southampton, — of that faithful servant who deserted not Charles in the hour of his exile, poverty, and distress, — now pleaded in vain to an ungrateful and relentless sovereign for the life of her husband, whose activity in the Exclusion-bill was an inexpiable offence. While indefatigably pursuing the slightest hope of mercy, says her biographer, 'and while offering to accompany him into perpetual exile, never did his heroic wife for a moment propose to him the purchase of his life by any base compliance, or by the abjuration of the noble truths for which he was persecuted.' When he was pressed by Tillotson and Burnet to leave such an abjuration behind him, she shared in his steady adherence to his principles, as she partook of his sufferings for them. In the hopes of saving him, both these divines used all their arguments and influence to persuade him to acknowlege that resistance to the constituted authorities was in all cases whatever unlawful; and such an avowal, Lord Russell was persuaded to believe, if presented to the King, might save his life: but he scorned to owe existence to a lie; and so apprehensive was Tillotson, who had gone farther than Burnet in this business, of Lady Russell's displeasure at his having, although with the best intentions, pressed her husband thus to abjure his principles, that, when he was first admitted to her presence, after her Lord's death, "he thanked God and then her Ladyship for that opportunity of justifying himself" in her estimation.

The second act passed by William on his accession to the throne of these realms, from which the house of Stuart was deservedly hurled,

' Was one for reversing the attainder of Lord Russell, in the preamble of which his execution is called a murder. In 1694, he created the Earl of Bedford a Duke, and amongst the reasons for conferring this honour, it is stated, "That this was not the least, that he was the father to Lord Russell, the ornament of his age, whose great merits it was not enough to transmit by history to posterity, but they (the King and Queen) were willing to record them in their royal patent, to remain in the family as a monument

consecrated to his consummate virtue, whose name could never be forgot, so long as men preserved any esteem for sanctity of manners, greatness of mind, and a love to their country, constant even to death. Therefore, to solace his excellent father for so great a loss, to celebrate the memory of so noble a son, and to excite his worthy grandson, the heir of such mighty hopes, more cheerfully to emulate and follow the example of his illustrious father, they intailed this high dignity upon the Earl and his posterity."'

Lady Russell, courted and caressed, honoured and revered, lived many years, to mourn in unmitigated grief the loss of her beloved husband. No vestal ever kept alive the sacred fire with more vigilance and anxiety than she preserved the memory of his uninterrupted kindness, benevolence, and love: even time scarcely allayed the bitterness of her sorrows; and, far from effacing those sentiments of tenderness which the whole tenor of his life inspired and confirmed, it seems to have stamped them deeper and deeper! She would have exclaimed in the language of Burns,

"Still o'er past scenes my memory wakes,
And fondly broods with miser-care;
Time but the impression deeper makes,
As streams their channels deeper wear!"

Lady Russell died at the advanced age of eighty-six, with but little previous illness, on the 5th of October, 1723. The lady to whom the public is indebted for this volume of her Letters, and for the biographical account which precedes them, thus gracefully takes her farewell of the world:

'May the writer of the foregoing pages be allowed to hope, while fast sinking to the grave that must shortly close on an insignificant existence — may she be allowed to hope, *that* existence rescued from the imputation of perfect inutility, by having thus endeavoured to develope, and hold up to the admiration of her countrywomen, so bright an example of female excellence as the character of Lady Russell? — a character whose celebrity was purchased by the sacrifice of no feminine virtue, and whose principles, conduct, and sentiments, equally well adapted to every condition of her sex, will in all be found the surest guides to peace, honour, and happiness.'

A portrait of Lord Russell is prefixed to the first volume of his Life.

ART.

ART. III. *Observations, Anecdotes, and Characters, of Books and Men.* By the Rev. Joseph Spence. Arranged with Notes by the late Edmund Malone, Esq. Crown 8vo. pp. 302. 8s. Boards. Murray. 1820.

ART. IV. *Anecdotes, Observations, and Characters, of Books and Men.* Collected from the Conversation of Mr. Pope, and other eminent Persons of his Time. By the Rev. Joseph Spence. Now first published from the Original Papers, with Notes, and a Life of the Author, by Samuel Weller Singer. 8vo. pp. 540. 14s. Boards. Carpenter. 1820.

THESE are different publications of the same work. The first is avowedly not the original collection of Mr. Spence, but is a selection from his manuscript, with considerable modifications, by the late Mr. Malone: the other contains the same matter, but in its original order, with a large addition of anecdotes and remarks, derived from loose papers and memorandum-books in Spence's hand-writing; preceded also by a life of the author, and considerably enlarged by several notes of the editor. Pope is one of the principal speakers and actors: but many other persons are introduced, some of contemporary fame and some of only contemporary existence with the poet, whose opinions and conversations form no small portion of the miscellany.

In his literary character, Spence, the original compiler, is chiefly known as the author of Polymetis; a book which still retains its place in our libraries, but which, we believe, never reached any great height of public estimation. It is indeed a prosing dialogue on the subject of heathen mythology, with this leading defect, that the illustrations are derived from the Roman to the exclusion of the Greek writers. Gray * in one of his letters made several just exceptions to it; and of Spence's general character as a writer, Dr. Johnson observed "that he was a man whose learning was not very great, and whose mind was not very powerful:" † but he added "that his criticism was commonly just; what he thought, he thought rightly, and his remarks were recommended by coolness and candour." This perhaps is the full measure of his literary merit; and more will scarcely be urged in his favour, now that the partialities of private friendship are silent, and that commerce of praise is over which has so often given rise to exaggerated endowments among those who move in the same circle of society, and cultivate their studies in the same period of letters. His Essay on Pope's Odyssey is chiefly remarkable for having first brought him into a contact with

* Gray's Letters by Mason. † Life of Pope by Johnson.

Pope, sufficiently close to give him opportunities of recording those conversations, and learning those anecdotes of his life, which constitute, if not the larger, yet the most interesting part of this collection. As a critical piece, though it is commended by Dr. Warton, (in his Essay on Pope,) perhaps in relation only to the state of criticism at the time in which it was written, it is stiff, but languid: it is barren of investigation; and if it aspires to the merit of good taste, it is rather of that species which falls within the province of a judgment coldly correct, than that which is the fruit of a quick and lively sensibility to beauty. It is, however, by another and a higher criterion that the merits of Spence are to be appreciated. He was a diligent pastor, and in the retirements of private life he was an affectionate son and a faithful friend; of great sweetness of discourse and manners; exemplary in his humanity to his fellow-creatures; and he closed his eyes amid triumphs far beyond those of literary eminence, in the pure delights of virtue and the solid satisfactions of conscience.

We did not, however, expect, and much less did we require, an elaborate biography of this amiable gentleman. A short and summary notice would have satisfied our curiosity concerning the incidents of a life, which glided along unembellished by any high distinction, and undiversified by any striking event. We could, also, have spared the long letters to his mother, the details of his friend Bob Downes, (who was, apparently, an excellent man,) the particulars about the little garden at Birchanger, and other domestic matters, which fill the correspondence of an amiable country-clergyman with a very good sort of woman. They were written, no doubt, in the unreserved freedom of epistolary intercourse, and under the seal of the implied and sacred compact that sentiments thus breathed, or gossip thus poured out, from one bosom to another, should not be dragged forwards to the eye of the public. Where, let us ask, will be the end of books, if family-port-folios are to be thus ransacked by collectors to furnish materials for the biographies of obscure but well-behaved gentlemen in their generation? We suggest these opinions out of a jealousy for the dignity of letters which is essential to the perfect discharge of our critical functions; and by no means from a disrespect for the memory of this excellent person, of whom, if *any* biography had been necessary, the account ought to have been more proportioned to the space which he occupies in the eye of mankind. Not only is every superfluous book injurious to the interests of learning, but the unnecessary matter which swells a book to a bulk beyond

yond its importance operates an equal mischief. Literature is thus overwhelmed beneath useless volumes. "*Inlatâ multâ veste, senem opprimi jubet.*"

With regard to the publication before us, of whichever *edition* we speak, it is by no means a valuable accession to our stores of useful knowlege or agreeable information. It may, indeed, be ranked among the luxuries of an age which is pampered in its literary as in its other tastes: for it requires no exercise of thought, and leaves the mind in the same repose in which it found it. Its highest utility is that of cheating by harmless but unimpressive gossip the over-laboured sense of those who have nothing to do, or of relieving the hours of laborious lassitude and gloomy vacancy; and it is dismissed from our memories as soon as it has been read or slumbered over, without leaving behind it one topic of reflection. In the process of preparing these light articles for our palate, the French, who excel us in other kinds of cookery, have gone much beyond us. Ménage, and others of the same species, have thus left the traces of an insect-life in literature; and, after having fluttered through an ephemeral existence of half wit and half philosophy, they have had their sayings and their thinkings collected in what they affectedly call their "*Anas.*" Far be it from us to proscribe, with indiscriminate austerity, the whole race of these harmless levities: the delightful legacy bequeathed to us by Marmontel, and many other entertaining memoirs, are sufficient to vindicate them from contempt: but Mr. Singer must have been strangely misled by the parental blindness of an editor, when he classed the volume now under our animadversion with the Life of Johnson by Boswell. He might, with equal justice, have ranked it with the invaluable collections of Athenæus, or the instructive varieties of Aulus Gellius; with the Memorabilia of Xenophon, and the histories of Ælian.

We must be pardoned for here saying a few words on Boswell's work, since so manifest an injustice has now been done to it. As a biographical compilation, it deserves a more dignified place and a higher praise in our national letters, than can possibly be assigned to it by ranking it in the same order with the crude but superficial literature, the imperfect and ill-told anecdotes, of Mr. Spence's collection: for it is an enduring monument of the private and intellectual life of one of the most eminent men who adorned the last century, and of the modes of thinking and expression which distinguished the largest and most comprehensive mind among our critics and moralists. Rarely has so felicitous a combination of qualities occurred as Mr. Boswell possessed, for the biography of such

a character; since he was gifted with a patience which no obstacle could subdue, a zeal which no repulse could deaden, and a diligence to which nothing seemed trivial or useless. No Sancho Pança more vigilantly followed the movements or noted the sayings of his master. He was the historian of his looks, of his meals, of the minutest incidents, and of the most serious transactions of his life; of the most careless remark that escaped his lips, as well as of the deepest disquisitions that exercised his prompt and vigorous faculties: nothing escaped, not even the changes of his countenance and the vicissitudes of his temper. Occasionally, indeed, we are tempted to suspect that Johnson spoke, and thought, as in the presence of one who had given him frequent intimations that he haunted him as his biographer; and many have imagined that such a conviction made him more artificial in his reasonings and more studied in his reflections:—but they who thus argue, have not sufficiently estimated the difficulty of never being at our ease. The passions *must* have their play: the nonsense as well as wisdom of the moment *will* have its utterance in the hours of social intercourse, when the mind wears its easiest attire; and they, to use an expression of Lord Bacon, must be "cannibals of their own hearts," who can always play an artificial and studied part. If the levity of our nature, even in the best and wisest among us, makes us unmindful of that invisible biography which is constantly noting our secret thoughts and our hourly actions, how slight must be the restraint and how imperfect the influence on our habitual passions, or our characteristic humours, which can be produced by the conviction that our table-talk and the idle and innocent passages of our lives may, perhaps, hereafter be registered in a book?

We have not perceived any abundance of instructive or even amusing matter in Spence's collection: but that of Boswell abounds in both. The casual conversations of Johnson are distinguished occasionally by a depth of disquisition, that almost appears preternatural to those who have not attended to the effect produced by the habit of generalizing even in sudden and instantaneous discourse; and who think that those must necessarily be the most perfect compositions, which are elaborated in the stillness and abstraction of the closet. They, however, who have watched this important process, will easily comprehend how a mind of vigorous powers, acting on extensive knowlege, may, without effort or preparation, from general principles accurately limited and clearly defined, pursue a chain of reasoning in support of its position; and in language as correct and appropriate, as if it had received the last polish of an author who was solicitous about the

the structure of his sentences and the fall of his periods. This was Johnson's great excellence: but nothing of it appears in the conversations of Pope, as they are detailed by Mr. Spence; which, for the most part, touch their subjects but slightly and superficially, and in a diction that is neither vigorous nor elegant. Should our readers have overlooked or forgotten the astonishing dexterity of Johnson in reasoning, and his promptitude in discourse, let us refer them to the argument which he dictated to Boswell in the case of the schoolmaster. If we consider it as a mere trial of casuistic skill, we think that very few of those who are jurists by practice and education could have equalled it; and if the general character of Johnson's diction, which is usually too full and crowded, does not appear on these occasions, it is advantageously exchanged for the closer but not less beautiful language of ratiocination.

As a man of conversation, Johnson was wholly unrivalled: his was not the conversation which diffused itself with unmeaning volubility on every topic as it arose, and had "as much to say on a ribbon as a Raffael," but it had a depth of thinking and a power of expression far beyond the ordinary professors of the art. Hence it arises that the sayings of few men have been so diligently remembered. They have long outlived many of those epigrammatic turns which owe their success to the word on which they play; for the wit of Johnson derived none of its excellence from verbal smartness. It was satirical, and tinctured with his own peculiar views of our unhappy nature: but it was satire which seldom really wounded, except when provoked by affectation and folly, impiety and obscenity. The habits of colloquial dissent, which so peculiarly distinguished Johnson, might occasionally seduce him into the support of questionable positions: but they were exercised only about those *probable* questions, as they were called in antient philosophy, which are the proper subjects of human speculation; and he never sought to disturb the fixed and established truths which the repose and well-being of mankind require to be placed out of the reach of ingenious sophistry or wanton paradox.

Such are the valuable materials of Boswell's biography. We trust that, in pursuing this subject so far, we shall find our excuse in the almost inevitable reminiscences which Mr. Singer's comparison awakened, and in the anxiety which we naturally felt that so valuable a collection of *Memorabilia* as that of Boswell should not be included in the same class with Spence's Anecdotes. Undoubtedly, the principal person whose remarks and conversations have been preserved in

in this collection is by no means insignificant; and of the private life and manners of Pope, what notice can be without its value? Yet, whether the benumbing touch of the collector has deadened their vivacity and mutilated their vigour; or whether Pope, in a twilight of his faculties, yawned out the greater part of the criticisms and anecdotes which are here ascribed to him; certain it is that we find but little that is worthy of such a genius or bears the impress of such a mind. They seem but the mere rinsings of the vessel, when the sprightly liquor had been exhausted. We have, therefore, sustained some disappointment; for, although the principal facts which Mr. Spence had preserved concerning this great poet have long been familiar to us *, we were willing to persuade ourselves that much remained behind. We did not, indeed, expect new discoveries in the mysteries of nature, or new elucidations of the phænomena of mind: but, from the familiar dicourse of one who, though not a philosopher, the τὸ θρέμμα, ὃν καλοῦσιν οἱ ἄνθρωποι φιλόσοφον †, exhibited in his writings the march of a powerful and active mind, capable of comprehending the great and of embellishing the minute, of pursuing through the labyrinths of man the devious course of his passions, or of calculating from his moral constitution the regular laws of his nature: — from the discourse of such a writer, it was not irrational to expect aphorisms of wisdom on the varied concerns of life, and the changeful topics of human reason. If this, however, was too much, we might surely, on subjects of gayer import, have anticipated from the conversations of a man of the world, as well as of letters, some of those distillations of his genius which dropped at the "*noctes cœnæque Deorum*" to which Mr. Spence was admitted; something to remind us at least, however faintly, of the charms of a converse sparkling with wit and enriched by knowlege.

"The hungry sheep look up and are not fed."

Readers who turn over these pages for sprightly sallies of colloquial dexterity, for new reasonings in criticism, for sound principles of taste or rhetoric, for satiric or sportive delineations of the follies or affectations of society, — all who look for this, and require something of it in every work of literary amusement, will be egregiously disappointed. Perhaps, too,

* Warton, in his Essay on Pope, and Dr. Johnson, in his Life, had availed themselves of the most important part that related to the poet.

† Maximus Tyrius, Dissert. 19.

they

they will not deem themselves recompensed by disjointed notices of some of that obscure and forgotten tribe, — "the mob of gentlemen who wrote with ease," — the sweepings of Queen Anne's age, — the Wycherleys, the Fentons, the Halifaxes, the Walshes, and the Broomes. Nor do they escape with this negative disappointment. Positions in taste, confirmed by the undisturbed acquiescence of mankind, are assailed almost for the first time by the authority of Pope. Shakspeare's manner was that of a bad age; and Milton's language was exotic! 'It was mighty simple in Rowe to write a play now, professedly in Shakspeare's style; that is, professedly in the style of a bad age.' (*Singer's edit.* p. 174.) 'Milton's style in his Paradise Lost is not natural; 't is an exotic style.' (*Ibid.*) On the Phædo of Plato, and the Tusculan Questions of Cicero, he thus pronounces: — 'Some of Plato's and Cicero's reasonings upon the immortality of the soul are very foolish: but the latter's is less so than the former's.' (*Murray's edit.* p. 42.) We will leave the censure of Shakspeare and Milton to its own refutation. There is a natural corrective of false taste in criticism in the bosoms of all who feel the sense of beauty, and whose perceptions are not obscured by the affectation of dissenting from the general opinion, when, perhaps, that general opinion is the most unerring standard of rectitude. The universality of suffrage which has consecrated those great poets is the best security of their fame; and no authority, however grave, can silence that echo of the heart which has so long pronounced their praise. The collector, however, who has registered these inconsiderate and hasty opinions, would have better consulted the reputation of Pope by suppressing them. The flippant remark on Plato and Cicero might also have been spared. Pope's education was imperfect; and it should seem that he had 'small Latin and less Greek.'* If this did not appear from the well-known circumstances of his life, the remarks themselves on Plato, whom he could not read, and on Cicero, whom he probably never read, would authorize the inference. Who that is conversant with those writings will not bear an eager testimony to the vigorous intimations of the soul's eternity, at which unaided reason had arrived by her own lights and her own aspirings? If the figurative and fanciful diction of Plato, which gained him the title of "the Homer of philosophy," seems a departure from the less rhetorical language which has been generally appropriated to philosophic investigation, the assiduous student of

* Spence's Anecdotes, *Murray's edition*, p. 40.

his

his style and manner will be at no loss to discover beneath their varied decorations the closest logic, and the clearest argumentation, which lose nothing of their gigantic strength from the rhetorical graces that clothe them. The muscular limb and the symmetrical form are neither concealed nor impeded by the elegance of drapery in which he has chosen to veil them. Yet it would not be unedifying, even to those who are gifted by the purer illuminations which have brought immortality to light, to hear what the voice of nature has herself proclaimed from the mouth of enlightened men, who were left to the workings of their own intellects on subjects of such aweful import, and long before the more hallowed annunciations of the Gospel had declared their wisdom to "be foolishness." With that candour which is among the brightest of the Christian virtues, a truly enlightened Christian must peruse with rapture, as often as he turns to them, the concise and unanswerable reasonings of Socrates on the immortality of the soul, in the *Phædrus;* reasonings in which he seems for once to have been moved from his inflexible maxim of affirming nothing, by a mysterious and internal impulse which whispered to him something that fell little short of assurance. The great disciple of the second academy has a concise but fine summary of that argument. "*Sentit igitur animus se moveri: quod cum sentit illud unà sentit, non aliena moveri: nec accidere posse ut ipse unquam a se deseratur: ex quo efficitur æternitas.*" * We could not abstain from these remarks, lest, among our youthful readers, some might be disposed to take for granted the soundness of the careless dogma which is sheltered under the authority of so high a name as that of the first ethical poet of our country. They cannot be too frequently reminded, in the language of Quinctilian, "*Circumspecte de tantis viris pronuntiandum est, ne damnent quod non intelligunt.*"

We gladly turn from these animadversions to such passages of Mr. Spence's collection as illustrate the character of Pope. From these we most cheerfully infer that he was a kind and affectionate man; and, though the fact rests in some degree on the doubtful evidence of his own applause, that he adhered inflexibly to his religious opinions, in spite of the most splendid inducements that might have seduced weaker minds or less virtuous principles.

'He,' Lord Oxford, 'talked always kindly to me, and used often to express his concern for my continuing incapable of a place; which I could not make myself capable of without giving a great deal of pain to my parents, — such a pain, indeed, as I would not

* Cicero. Tusc. Quæst. l. i. edit. Ernest.

have

have given to either of them for all the places he could have bestowed upon me. — *Mr. Pope.*'

'In the beginning of King George the First's reign, Lord Halifax sent for me of his own accord. He said he had often been concerned that I had never been rewarded as I deserved, that he was very glad that it was now in his power to be of service to me, that a pension should be settled upon me, if I cared to accept it, and that nothing should be demanded of me for it. I thanked his Lordship in general, and seemed to want time to consider of it. I heard nothing farther for some time: and about three months after I wrote to Lord Halifax, to thank him for his obliging offer; "that I had considered the matter over fully; and that all the difference I could find in having or not having a pension was, that if I had one, I might live more at large in town; and that, if I had not, I might live happily enough in the country." There was something said too of his love of being quite free, and without any thing that might even look like a bias laid on him. "So the thing (added he) dropped, and I had my liberty without a coach." — *The same.*

'Craggs afterwards went further than this. He told me, as a real friend, that a pension of 300l. a-year was at my service, and that as he had the management of the secret-service money in his hands, he could pay me such a pension yearly without any one's knowing that I had it. I declined even this: but thanked Mr. Craggs for the heartiness and sincerity of his friendship; told him that I did not like a pension any way; but that since he had so much goodness towards me, if I should want money, I would come to him for a hundred pounds, or even for five hundred, if my wants ran so high. — *The same.* [I do not find that he ever did go to Mr. Craggs for any thing after all; and have been assured by some of his friends, who knew his private affairs the most intimately, that they think he never did. — *Spence.*]

'Craggs was so friendly as to press this to me several times; and always used to insist on the convenience that a coach would be of to me, to incline me to accept of his kind offer. It is true, it would have been very convenient; but then I considered that such an addition to my income was very uncertain, and that if I had received it, and kept a coach for some time, it would have made it more inconvenient for me to live without one, whenever that should fail. — *Mr. Pope.*

'Mr. Pope never flattered any body for money in the whole course of his writings. Alderman Barber had a great inclination to have a stroke in his commendation inserted in some part of Mr. Pope's works. He did not want money, and he wanted fame. He would probably have given four or five thousand pounds to have been gratified in this desire; and gave Mr. Pope to understand as much. Mr. Pope would not comply with such a baseness; and when the Alderman died he left him only a legacy of a hundred pounds, which might have been some thousands, if he had obliged him only with a couplet.' (*Murray's edit.* p. 65.)

We

We can easily believe this of Pope; and no complacency is more soothing than that with which we contemplate the virtues of the great masters of language and morality. If that testimony requires confirmation, we can find passages in his writings which breathe an independence, and an erect and manly liberality of soul, which no cunning could assume and no hypocrisy simulate. Can any one doubt this who has read the noble lines which he addressed to Lord Oxford after his fall from power? In that unsuspected moment, his Muse does not shrink from the duties of gratitude and friendship. The poem embodied in a small compass all that ennobles our nature; all that is calculated to sustain it under unmerited disgrace; all that is proud and unyielding in stoicism; all that is firm and patient in Christian morality; all that is tender in affection, and dignified in affliction. He to whom these verses are not familiar must have formed as imperfect an estimate of Pope, as he who would judge concerning Raffael without having seen his Transfiguration.

" In vain to deserts thy retreat is made,
The Muse attends thee to the silent shade.
'T is hers, the brave man's latest steps to trace,
Rejudge his acts and dignify disgrace.
When interest calls off all her sneaking train,
And all the obliged desert, and all the vain;
She waits or to the scaffold or the cell,
When the last lingering friend has bid farewell.
E'en now she shades thy evening walk with bays,
(No hireling she, no prostitute to praise);
E'en now observant of the parting ray
Eyes the calm sun-set of thy various day;
Thro' fortune's cloud one truly great can see,
Nor fears to tell that Mortimer is he."

*Epist. to Lord Oxford*, 1721.

We meet with a curious anecdote of Wycherley, on the authority of Pope:

' Wycherley used to read himself asleep o'nights, either in Montaigne, Rochefoucault, Seneca, or Gracian; for these were his favourite authors. — He would read one or other of them in the evening, and the next morning, perhaps, write a copy of verses on some subject similar to what he had been reading: and have all the thoughts of his author, only expressed in a different mode, and that without knowing that he was obliged to any one, for a single thought in the whole poem. I have experienced this in him several times, (for I visited him for a whole winter, almost every evening and morning,) and look upon it as one of the strangest phenomena that I ever observed in the human mind.—*P.*' (*Singer's edit.* p. 198.)

Another

Another amusing anecdote occurs, of the same person's want of memory:

'He lost his memory (forty years before he died) by a fever, and would repeat the same thought, sometimes in the compass of ten lines, and did not dream of its being inserted but just before: when you pointed it out to him, he would say, "Gads-so, so it is! I thank you very much:—pray blot it out."—He had the same single thoughts (which were very good) come into his head again, that he had used twenty years before. His memory did not carry above a sentence at a time.' (*Singer's edit.* p. 160.)

Of the meanness of the Duke of Marlborough, we have a remarkable instance:

'Inconsistent as the Duke of Marlborough's character may appear to you, yet may it be accounted for, if you gauge his actions by his reigning passion, which was the love of money. He endeavoured, at the same time, to be well both at Hanover and at St. Germains; this surprised you a good deal when I first told you of it; but the plain meaning of it was only this, that he wanted to secure the vast riches he had amassed together, whichever should succeed.—He was calm in the heat of battle; and when he was so near being taken prisoner (in his first campaign) in Flanders, he was quite unmoved. It is true, he was like to lose his life in the one, and his liberty in the other; but there was none of his money at stake in either. This mean passion of that great man operated very strongly in him in the very beginning of his life, and continued to the very end of it. One day, as he was looking over some papers in his scrutoire with Lord Cadogan, he opened one of the little drawers, took out a green purse, and turned some broad pieces out of it. After viewing them for some time, with a satisfaction that appeared very visibly on his face; "Cadogan, (said he,) observe these pieces well! they deserve to be observed; there are just forty of them: 't is the very first *sum* I ever got in my life, and I have kept it always unbroken, from that time to this day." This shows how early, and how strongly, this passion must have been upon him; as another little affair, which happened in his last decline, at Bath, may serve (among many others) to show how miserably it continued to the end. He was playing there with Dean Jones at piquet, for sixpence a game; they played a good while, and the Duke left off when winner of one game. Some time after, he desired the Dean to pay him his sixpence; the Dean said he had no silver; the Duke asked him for it over and over, and at last desired that he would change a guinea to pay it him, because he should want it to pay the chair that carried him home. The Dean, after so much pressing, did at last get change; paid the Duke his sixpence; observed him a little after leave the room, and declares, that (after all the bustle that had been made for his sixpence) the Duke actually walked home, to save the little expense a chair would have put him to.—*P.*' (*Ib.* p. 162.)

Of

Of Pope's own singular diffidence, the following is a memorable circumstance, though we believe that Dr. Warton has alluded to it:

'I never could speak in public: and I don't believe that if it was a set thing, I could give an account of any story to twelve friends together, though I could tell it to any three of them with a great deal of pleasure. — When I was to appear for the Bishop of Rochester, in his trial, though I had but ten words to say, and that on a plain point, (how that bishop spent his time whilst I was with him at Bromley,) I made two or three blunders in it: and that notwithstanding the first row of lords (which was all I could see) were mostly of my acquaintance. — *P.*' (*Ib.* p. 156.)

We cannot omit a very characteristic anecdote of the famous Lord Halifax:

'The famous Lord Hallifax (though so much talked of) was rather a pretender to taste, than really possessed of it. When I had finished the two or three first books of my translation of the Iliad, that lord "desired to have the pleasure of hearing them read at his house." Addison, Congreve, and Garth, were there at the reading. In four or five places, Lord Hallifax stopped me very civilly; and with a speech, each time much of the same kind: "I beg your pardon, Mr. Pope, but there is something in that passage that does not quite please me. Be so good as to mark the place, and consider it a little more at your leisure. I am sure you can give it a better turn." — I returned from Lord Hallifax's with Dr. Garth*, in his chariot; and as we were going along, was saying to the Doctor, that my Lord had laid me under a good deal of difficulty, by such loose and general observations; that I had been thinking over the passages almost ever since, and could not guess at what it was that offended his Lordship in either of them. Garth laughed heartily at my embarrassment; said, I had not been long enough acquainted with Lord Hallifax, to know his way yet: that I need not puzzle myself in looking those places over and over when I got home. "All you need do (said he) is to leave them just as they are; call on Lord Hallifax two or three months hence, thank him for his kind observations on those passages; and then read them to him as altered. I have known him much longer than you have, and will be answerable for the event." I followed his advice; waited on Lord Hallifax some time after: said, I hoped

'* This is lengthened from the short hints in the first memorandum paper. Such fillings up, and this in particular, should be flung into notes; for one can't answer for the particular circumstances at such a distance of time. For instance, according to my memory, it was Garth he returned home with; but in my paper, Congreve's name has a particular mark under it; and so it might be he, and not Garth, that let Mr. Pope into this part of Lord Hallifax's character. This must be hinted at above, and enlarged upon in the notes. — *Note in pencil on the margin by Spence.*'

he

he would find his objections to those passages removed, read them to him exactly as they were at first; his Lordship was extremely pleased with them, and cried out, "Ay, now, Mr. Pope, they are perfectly right! nothing can be better." — *P.*' (*Singer*, p. 134.)

We would select more of these extracts concerning Pope: but they have been so diligently gleaned, that we are fearful of fatiguing our readers by quoting matter with which they are already acquainted from the life of the poet by Johnson, and the notices which Dr. Warton has inserted in his Essay. We have not room to detail any of the remarks or criticisms of other personages, with which Mr. Spence has filled the lumber-room of his collection.

As to the merits of the rival editions, we shall only say farther that Mr. Singer's volume is unnecessarily copious, and treats us at the end with a bundle of letters which have but little interest: while the other edition has a preface which it would be difficult to assign to any known language. For the honour of our native tongue, we cannot call it English; and the editor does not seem to be intimately acquainted with the Latin; otherwise, we think, he would scarcely have put into the mouth of Pope the quotation which occurs in the following sentence: "*Nil admirari* is as true in relation to our opinion of authors, as it is in morality; and one may say, *O admiratores verrum picus!*" — which, we humbly presume, ought to have been, "*O admiratores, servum pecus.*"

We must add that Mr. Singer's appendix, in addition to the letters, is swelled out with some execrable verses by the celebrated Lord Melcombe, (Bubb Doddington,) who was a most unpoetical personage; and by a love-song from the pen of Mr. Robert Dodsley, compared to which the common effusions of a lady's maid on Valentine's day would be tender and poetical.

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ART. V. *The Transactions of the Linnéan Society of London.* Vol. XII. Part II. 4to. pp. 316. 2l. 2s. sewed. Longman and Co. &c.

IN proceeding to notice this additional part of the present publication, we have only to premise that the uncommon brevity of some of the articles will justify a proportionate degree of despatch in our intimation of their contents.

*Observations on the Linnéan Genus Juncus, with the Characters of those Species which have been found growing wild in Great Britain.* By James Ebenezer Bicheno, Esq. F. L. S. — Mr. Bicheno has skilfully removed much of the vagueness

and confusion in which this family of plants has been long involved; a task which was very imperfectly performed by Rostkov, in his Monograph of the Genus, published so lately as 1801. Under the weighty sanction of Willdenow, Lamarck, Decandolle, Desvaux, and Brown, he adopts the genus *Luzula*; a term which Cæsalpinus applied to *Juncus campestris*, and which he borrowed from the Italian *Luciola*, from the circumstance of the flower-heads shining in the dark. He has, moreover, singularly contributed to the elucidation of his subject, by having recourse to the natural division of the species into those which have leafless stems, those with channelled leaves, and those with jointed leaves. In pursuance of these principles, he has distinctly characterized twenty-one legitimate British *Junci*, and five British *Luzulæ*, or *Wood-rushes*; indulging, at the same time, in a variety and acuteness of critical commentary, which bespeak his diligence and discriminating judgment, and which eminently contribute to the extrication of the references.

As *Juncus bulbosus* of Linné had given rise to much perplexity of synonyms, and its trivial name was wholly inappropriate, Mr. Bicheno has separated it into two species, and cancelled the epithet *bulbosus*. The rare species *Biglumis* has hitherto been found only in Scotland, particularly on Ben Lawers. 'The old botanists were unacquainted with it; and even Lightfoot suspected it might be a variety of *J. triglumis*. The two species are, however, perfectly distinct, and may be recognized at once by observing that one of the bractes in *J. biglumis* is much longer than the flowers, and the capsule turbinate. The seeds are remarkably distinguished by their covering.'

*Descriptions of Two new Shells.* By Captain Frederic Marryat, R.N. F.L.S.—These non-descripts, which are very briefly characterized in the text, but well represented in the plate, are denominated *Mitra zonata*, and *Cyclostrema cancellata*. The former was taken up near the port of Nice, from very deep water; and the latter was found in a collection of shells chiefly derived from the West Indies. Its generic appellation, suggested by Dr. Leach, includes also the *Helix depressa*, and *H. serpuloides* of Montagu.

*Descriptions of Five British Species of the Genus Terebella of Linné.* By the late George Montagu, Esq. F.L.S.—The largest and also the rarest species described in this distinct and interesting communication is the *Gigantea*, which measures sixteen inches in length. It occurs, though very sparingly, on the coast of Devonshire. The others are denominated

nominated *Cirrhata*, *Nebulosa*, *Constricta*, and *Venustula*. Their descriptions are illustrated by excellent engravings.

*Characters of Two Species of Tordylium.* By Sir James Edward Smith, M.D. F.R.S. P.L.S. — The species, to which the learned President of the Society has here principally directed his attention, are the *Officinale* and *Apulum* of Linné, and the *Humile* of Desfontaines. As the synonyms of *apulum*, adduced by Columna and Rivinus, seem to belong to two very different plants, and Columna's figure represents only a starved specimen of the *officinale*, it is proposed to distinguish the two species by the criterion originally pointed out by Rivinus and Jacquin, but hitherto not adopted by botanists. 'In *T. officinale* the radiant or dilated part of the marginal flowers consists of two neighbouring petals, each of which has one large and one very small lobe; in *T. apulum* there is only one radiant petal to each flower, whose two very large lobes are equal.' The *humile* of Desfontaines is an undoubted *apulum*, to which Scopoli's *siiflorum* also nearly approaches: but the fruit is bristly, and the flowers are red.

*Observations on a Viper found in Cranborne Chace, Dorsetshire.* By the Rev. Thomas Rackett, F.R.S. and L.S. — On the faith of Mr. Rackett's memorandum, *Coluber Chersea* may be admitted, at least provisionally, into the British *Fauna*. — 'I received the viper,' he says, 'from the Rev. John Tregonwell Napier, Rector of Chettle in Dorsetshire, who killed it in Cranborne Chace. It is extremely rare, but known to the game-keepers under the name of "THE RED VIPER." A mutilated specimen sent to me last year was, when recent, of a bright red colour inclining to orange. The bite is much more venomous than that of the common viper; as I have been assured that a dog which had been bitten by a red viper expired before he had reached the extremity of a down in his way home.'

*Description of select Indian Plants.* By Henry Thomas Colebrooke, Esq. F.R.S. and L.S. — The object of this communication, and of others that are promised from the same pen, is to give an account of some Indian plants which have either not been previously described or have been imperfectly noticed. The author's present remarks apply to *Sabia lanceolata*, *Strychnos axillaris*, *Dischidia Bengalensis*, *Tylophora exilis*, *Macrolobium bijugum*, and *Pygeum acuminatum*; each of which is particularly described, and exhibited in the plates.

The generic appellation *Sabia* is derived, with scarcely any alteration, from the Indian *Sabja*. It belongs to the class *Pentandria*, order *Monogynia*, and is a native of Silhet, in Bengal, where it flowers in October, and bears ripe seed in May.

— *Strychnos axillaris* is nearly allied to the species mentioned by Leschenault, in the sixteenth volume of the Annals of the Museum, and, like some others of the family, it is supposed to be intensely bitter and poisonous. — Both *Dischidia* and *Tylophora* belong to the natural order of the *Asclepiadeæ*, so well illustrated by Brown. — *Macrolobium bijugum* is supposed to correspond to the *Viiapa bijuga* of Lamarck; and the acuminate *Pygæum* may either be the *Zeylanicum* of Gærtner, or a species closely connected with it.

*Upon the different Species of esculent Strawberries.* By Thomas Andrew Knight, Esq. F.R.S. and L.S. Pres. Hort. Soc. — In consequence of experiments on the nectarine, peach, and bitter-almond tree, on the cultivated plum and sloe, and on some of the family of *Salix*, Mr. Knight is induced to believe that the species of esculent Strawberry have been needlessly multiplied, and that our gardens possess only three, 'one of which has sported very widely in varieties.' We suspect, however, that a general tendency of culture is to confound both species and varieties; and that the most characteristic and permanent distinctions should be deduced from the appearance of plants in their native habitations. Mr. Knight does not, indeed, deny the confounding influence of culture: but he lays perhaps too much stress on the competency of his principle to disentangle the original species. His rule is that, when the two sexes breed, without producing mules, they are to be accounted a legitimate species: but the shades between genuine and hybrid vegetable offspring are often so gradual and *debateable*, and the uniformity of pure genealogy would require to be confirmed by such an extensive induction of cases, that complete accuracy in this respect appears unattainable.

*On the Germination of Lycopodium Denticulatum*, in a Letter to the Secretary from Richard Anthony Salisbury, Esq. F.R.S. and L.S. — Some circumstances, in addition to those which were formerly known, are here stated with regard to the developement of the embryos of this plant: but the mode of their fecundation remains shrouded in mystery.

*Some Account of the Lycoperdon Solidum of the Flora Virginica, the Lycoperdon Cervinum of Walter.* By James Macbride, M.D. of South Carolina. — Although Dr. Macbride's observations on this singular vegetable production are still imperfect in various respects, yet its glutinous and nutritious qualities, which he seems to have ascertained, and its long resistance to putrefaction, render it somewhat doubtful whether it should be ranked in the tribe of genuine fungi; while its mode of growth and its general aspect certainly assimilate

assimilate it to the parasitical sorts of these plants. Fugitive negroes sometimes subsist on it, as do also deer and wood-rats, when it grows sufficiently near the surface to attract their attention.

*An Account of Rhizomorpha Medullaris, a new British Fungus.* By Sir James Edward Smith, M.D. — This nondescript *rhizomorpha* was first observed by Mr. Bainbrigge, house-surgeon to the Derby Infirmary, who thus describes it:

"The reservoir in which it was found is a kind of a circular cellar, with an opening at the top. It is situated in the shrubbery, and contains water to supply the baths, which is conveyed by leaden pipes. As the water is sent by a forcing-pump, a piece of timber was fixed across the upper part to support a perpendicular pipe that admitted the water. From this timber, which was deal, and not in the least decayed, the plant hung, and as the depth of the water varied, a greater or less quantity floated on the surface. I believe the whole of it would be seldom immersed; but the wood and every part of the plant would be always wet, in consequence of the water going in with considerable force. I saw the joiner measure the fungus immediately on our getting it out; and he says the length was twelve feet. This I have quite forgotten; but am inclined to think him mistaken. The plant had a beautiful appearance in the water, from the fibres diverging in every direction, and its whiteness, which was lost when it became dry. The extremities were peculiarly brittle. Even the agitation of the water broke off large quantities. This produced great inconvenience, and several attempts were made to destroy the plant, by clearing it away; which not succeeding, the timber was, at length, removed. Oak has been substituted, smeared with tar, pitch, and tallow, which has hitherto had the desired effect. The old beam has been used for other purposes."

Combining this account with the drawing of portions of the plant, and the President's remarks, no doubt can remain of its proper station in the system, or of its extreme rarity.

*A Century of Insects, including several new Genera described from his Cabinet.* By the Reverend William Kirby, M.A. F.R.S. and L.S. — Were we to convey to our readers an adequate idea of the value of this new acquisition to our stores of entomological knowlege, we must transcribe the paper itself. Many of the species which are characterized have been procured from Brazil, and several from Australasia, and other quarters of the globe. To have accurately discriminated so many little strangers is a task of no trifling import: but the manners and habits of most of them remain to be unfolded.

*A Description of several new Species of Insects, collected in New Holland by Robert Brown, Esq. F.R.S. Lib. Linn. Soc.*

By the Reverend William Kirby. — These species are designated *Buprestis cruentata, tricolor, phœorhœa, ruficornis, decemmaculata, cuprifera, cupriceps,* and *fissiceps; Rhipicera femorata; Scarabæus juba,* and *Australasiæ; Trox spurius; Melolontha sericea; Cetonia atropunctata, Brownii,* and *brunnipes; Adelium caraboides; Helæus Brownii,* and *piceus; Eurhinus muricatus; Curculio mirabilis; Stenocorus punctatus; Molorchus cingulatus; Leptura ceramboides; Chrysomela Curtisii; Scutellera dux; Achilus flammens; Thynnus annulatus,* and *variabilis; Xylocopa Australensis;* and *Formica intrepida,* and *viridis.*

*Some Account of the Island of Tristan da Cunha, and of its Natural Productions.* By Capt. Dugald Carmichael, F. L. S.— Having permission to accompany the British troops who took possession of this solitary island, in November, 1816, Captain C. has communicated the results of his personal observations, in a very interesting manner. The whole island figures like a solid mass of rock, in the form of a truncated cone, about nine leagues in circumference, rising abruptly from the sea to the height of three thousand feet; and surmounted by a dome upwards of five thousand feet in height, terminating in the crater of an extinct volcano. Brush-wood, fern, and long grass veil the greatest portion of the mountain, from its bottom to the base of the dome: but its bare patches discover a numerous series of horizontal or slightly inclined strata of trap, between which are frequently interposed beds of scoriæ, tufa, and volcanic ashes. Only a small portion of the plain promises to be susceptible of culture; and regular trenching, and the removal of loose stones, will be requisite to render the soil fit for the plough.

'The ascent to the peak is practicable in sundry places; but the undertaking is attended with serious difficulties, and not free from danger. I went up on the 4th of January, accompanied by Dr. Evers, a couple of servants, and a guide, who had been up some days before. We experienced some obstruction at the outset in making our way through the long grass (*Spartina arundinacea*) which grows along the lower part of the mountain in close entangled tufts. As we advanced, our progress was retarded by the extreme steepness of the ascent, and the loose incohesive nature of the rocks, which we could hardly venture to touch, lest these fragments should fall upon our heads; nor did we run less risk in availing ourselves of the branches of the arborescent *Phylica* to support our weight; for the greater proportion of these being rotten, it was necessary for us to choose with caution, as a mistake might prove fatal. After a laborious effort of three hours, however, we gained the table land, and there discovered to our mortification, that the upper region of the mountain was completely

pletely obscured. Urged by a strong west wind, the cloud broke from time to time against the sides of the dome, and gave us a transient glimpse of the peak at a height and distance that were by no means encouraging. After resting, however, for a few minutes, we proceeded across the base of the dome, trusting that the cloud would be dissipated by the meridian sun; nor were we in this respect altogether disappointed. In the mean time, we found the ground as we advanced a perfect swamp, studded with tufts of small rushy plants, that gave way under the slightest pressure. Here also we had to pass through extensive patches of fern (*Lomaria robusta*), the stems of which, like junks of old cable, trail along the ground, and cross and recross each other in such an intricate manner, that it required all our circumspection to avoid stumbling over them. Further on, the ground becomes more firm, but is perforated in all directions by the various species of Petrel, which resort in myriads to the island during the season of incubation, and burrow in the earth. The weaker tribes of these birds are devoured in vast numbers by the Skua gulls, which pounce upon them as they come out of their holes in the evening, and leave nothing but the bones and feathers to attest the havock made among them.

'The surface of the dome is furrowed on every side with ravines, which take their rise among the scoria of the peak, deepen as they descend, and open in tremendous chasms on the edge of the precipice. The various portions of the surface thus cut off in a great measure from all mutual communication, grow narrower and narrower as you approach the base of the peak, and dwindle at last into bare ridges of scoria, so sharp and so steep, that the wild goats of the mountain dare hardly venture to thread them. That ridge in particular over which we must either have passed or returned without accomplishing our object, is for at least fifty yards not more than twelve inches in diameter. The wind blowing in violent gusts at the time, rendered it the more difficult to maintain that strict equilibrium of body, the slightest bias from which, either to one side or the other, would precipitate any of us in an instant to the depth of several hundred feet. We got safely over it, however, though with some trepidation, and in a manner as various, I believe, as the number of our party would admit of.

'A short way beyond this ridge vegetation ceases; not so much, however, owing to the elevation of the ground, as to the total want of any kind of soil wherein plants could fix their roots. From this point to the summit, a distance of about a mile and a half, the whole is a mass of scoria, fragments of cellular lava, and all sorts of volcanic refuse, constantly slipping under your feet, and rendering the toil of ascending excessive. For nearly a mile we walked along a ridge of blue lava, which seems to have been at one time covered over, but afterwards left exposed by the gradual recession of the loose matters which covered it. In grain and colour it resembles the veins which intersect the island mass; but is disposed on the slightest stroke to break into small amorphous fragments.

'The crater is nearly a mile in circumference: its border is irregular, the south side being two or three hundred feet higher than the north, by which we ascended. At the bottom of it there is a pool of water about one hundred and fifty yards in diameter, to which the descent by the north side is gradual and easy. Its depth appears to be inconsiderable, as we could discover the bottom more than half way across; and its border is covered with rounded fragments of cellular lava, which float about at the humour of the breeze. The water is pure, and untainted with any mineral solution. From the peak we could see the distant ocean on all sides over the cloud which still shrowded the lower part of the dome; but no part of the low land can be seen at any time, being covered by the projection of the table land. I found several mosses on the summit of the peak and some lichens, among others the *L. paschalis*. There was also a large patch of snow a considerable way down its side, and another within the crater.'

During their descent, the attention of the party was invited to the incubation of the Albatrosses, four species of which breed in the island:

'The black albatrosses (*Diomedea fuliginosa*) are at this season gregarious, building their nests close to each other. In the area of half an acre I reckoned upwards of a hundred. They are constructed of mud, raised five or six inches, and slightly depressed at the top. At the time we passed, the young birds were more than half grown and covered with a whitish down. There was something extremely grotesque in the appearance of these birds standing on their respective hillocks motionless like so many statues, until we approached close to them, when they set up the strangest clattering with their beaks, and, if we touched them, squirted on us a deluge of fœtid oily fluid from the stomach.

'The *D. chlororynchos* builds its solitary nest in some sheltered corner, selecting in particular the small drains that draw the water off the land into the ravines. There it runs up its nest to the height of ten or twelve inches, of a cylindrical form, with a small ditch round the base. A curious circumstance with regard to this bird is, that when irritated the feathers of its cheeks are separated, so as to display a beautiful stripe of naked orange skin, running from the corners of the mouth towards the back of the head.

'All of these birds nourish their young by disgorging the contents of their stomach. They are never observed to carry any article of food in their bill: those matters, indeed, from which they derive the chief part of their sustenance, the blubber of dead whales, seals, and sea-lions, would melt away if carried in the bill to any distance. We could not help admiring the utter unconsciousness of danger displayed by them on our approach: they never showed the least disposition to move out of our way: even when kicked or pulled off their nests, they made not the smallest show of resistance; but quietly returned to their post, or stood still until we passed on. Their plumage is in the finest order, copious,

pious, and without the slightest stain. They find great difficulty in getting on wing, and must run twenty or thirty yards along the ground with expanded wings before they can get fairly under way. We had the curiosity to take one of them by the point of the wings and fling it over the rock; yet, though it had several hundred feet of a clear fall, it never recovered itself, but dropped down like a stone. On this account, when not engaged with their young, they usually rest upon the edge of the precipice, from which they can launch at once into the air; and on entering again upon that difficult part of our route, we had to kick upwards of a dozen of them to the right and left of us before we could get on. We arrived at the cantonment about sun-set, after a most fatiguing journey of fourteen hours.'

The climate of this island, notwithstanding its liability to frequent rains, is extremely mild and salubrious: but, owing to the spongy nature of the soil, and the many rifts and fissures in the rocks, it is very deficient in springs. Among the native animals, Captain Carmichael specifies *Phoca leonina* and *Australis*, various sorts of sea-fowl, including *Aptenodytes chrysocoma*, or crested Penguin, and four species of fish; which he particularly describes under the appellations of *Chætodon monodactylus*, *Perca antarctica*, *Callionymus diacanthus*, and *Labrus ornatus*. Only fifty-five species of plants are enumerated.

*Some Account of the Spiral Tubes or Ligaments in the Genus Terebratula of Lamarck, as observed in several Species of Fossil Shells.* By Mr. James Sowerby, F.L.S. — The precise purport of this short paper will be best understood by comparing the text with the plates.

*On the Use of the Pedes Scansorii of Birds.* By the Reverend Revett Sheppard, F.L.S. — The disposition of two toes before, and two behind, has been remarked only in a few genera of birds; and the present intelligent observer shews, satisfactorily, that it is not particularly available for climbing, although it is subservient to other purposes. The Cuckoo is not a climbing bird; and yet the conformation of its feet is the same with that of the Wood-peckers; whereas the Nut-hatch and Tree-creeper, which run up and down trees, have their toes placed in the usual manner. The two hind-toes of the Cuckoo enable it to preserve its balance when it bends forwards, the attitude in which it pours forth its pleasing and protracted note. By the same adaptation, the Parrots more securely grasp their food, step from one branch to another, or remain in a suspended position. With respect to the Wood-pecker, the author observes 'that, in boring trees, (in which occupation the bird is often engaged for a considerable length of time,) its weight is thrown backward, and thus the

the supply of two toes behind is rendered extremely necessary for its support.' The phrase *Pedes scansorii* should therefore be cancelled, as inducing an erroneous idea; and Mr. Sheppard suggests the substitution of the epithet *comprehensorii*.

*An Account of a new Species of Gull lately discovered* (by Capt. Edw. Sabine) *on the West Coast of Greenland.* By Joseph Sabine, Esq., &c. — This species, which is with great propriety named *Larus Sabini*, was shot on a group of low rocky islands, in lat. 75° 29′ N., and long. 60° 9′ W., where they were assembled for the purpose of breeding in considerable numbers with the common Tern. On account of the forked tail, some ornithologists may be disposed to class it with *Sterna* rather than with *Larus*. As it was not again observed, the different stages of its colouring and various particulars relative to its habits remain to be ascertained: but Mr. Sabine seems to have noted every characteristic circumstance within his reach.

*Remarks on the Changes of the Plumage of Birds.* By the Rev. William Whitear, of Starston in Norfolk. — Mr. Whitear adverts to some striking examples of a change of colour in full-grown feathers, without their being replaced by new comers: a phænomenon which probably occurs more frequently than ornithologists are aware. The instances here quoted were observed in the Mallard, the male Chaffinch, the Swiss Sandpiper, the Dunlin, and the Black-headed Gull.

*A Memoir on the Birds of Greenland; with Descriptions and Notes on the Species observed in the late Voyage of Discovery in Davis's Straits and Baffin's Bay.* By Captain Edward Sabine, of the Royal Artillery, F.R.S. and L.S.—'Of fifty species,' says Captain Sabine, 'enumerated by various authors as having been found in Greenland, twenty-four fell under my notice: some interesting facts relating to these have been ascertained, and four other species have been added to the list, one of which has not been before described by any naturalist. That so few birds were seen is to be explained by the circumstance, that the ships very rarely approached the shores so as to permit a landing: but it is confidently hoped, that the voyage which is about to be undertaken will afford facilities for more extensive research.'

We cannot venture to accompany the memorialist in his many excellent critical remarks: but we may barely touch on some of the northern peculiarities which he has noted. The specimens of Greenland Ptarmigans, which he had occasion to observe in their perfect summer-plumage, were *white*, and more gaudy than those that are found in Scotland at the same season. The bills of the Greenland common Terns are one-

third shorter than those of the European; and the Tarsi of the former are only half the length of those of the latter. Should such marked differences be constant and uniform, they would seem to indicate specific distinctions. If the observation of Temminck be correct, the black markings of the primary quill-feathers of the Herring-gull, which have been regarded as essentially characteristic of the species, are changed to white in the arctic countries. Captain Sabine, however, is strongly inclined to believe that the species which he has denominated *Larus argentatus*, or *Silvery Gull*, is intitled to a separate station in the nomenclature. 'It is singular,' he says, 'that Pennant, in his *Arctic Zoology*, under the head of Herring-gull, states that bird to be common in Greenland throughout the year; though no other writer, as far as my observation has extended, mentions the circumstance, and we did not observe a single one with black primary quill-feathers during our voyage in the Straits.'—While the ships were detained in Jacob's Bay, from the 24th of June to the 3d of July, Fulmars were observed passing, in a continual stream, to the northward. King-Ducks abound on the coast of Greenland, associating with Eider Ducks: but they were too shy to approach the ships.

'As the Long-tailed Duck only winters in Europe, returning to the arctic regions in the summer, the state of its plumage at the time we were in Baffin's Bay is interesting. I obtained a specimen of a mature male on the 30th of June. Its winter dress has been detailed by several of the authors referred to, but I believe a description of its summer plumage will be new. The whole under part of the neck and the breast is black, the appearance of the black spot so conspicuous in winter being removed by the general diffusion of the dark feathers; the sides of the head and a little beyond the eye are a brownish white; round the eye are some white feathers; from the bill a black line runs on the top of the head to the crown, which is black; the back of the neck is chiefly black, but at a small distance below the crown a few white feathers are intermingled with the black ones across the neck; the black of the back of the neck extends down the back, but in the centre of the upper part of the back near the neck is a patch of black feathers edged with ferruginous; the scapulars are long and narrow, black in the centre and edged with ferruginous white, the longer ones having more white; the wings are a brownish-black, the quill-feathers being the palest; the lower belly and sides to the rump and the under tail-coverts are white, a line of black descending between the white from the back to the tail; of the four middle tail-feathers two are eight inches, the others are about four and a-half inches long.'

Captain Sabine's annotations, on most of the species which he has particularized, are calculated to remove much of the confusion

confusion that has prevailed in their history and arrangement, from a want of due attention to the progressive changes of colour which they are destined to undergo.

*Characters and Description of Lyellia, a new Genus of Mosses, with Observations on the Section of the Order to which it belongs; and some Remarks on Leptostomum and Buxbaumia.* By Robert Brown, Esq. F.R.S. Lib. L. S. — *Lyellia* has its name in honour of Mr. Charles Lyell, an English botanist, particularly conversant in the history of some of the cryptogamic tribes. It is related to *Polytrichum* and *Dawsonia*, but, from the peculiar structure of its *peristomium*, requires to be separated from both. The trivial name of the species is *Crispa*; and the plant was lately discovered in Nepaul by the botanical collectors sent from the Company's garden at Calcutta. Mr. Brown describes the characters at length, with as much confidence as the inspection of dried specimens will justify; and he accompanies his definitions with some valuable remarks on the character and structure of the other genera mentioned in the title. On the consideration of these, however, we cannot enter, without exceeding the bounds of discretion.

*Extracts from the Minute-Book of the Society.* — Of these extracts, the most important is the first in order, from a letter addressed to the Secretary by Sir John Jamison, F.L.S., dated at Regentville, New South Wales, Sept. 10. 1816.

'"I cannot," says this gentleman, "avoid relating to you an extraordinary peculiarity which I have lately discovered in the *Ornithorynchus paradoxus*. — The male of this wonderful animal is provided with spurs on the hind feet or legs, like a cock. The spur is situated over a cyst of venomous fluid, and has a tube or cannula up its centre, through which the animal can, like a serpent, force the poison when it inflicts its wound. I wounded one with small shot; and on my overseer's taking it out of the water, it stuck its spurs into the palm and back of his right hand with such force, and retained them in with such strength, that they could not be withdrawn until it was killed. The hand instantly swelled to a prodigious bulk; and the inflammation having rapidly extended to his shoulder, he was in a few minutes threatened with locked-jaw, and exhibited all the symptoms of a person bitten by a venomous snake. The pain from the first was insupportable, and cold sweats and sickness of stomach took place so alarmingly, that I found it necessary, besides the external application of oil and vinegar, to administer large quantities of the volatile alkali with opium, which I really think preserved his life. He was obliged to keep his bed for several days, and did not recover the perfect use of his hand for nine weeks. This unexpected and extraordinary occurrence induced me to examine the spur of the animal; and on pressing it down on the leg the fluid squirted through the tube: but for what purpose Nature

Nature has so armed these animals is as yet unknown to me. The female is oviparous, and lives in burrows in the ground, so that it is seldom seen either on shore or in the water. The males are seen in numbers throughout our winter months only, floating and diving in all our large rivers; but they cannot continue long under water. I had one drowned by having been left during the night in a large tub of water. I have found no other substance in their stomachs, than small fish and fry. They are very shy, and avoid the shot by diving and afterwards rising at a considerable distance." '

The poison-apparatus of this paradoxical creature is an additional anomaly in its natural history; and the circumstance of its viviparous reproduction ought, henceforth, to remove it from the class of mammiferous animals.

One of the authors of the *Flora Peruviana*, and his botanical companions, have found the potatoe growing wild in the environs of Lima, on the coast of Peru, and in Chili; where it is also very abundantly cultivated by the Indians, who call it *Papas*.

The Reverend Revett Sheppard states that, on the first of January, 1818, he shot a fine specimen of the common Heron, and that its feathers were covered with a powder of a light blue colour.

A specimen of *Salix cinerea*, with androgynous catkins, was found by Mr. Gee, at Duckinfield, near Stockport, in Cheshire. Nearly half of the flowers in the upper part of the catkin were male, and the rest female.

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ART. VI. *Memoirs of the Life and Writings of John Evelyn*, Esq. F.R.S.

[*Article concluded from p.* 131.]

THE distress which Charles's friends underwent on his account, during his exile, would have for ever bound to their interests a man of any honourable feelings. The extremity of this suffering is exhibited in various letters from Sir Edward Hyde and Sir Richard Brown: but a single instance may suffice. Sir Edward thus expresses himself in a letter to Sir Edward Nicholas: — "It is no wonder you should desire to be eased as much as may be of all kinds of charges. I am sure I have as much reason as any man living to join with you in that thrift; yet I cannot avoid the constant expence of seven or eight livres the week for postage of letters, which I borrow scandalously out of my friends' pockets, or else my letters must, more scandalously, remain still at the post-house; and I am sure all those which concern my own private affairs would be received for ten sous a-week; so that all the rest are for the King,

King, from whom I have not received one penny since I came hither, and am put to all this charge; yet it is to no purpose to complain, though I have not been master of a crown these many months, and cold, for want of clothes and fire, and owe for all the meate which I have eaten these three months, and to a poor woman who is not longer able to trust." Yet Charles, in his prosperity, could abandon this faithful adherent!

Mr. Evelyn preserved an intimacy with Lord Clarendon after the period at which Charles, with the most disgusting and the basest ingratitude, had sacrificed him to his love of power and to his licentiousness, or both; for the Chancellor was a restraint on him in each of these respects. Clarendon did not bear his reverse of fortune like a great man, although he employed the leisure which it afforded him in a work that does honour to his memory. Mr. Evelyn observes in his Diary, 27th August, 1667: 'Visited the Lo. Chancellor, to whom his Ma^ty had sent for the seales a few days before; I found him in his bed-chamber very sad. The Parliament had accus'd him, and he had enemies at Court, especially the buffoones and ladys of pleasure, because he thwarted some of them and stood in their way. I could name some of y^e chiefe. The truth is, he made few friends during his grandeur among the royal sufferers, but advanc'd the old rebells. He was, however, tho' no considerable lawyer, one who kept up y^e forme and substance of things in y^e Nation with more solemnity than some would have had.' Similar memorandums recur in different places as to the disconsolate state of mind in which the Chancellor remained: but Mr. Evelyn speaks of him more at large in a letter to Mr. Secretary Pepys, written many years afterward:

'I shall say no more of his ministrie, and what was the pretence of his fall, than that we haue liued to see greate Revolutions. The Buffoons, Parasites, Pimps, & Concubines, who supplanted him at Court, came to nothing not long after, & were as little pittied. 'T is something yet too early to publish the names of his Delators, for fear of one's teeth. But Time will speake Truth, and sure I am the event has made it good. Things were infinitely worse manag'd since his disgrace, & both their late Ma^ties fell into as pernicious counsels as euer Princes did: whilst what euer my L^d Chancel^rs skill, whether in Law or Politics, the offices of State & Justice were filled with men of old English honor & probitie; lesse open bribery & ostentation; there was at least something of more grauity and forme kept up (things, howeuer railled at, necessary in Courts): magnificence & antient hospitalitie in his Ma^ties houses, more agreeable to the genius of this Nation than the open & avowed luxurie & prophaness which succeeded,

succeeded, *a la mode de France,* to which this Favorite was a declared enemy vpon my certaine knowledge. There were indeede heinous matters laied to his charge, which I could neuer see prov'd; & you & I can tell of many that haue fall'n and yet suffer under that calamitie.'

What were the 'heinous matters laied to his charge' we are not informed. Clarendon certainly laboured under the suspicion of having been privy to the infamous money-transactions between Charles and Louis XIV., and this passage may refer to them: but it could hardly relate to the disgraceful sale of Dunkirk to the French for 400,000l., because the Chancellor's forwardness in promoting that sale was avowed and notorious, and forms certainly a dark stain on his character. A suggestion also prevailed that his Majesty's marriage with the Infanta of Portugal, who was reported to be naturally incapable of bearing children, was principally promoted by this minister. Mr. Evelyn mentions the story: but he was in an error if he believed it. That Clarendon, whose daughter had married the Duke of York, should prefer a barren to a fertile wife for the King, is extremely natural: but, although she had no living issue, the Queen was twice declared to be pregnant; and Clarendon, who was an honest man, says in his Memoirs that he never either opposed or promoted the Portuguese match.

From another character, of a very opposite nature, Mr. Evelyn ought to have shrunk as from a tiger or a hyæna; and it is with pain that we find him congratulating the savage monster on receiving the rewards of his ferocity. After this description, it is, perhaps, superfluous to write the name of Jefferies, with whom our worthy author was acquainted.

'There was at the wedding,' of one Mrs. Castle, 'y^e^ Lord Maior, the Sheriff, several Aldermen & persons of qualitie; above all, S^r^. Geo. Jeffries, newly made Lord Cheife Justice of England, with M^r^. Justice Withings, daunc'd with the bride and were exceeding merrie. These greate men spent the rest of the afternoone, till 11 at night, in drinking healths, taking tobacco, and talking much beneath the gravity of Judges that had but a day or two before condemned Mr. Algernon Sidney, who was executed the 7th on Tower Hill, on the single witnesse of that monster of a man, Lord Howard of Escrick,' &c.

It appears, too, that Mr. Evelyn knew his character: — 'I dined,' says he, 'at our greate Lord Chancellor Jefferies, who used me with much respect: — he is of an assured and undaunted spirit, and has served the court-interest on all the hardiest occasions; is of nature cruel, and a slave to the court.' Mr. E. mentions, likewise, much too coolly, the execution

cution of Sir Thomas Armstrong *without trial*, for being engaged in Monmouth's conspiracy. When brought up for judgment, Sir Thomas insisted on his right of trial, the act giving that right to those who should deliver themselves up within a year, and the year not being expired: but Jefferies refused it; and, when Armstrong insisted that he asked nothing but law, Jefferies told him *he should have it to the full*, and ordered his execution in six days. When Jefferies went to the King at Windsor soon after the trial, the King took a ring from his finger and gave it to him. Yet Mr. Evelyn, one of the most compassionate of men, could dine at the table of this fiend, and call to give him joy on his promotion to a barony! — The ingenuity which the crown-lawyers exercised in justification of Sir Thomas Armstrong's execution is remarkable. A year was allowed for the outlaws to surrender themselves: but Sir Thomas *was seized* in Holland before the term expired; and, as he had not *voluntarily surrendered* himself within the allowed time, they contended that he could not claim the privilege of trial! Mr. Hume himself, unhappily the advocate of the Stuarts, does not palliate this act of injustice; observing that the seizure of Sir Thomas's person ought, in equity, to be supposed to be the accident which prevented his surrender.

James II. was a zealous and bigoted Catholic; very soon instituted public mass at Whitehall; established Popish justices in all the different counties; sent Lord Tyrconnel to succeed the Earl of Clarendon * in Ireland; and dismissed most of the great officers of state †, who would not promise him to consent to the repeal of the test and penal statutes against Popish recusants. The people seemed incomparably more alive to their spiritual than their temporal concerns; and, if James had not made the most open attack on the Protestant religion of the nation, he might, perhaps, with impunity, have exercised over it a despotic sway. Not contented, however, with enjoining the ministers to read in their churches his declaration for giving liberty of conscience, he imprisoned several of the bishops who had protested against it, and who refused to give bail for their appearance. The effect was prodigious: immense crowds of people, *on their knees*, begging the blessing of these prelates, and praying for them as they passed out of the barge along the Tower wharf. On their acquittal, says Mr. Evelyn, 'there was a lane of people, *on their knees*, as

* Son of the late Chancellor.

† The Privy Seal was given to Lord Arundel, a zealous Catholic.

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the bishops passed and re-passed, to beg their blessing.' With such a feeling excited, the Prince of Orange advanced through an unresisting medium to the crown of England; and the daughter of the unhappy James did not suffer the joy which she felt at her own elevation to be disturbed by any idle pang for her father's misfortune:

'I saw the new Queene and King proclaim'd the very next day after her coming to Whitehall, Wednesday, 13 Feb., with greate acclamation and generall good reception. Bonfires, bells, guns, &c. It was believ'd that both, especialy the Princesse, would have shew'd some (seeming) reluctance at least, of assuming her father's Crown, and made some apology, testifying by her regret that he should by his mismanagement necessitate the Nation to so extraordinary a proceeding, wch would have shew'd very handsomely to the world, and according to the character given of her piety; consonant also to her husband's first declaration, that there was no intention of deposing the King, but of succouring the Nation; but nothing of all this appear'd; she came into Whitehall laughing and jolly, as to a wedding, so as to seem quite transported. She rose early the next morning, and in her undresse, as it was reported, before her women were up, went about from roome to roome to see the convenience of Whitehall; lay in the same bed and apartmt where the late Queene lay, and within a night or two sate down to play at basset, as the Queene her predecessor used to do. She smil'd upon and talk'd to every body, so that no change seem'd to have taken place at Court since her last going away, save that infinite crouds of people throng'd to see her, and that she went to our prayers. This carriage was censur'd by many. She seems to be of a good nature, and that she takes nothing to heart; whilst the Prince her husband has a thoughtful countenance, is wonderfull serious and silent, and seems to treate all persons alike gravely, and to be very intent on affaires; Holland, Ireland, and France calling for his care.'

The bishops were hardly treated in this affair. For preserving the very existence of the Protestant church, they were not only threatened but punished by James; who, for his own sake, on the rumour of the Prince of Orange's invasion, not only pardoned them but solicited their intercession to compromise matters. The invasion was successful: but the bishops, although not adverse to it, under all the circumstances, were not by any means prepared for the consequences. They liked not so sudden and unceremonious an assumption of the crown, and would have appointed a regency till some conditions were offered to the royal fugitive. The Archbishop of Canterbury not only declined to officiate at the coronation, but refused, together with many other prelates, to renounce his former oath of allegiance, or to swear obedi-

ence to the new government; and the penalty, *under this new government*, being the loss of dignity and spiritual preferment, his Grace, and many others, were actually displaced. The Archbishop, however, (Sancroft,) considering that no canon or Divine law would justify the removal of the present incumbents, left Lambeth,—when he retreated from it himself,—to be kept in possession by his nephew; and the latter, refusing to deliver it up to Dr. Tillotson, who was appointed primate, was dispossessed by the sheriff and imprisoned. Thus, between the two kings, the non-juring bishops fared very ill: but, says Mr. Evelyn, slyly enough, 'the truth is the whole clergy had, *till now*, stretch'd the duty of passive obedience, so that the proceedings against these bishops gave no little occasion of exceptions.' The clergy, however, had, in more than one instance, within the preceding five-and-twenty years, made a barter of their power for profit. In the year 1664, they voluntarily resigned their right to tax themselves in convocation; and, from that time to the present, they have been taxed, in common with the people, by parliament. The king's influence over the church, in consequence of the ecclesiastical preferments which he could bestow, was more considerable than over the laity, so that the subsidies granted by the convocation were commonly greater than those which were voted by parliament; and the church, therefore, had no difficulty in making a quiet cession of the right to tax itself, and allow the commons to lay impositions on ecclesiastical revenues. Burnet says of this transaction of the clergy, that "it proved indeed a lighter burden, but was not so honorable as when it was given by themselves. *Yet interest prevailing above the point of honour, they acquiesced in it.* So the convocations being no more necessary to the crown, this made that there was less regard had to them afterwards; they were often discontinued and prorogued, and when they met, it was only for form." Another instance is mentioned in Mr. Evelyn's Diary, where he complains of the swarms of Papists and sectaries now [in 1672] boldly shewing themselves in their public meetings, in consequence of Charles's declaration of indulgence. He says, 'The truth is, our bishops slip'd the occasion; for had they held a steady hand upon his Ma^ty^ restauration, as they might easily have done, the Church of England had emerged and flourished without interruption; but they were then remisse, *and covetous after advantages of another kind*, whilst his Ma^ty^ suffered them to come into an harvest, with which, without any injustice, he might have remunerated innumerable gallant gentlemen for their services, who had ruined themselves in the late rebellion;' referring, in this passage, to the

the fines for renewals of leases, which had not been filled up during the Interregnum, and were now to be immediately demanded.

The latter part of Mr. Evelyn's Diary becomes meagre. Under the date of May, 1694, he says, 'I went this day with my wife and four servants from Says Court, removing much furniture of all sorts, books, pictures, &c. to furnish the apartment my brother assigned me, and now after more than 40 years, to spend the rest of my days with him at Wotton, where I was born.' This brother died at the age of 83, in 1699, and the estate devolved on Mr. Evelyn, who remained there till the period of his own decease, in the fullness of age and honour, February, 1705. He enjoyed his faculties to the last: but, far from retiring from labour, he considered these faculties, his good health, and the stock of knowlege obtained from experience, as talents intrusted to him by Providence for the benefit of mankind; and he scorned in his old age to perform less diligently the duty which he had discharged in his youth. His latter years, therefore, were employed in carefully reviewing, correcting, and augmenting his original works. His virtuous and excellent wife, "the companion of his fortunes, and in some measure also of his studies, for almost threescore years *," survived him about three years, and was buried by his side in the family-vault at Wotton. They had five sons and two daughters, who all died young except one; whose son was created a baronet in 1713.

'Mrs. Evelyn (who outlived Mr. Evelyn) by her Will, dated 9 Feb. 1708, desired to be buried in a stone coffin near that of "my dear husband, whose love & friendship I was happy in 58 years 9 months, but by Gods Providence left a disconsolate widow the 27 day of February 1705 in the 71 year of my age. His care of my education was such as might become a father, a lover, a friend, and husband, for instruction, tenderness, affection & fidelity to the last moment of his life; which obligation I mention with a gratitude to his memory, ever dear to me; & I must not omit to own the sense I have of my Parents care & goodnesse in placing me in such worthy hands."'

The Diary is followed by some extracts from Mr. Evelyn's correspondence with many great men of the day, and by a few of his unpublished Essays: as also by several original letters from Charles I. to his Secretary of State, Sir Edward Nicholas. 'They begin at the time the King made his journey into Scotland in 1641; continue during his stay there; recommence on Sir Edward being appointed one of the com-

* *Biographia Britannica.*

missioners for the treaty at Uxbridge; next, during his residence in the besieged city of Oxford whilst the King was pursuing his military measures in other parts; again, whilst the King was with the Scots army, and especially during his confinement at Holdenby and the Isle of Wight.' (*Introd.*) The historian will refer to this correspondence with advantage, some points being explained in it on which the parliamentary records and other publications of the time are deficient. Sir Edward was an honest and conscientious loyalist, and his letters breathe throughout a sincere and affectionate attachment to his master. No summer-bird, his note was scarcely heard when the royal grove was filled with songsters in full feather, warbling their monarch's praise: but in the bleak and leafless winter he poured forth his almost solitary voice.

Sir Edward seems to have given his advice most unscrupulously, and it was always of a conciliating nature: urging Charles to throw himself on the affections of his subjects, as the surest protection of his person and his throne. The King was pleased with his frankness, but unhappily disregarded his counsel. On the death of Charles, he joined the exiled prince at Rouen. At the Restoration, in 1660, he was continued Secretary, but resigned it two years afterward, at the age of seventy. He refused a peerage, and, retiring to his seat at West Horsley, in Surrey, died in the year 1669. A correspondence is given between Charles II. and Sir Edward; and we have also a great many letters, lively, animated, playful, and political, from the Princess Elizabeth, (sister of Charles I.) Queen of Bohemia, to the same minister.

We quote one specimen of these letters:

'*The Queen of Bohemia to Sir Edward Nicholas.*

'Hagh, Jan: 4, (1654–5.)

'Mr. Secretarie, I haue receaued yours of the 29th at my returne vpon Thursday last from Teiling, and this morning I haue letters from Bruxelles, who tell me that my deare Nephue the D. of Gloucester was there vpon new years eue the same day I was at Teiling, but when he came thither or goes from thence I know not. I ame extreme glade the King permitts (him) to see his Sister and me. I hope he will suffer him to stay some time with my deare Neece, it will be a great contentment to her and no hurt to him, and as long as there is nothing tolde to the States of him, they will take no notice of it, this I know is true. I ame sorie for poore Sr Henry de Vic *, for lett the match break or goe on, it is euerie way ill for him: we heare no certaintie heere how

'* Sir Henry de Vic, in the early part of Charles the First's reign, had been his Majesty's secretary for the French mission, and also agent to the King of Denmark.'

the

the French treatie with the rebells in England goes, whither it breake or peece. * I ame verie sorie for the Countess of Mortons death †, I pittie S^r Thom. Berkley, but most her children. The Queene of Sueden is now at Bruxelles, where she was receaued in great state: I beleeue the Archduke ‡ wisheth her at Anwerp, for she persecutes him verie close with her companie, for you know he is a verie modest man. I haue written to the King some particullars of it which are verie rare ons, but the Prince of Condé is still verie unsatisfied with her and will not come at her. I haue one peece of news which it may be you haue not heard: the resident of Polande tells me that there is a treatie betwixt Sueden and Polande and a perpetual peace, and to assist one the other against the Muscovits: the King of Poland will quit his pretention to Sueden vpon condition that he be recompenced with some lande or Island for his heire, that if they be not chosen to succeed the kingdome of Polande, they may haue some place to them selfs to liue in, for the K. of Polande has no patrimonie of his owne nor can buy anie lande under the croune of Poland: his agent has order to goe for England, to see if Cromwell woulde send some ships against the Muscovits to make a diuersion. the good agent is verie vnwilling to goe, but he must obey his master. Sure Cromwell is the beast in the Revelations that all kings and nations doe worship; I wish him the like end and speedilie, and you a hapie new yeare as §

your most affectionat frend.'

These materials bring down the correspondence to 1655: but it has been deemed proper, the editor says, to subjoin some unpublished letters to and from the Earl of Clarendon, (when Sir Edward Hyde,) and Sir Richard Browne, in order to throw light on the royal affairs during the interregnum.

The volume concludes with a few state-papers, selected as elucidatory of certain transactions little noticed by the historians of that period.

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' * In January the Caviliers were stirring, but in vain; and in the following November, Cromwell made peace with the French. The Ex-Queen of Sweden and the Prince of Condé seem to have been meddling with those affairs, through the diplomatic exertions of the Count de Tott; as may be seen by reference to a letter in Bromley's Collection, page 186.'

' † Widow of William Earl of Morton, Lord High Treasurer of Scotland, and long in great personal favour with Charles the First.'

' ‡ Archduke of Austria.'

' § Her Majesty's political gossip in this epistle is highly deserving the notice of the historian. A preceding note shews that the proposed peace between Poland and Sweden was of very short duration.'

ART. VII. *A Voyage up the Persian Gulf*, and a Journey overland from India to England, in 1817. Containing Notices of Arabia Felix, Arabia Deserta, Persia, Mesopotamia, the Garden of Eden, Babylon, Bagdad, Koordistan, Armenia, Asia Minor, &c. By Lieut. Wm. Heude, of the Madras Military Establishment. 4to. pp. 252. 1l. 5s. Boards. Longman and Co. 1819.

IT is stated in the preface to this valuable journal that the author, having been bred in camps from his fifteenth year, now approaches the press without habits of composition, or much stock of literature; and that he can only claim the merit of having recorded faithfully, and unadornedly, the observations made by him in the course of a solitary journey along an unusual track. The first two chapters are introductory, and include some account of the present state of Malabar. In the third, Lieut. Heude embarks at Bombay for Maskat, or Muskat, in the Persian Gulf; where he landed, visited the slave-market, made an excursion into the interior, and re-embarked. The pirates are described, and the isle of Ormuz.* At Busheer he landed again, changed his vessel, and proceeded to Bussora. Karak is noticed as a position important for the protection of a growing commerce frequently in danger from pirates at sea, and from banditti on shore; and it is recommended to garrison both that island and Ormuz. At Bussora, Mr. H. passed several weeks, and terms it a large city, computed to contain 80,000 inhabitants: but it is meagerly described, on the plea that it is well known. Every man, however, has something individual in his point of view; and the cities of the East have so many peculiarities, that repeated delineations are requisite to impress them all. Dr. Colquhoun, the English resident at Bussora, is praised for his urbanity, for his stud of Arabian horses, and for his hospitality in the ready loan of them. The English character is stated to be much respected by the natives.

Chapter IV. includes a very interesting residence of three weeks among the Bedooin Arabs, who inhabit, or rather ride over, the desert banks of the Euphrates. Shat-ul-Arab is the name given to this river from Korna, where it receives the Tigris to the sea; and up this channel the author proceeded in a boat, which chiefly depended on the tide for its intermitting progress. A sketch is given of Korna, here erroneously said to be situated in the Garden of Eden. It is true

* How different from that Ormuz of which the Venetian poet says:

"*Si terrarum orbis, quaqua patet, annulus esset,*
*Illius Ormusium gemma, decusque foret.*"

that

that the Tigris and the Euphrates were two of the rivers of Paradise: but the other two were the Mygdonius, or Phison, and the Chaboras, or Gihon; and it is nearer to the source of these rivers that the original Eden lies. We select the record of a day or two of this journey:

'Hospitality is certainly the national virtue of the Bedooins of the desert. The poor creatures had very little of their own: they produced it, however, with the smile of welcome; and after awhile, the carpets were extended across the tent for our repose. Fatigued as I was, though drenched to the very skin, I was soon asleep; but was awakened by the heavy load of carpets and cumlins collected for our use, and which, having just arrived, were spreading over us by our attentive host and his family. It was evident they were depriving themselves of their own covering for our accommodation, and would be obliged to sit up for the night: no entreaties, however, could persuade them to the contrary: so after smoking a pipe with the watchers, and filling their chubooks from my pouch, I again composed myself to sleep. Early on the morning of the 25th, I resumed my course, accompanied by the guide that had been furnished us on the preceding day.

'25th. At eight A.M. we crossed a rivulet emptying itself into the Euphrates. It flows on the boundary of the original abode of fallen man. Alas! how changed this Paradise! It is now a barren waste, that scarcely produces a scanty crop of the coarsest grain. We halted at twelve for a short time in the open air with Shaik Hubeeb; resumed our march at one P.M., and put up for the night with an old venerable shaik, who was encamped seven hours' journey, or near eight-and-twenty miles, from our former resting-place. The country, throughout the day, which forms part of ancient Mesopotamia, presented only that degree of inferior husbandry which is necessary to the subsistence of a thinly-scattered population. A great proportion of the ground, very probably, lies fallow for many successive years, after which it is ploughed in a very superficial manner; and, with the advantages of rest, and the manure of their flocks, produces the scanty return which is just sufficient for this simple, abstemious race.'

In the fifth chapter, the author reaches the remains of Babylon. He notices the Birs Nemroude, or Tower of Nimrod, who is, no doubt, the Ninus of the Greeks; and he corroborates in every thing the accurate description of Mr. Rich. Little hesitation can be entertained that this mound is the Tower of Babel, mentioned in Genesis; and it still retains traces of having been destroyed by fire from Heaven, whence the people would naturally infer the hostile interposition of the Deity. Mr. H. also visits the two mounds beside the river, about two miles above Hellah: they are apparently formed of the rubbish of that Babylon which Herodotus had seen, and which seems to have been some miles to the north-east of the

earlier Babel; whether the Euphrates had changed its course, or whether Nimrod's city was founded previously to any great progress in navigation, and on a spot selected for not being exposed to floods. The Mujellibe, which is also described, must have been the Tower or Temple of Belus, mentioned by Herodotus as consisting of seven successive pyramidal stages. In all this survey, Mr. Heude is too much the passive copyist of Mr. Rich; and he has not endeavoured to ascertain whether any traces remain of the fresh channel dug for the Euphrates during the siege of Babylon by Cyrus, or whether the ramparts thrown down by Darius after his capture of the city can still be pointed out. Indeed, it is by no means certain that the Babylon of Herodotus stood on the same site with the Babylon of Cyrus and Darius. The utter desolation described by the Jewish prophets seems to imply a total abandonment of the earlier station of the metropolis. Concerning the Narmalachy, or royal river, something is said at p. 109.; and the author rather strangely ascribes it to Nebuchadnezzar. It united the Euphrates and the Tigris, entering the latter river above Seleucia. The errors of Rollin and Prideaux have been sufficiently exposed by D'Anville.

Of the Takht Kersera or Khezra, (that is, the throne of Chosroes,) some new particulars occur at p. 111.; it is here considered as a part of the ruins of Ctesiphon, is described as having pointed arches, and is stated to be distant eighteen miles south-east from Bagdad. All these stations on the Tigris acquired their importance after the Macedonian conquest: — some change in the arts of navigation had probably facilitated an ascent of the more rapid river.

The sixth chapter details the dangers of the desert, and adds many features to a preceding description of the manners of the Bedooins. In the seventh, is given a history of Bagdad; and in the eighth a description of the place, which at the season of the author's arrival was a scene of anarchy. Indeed, he witnessed one of those oriental revolutions which transferred, without benefit to the people, a despotic authority into new hands. After having read in the "Thousand and One Nights" so much about the splendid bazars and luxurious magnificence of Bagdad, we are disappointed to find it thus depicted, although a population is inferred of 200,000 persons.

"We have already noticed the period of its foundation, and the derivation of its name: in its present state, (as we have had frequent opportunities of ascertaining by riding round the walls,) it may occupy a space of about seven miles in circumference, part of which area however lies waste, or is filled up by ruins, as if already verging

verging to its decay. The houses, in general, are built of brick, seldom above two stories high, and with no windows towards the streets, which are extremely narrow, (as in Mahomedan cities in general,) though tolerably clean. There are no public buildings we can enumerate, as remarkable for their architecture, though its vaulted bazars, numerous domes, inlaid with Mosaic of painted tiles, and lofty minarets, certainly present a novel, and, as I must think, a very pleasing appearance to the eye of the traveller. It is divided into several quarters, of which the limits however cannot be exactly described; the Shaik is the principal; the palace and the citadel occupy two others on the eastern shore: the buildings on the western side of the Tigris being inferior in respect to construction, materials, and extent, so as to appear, on the whole, a suburb only to the town.'

Some military remarks are made on the possibility of occupying this district, and on the utility of possessing a tract of land contiguous to the friendly territory of Persia; in concert with the sovereign of which country an orderly police, and a facility of conveyance, might be established, conducive to the easy passage of travellers from the East Indies to Europe. May it be allowed us to hope that, ere long, steam-boats may ply in the Euphrates and the Tigris, and lay open to European curiosity the numberless monuments of early civilization which have adorned their banks in vain?

The following anecdote may perhaps be judged to illustrate a part of the history of the prophet Daniel:

'Little incidents are often illustrative of the general feeling; and some notion may be formed of the character we have obtained in the East from the following. I was one morning sauntering in front of the Pasha's Seroy, when a fellow accosted me civilly and offered to show me a great wonder. A bunch of keys was produced, and a small wicket opened leading into a dark narrow passage between two walls. In such a place, it was not a very inviting adventure; but having my sabre on I led the way at the desire of my guide; the passage being incapable of admitting two abreast.

'We proceeded in the dark about twenty paces, when coming to a sudden turn made visible by a ray of light that burst in from above, I found myself alone in a den with two lions, who were devouring the remains of an animal that had been thrown in. This, said the fellow, is the sight! — such a sight, I must confess, as I could have dispensed with; the animals being loose, of an immense size, and absolutely wallowing in the blood of their victim.

'I was not long in effecting my retreat, blessing my stars that they were so well employed; when the door being closed, the fellow with a grin of satisfaction asked me for his buksheesh. A present! said I; you may esteem yourself fortunate if I don't get you punished for your imprudence. What could you have said to Mr. Rich or the Pasha if I had been killed? He was at no loss, however, for a reply. "Sir, (said he, with perfect simplicity,) I had

had really understood an English Faringee was not afraid of any thing." — The appeal was irresistible, so I was obliged to comply; assuring him I was only angry because he had not previously desired me to draw my sword, to strike off both their heads in case of necessity!'

In the ninth chapter, Koordistan is described; of which country several Persian travellers have already given accounts. Many French officers were to be met in these parts, who were in general of the school of Bonaparte, and were supposed to have found employment under the Russian government; which, instead of seeking to assemble its population in the more productive districts of its territory, seems vaguely bent on expansion in every direction. No policy can be more unfavourable to speedy civilization, to applicable strength, and to permanent refinement, which is always proportioned to the density, and not to the multitude, of the people. The burning of Moscow would have been fortunate for Russia, if the Emperor had been wise enough to transfer his metropolis southward, into some situation accessible for commercial shipping, on one of the great rivers which flow into the Black Sea. — Several engravings illustrate this part of the journey, from sketches made on the spot.

Chapter X. brings the author to Mosul. About a mile from this town, and on the opposite bank of the river, are mounds similar to those of Babylon, which Lieutenant Heude considers as the remains of antient Nineveh. This great city was destroyed by order of Darius Hystaspes in order to crush the rebellion of Sardanapalus, or, as the Jewish Scriptures call him, Nebu Zaradan, who took Jerusalem, and who endeavoured to preserve Nineveh for the descendants of Cyrus. The prophet Nahum has described its overthrow with striking sublimity; and he incidentally observes (c. ii. v. 2.) that both the Jewish kingdoms were already extinct, and the princesses married by the conquering sovereigns. Diodorus Siculus relates that the ashes of the palace were granted to Belesis, a chief priest of the Chaldees, (perhaps the Belteshazzar, or Daniel, of Scripture, see Daniel, v. 12.; and vi. 1—3.) and that they proved a mine of wealth. In times of such anarchy, however, the search may have been very imperfect; and many golden treasures of Sardanapalus, inscribed with the praise of Cyrus, may yet come to light. The authors of the Universal History have dated this memorable siege eighty-four years too soon.

Lieutenant Heude thus describes the spot:

'Mosul, it is generally believed, stands very nearly opposite the ancient site of the celebrated Nineveh. It is situated on the western

western bank of the Tigris, about four hundred miles from Bagdad; and is approached by a stone bridge of fifteen arches, but of which five in the centre have fallen in, so that a ferry must be employed in crossing the stream. I will not take upon myself to assert, that those elevations of earth and broken materials which may be observed on the eastern bank, have ever formed a part of the extensive city that is supposed to have occupied this spot. The illustration and proof of this opinion would require more extended lights; it is certain, however, that very extensive mounds of earth, apparently artificial, and very nearly similar to the barrows or tumuli of Babylon, may be distinguished a little above the town. The first about a mile from Mosul, and on the eastern bank of the river, is nearly a mile in circumference. The second, considerably higher, but less extensive, is crowned by a building with a cupola, (said to be the prophet Jonah's tomb, where the Jews go on a pilgrimage,) and is surrounded by a small village that still bears the ancient name of the lost city it is supposed to represent. Further on, the man I had with me asserted, the like inequalities might be traced in the surface of the plain for many miles; and he pointed to a few distant huts on elevated ground higher up the river, as being in the direction of other remains of the same nature with these, which he attributed in part to Nadir Shah.

'The learned are, I believe, at a loss to determine the exact ground whereon this city stood; being divided in their opinions between the spot opposite Mosul, distinguished as Jonah's tomb, and the vicinity of the small village on the higher ground we have already noticed. If it be considered, however, that considerable towns built on the banks of a river generally follow its course in the direction of the streets; and if it be recollected also, that Nineveh has always been described as a city of very great magnitude; it will readily appear by no means improbable, that both opinions are equally correct; this great city having once extended full eighteen miles along the banks. The mounds of earth, that may be supposed to be the remains of the palaces, walls, and chief buildings of the town, may principally be distinguished above Mosul: on these grounds we might therefore perhaps assert, that Mosul was originally the southern boundary of its extent.'

The eleventh and concluding chapter continues the journey from Merdin to Constantinople: but this route is tolerably well known. An enigmatic anecdote is hinted at p. 249., so very obscurely that the allusion can be of no use to the future traveller. The work contains many particulars of Oriental places and manners not hitherto recorded; in general, the writer is more at home among men than among monuments, and has added rather to our knowlege of living nature than of antient remains: but his tour supplies various information, and will gratify a liberal curiosity.

Art.

ART. VIII. *Letters of a Prussian Traveller;* descriptive of a Tour through Sweden, Prussia, Austria, Hungary, Istria, the Ionian Islands, Egypt, Syria, Cyprus, Rhodes, the Morea, Greece, Calabria, Italy, the Tyrol, the Banks of the Rhine, Hanover, Holstein, Denmark, Westphalia, and Holland. Interspersed with Anecdotes of distinguished Characters, and Illustrations of Political Occurrences. By John Bramsen. 2 Vols. 8vo. pp. 342. and 397. 1l. 1s. Boards. Colburn.

THE length of Mr. Bramsen's title-page, and the more than respectful tone of his dedication to a noble lord, excited in us somewhat of an unpleasant prepossession as to the merit of his book: but from these notions we were agreeably relieved by an actual perusal, and became satisfied that, had some additional time been taken for describing his very extensive circuit, he would have been allowed to rank among our most entertaining travellers. His peregrinations were performed in company with the eldest son of Sir John Maxwell, and commenced in July, 1813, by the route of Sweden; which was taken not from choice but necessity, in consequence of the occupancy of the north of Germany by the French. The early part of the journey was performed with so much celerity, that we need scarcely notice the passage of the travellers through Gottenburg, Stockholm, and Stralsund; and we should be equally silent as to Berlin, did not the author's reserve with regard to it afford a proof of the sincerity of the assurance in the preface that he has confined himself strictly to what he saw, and has not, in any part of his book, drawn on the fertility of his invention. Berlin, at the time of his visit, (Sept. 1813,) was in a state of daily alarm from the vicinity of the French army: war absorbed the universal attention; pleasure and even society being suspended to afford relief to the wounded, or to form voluntary subscriptions for the campaign. Under these circumstances, Mr. B., though a native of Berlin and therefore competent to delineate the manners of his fellow-citizens, chose to abstain from a theme for which he had not recent and satisfactory materials, and is contented to confine his description to the locality of his metropolis.

Vienna, the next great city visited, was found in a much more tranquil state, and here Mr. B. expatiates at some length on the manners of the higher ranks; particularly of the Prince de Ligne, who, though approaching the age of fourscore, was still one of the chief ornaments of the society of the Austrian capital. From Vienna, Mr. B. and his companion made an excursion into Hungary; after which, holding a southward course by the way of Gratz and Clagenfurth, they

they reached Trieste, and embarked for Corfu. Postponing their survey of Greece until their homeward journey, they sailed to Egypt, landed at Alexandria, and, notwithstanding the danger of the plague, visited Cairo and Damietta: repairing from the latter to Jaffa on their way to Jerusalem.

From Jaffa the travellers proceeded to the neighbouring town of Rama, which was formerly considerable, but is now falling fast to decay: here they were nearly thirty miles distant from Jerusalem; and they performed the journey chiefly by night, that they might avoid the heat of the sun and also be less exposed to wandering Arabs. The country is very mountainous, and the roads are bad. They travelled on mules, which, though accustomed to the path, were frequently unable to keep a secure footing. In the morning, the heat became oppressive; and, as they could not obtain either shade on the road or a breath of air in the atmosphere, they were forcibly reminded of the lively impression that must have been produced on the Jews by the frequent allusions to fountains and streams in the Sacred Writings.

'We could catch no glimpse of Jerusalem till our guide told us we were only a quarter of a mile from it: our expectation was raised to the highest pitch. So many grand and interesting recollections, so many tender and affecting associations, are connected with the name of Jerusalem, that we looked eagerly at every turning of the road to catch the first glimpse of its turrets. It was on the 14th of August, 1814, at three-quarters past ten, that we had the happiness of first beholding the walls of the sacred city. The first glance at this much desired object of our pilgrimage acted as an electrical shock upon us all; we forgot our fatigues, and hastened forward with new alacrity.

'At a short distance from the gate called the gate of Jaffa, we passed several ruins of magnificent buildings, which forcibly attested the truth of that solemn denunciation, that "not one stone should be left upon another."

'Early the next morning we repaired to the terrace of the convent of St. Salvador, from whence we had a fine view of Jerusalem and its environs. Below us lay the church of the Holy Sepulchre, and at the south-eastern extremity of the farther walls towered the dome of the Temple of Solomon, with all its display of Saracenic pomp. The various stations of the Redeemer's passion were carefully pointed out to our notice; nor were the house of Pilate and the spot where our Saviour was presented to the people with the "*Ecce homo*," forgotten. The magnificent assemblage of domes, palaces, churches, and monasteries which this ancient town presented to the view, were bounded by the bold declivities and towering heights of the Mount of Olives to the east, and the aspiring summits of Mount Sion to the south: between these the eye occasionally caught a glimpse of the sparkling streams of the brook of

of Kedron. — We came to a large building which was mostly in ruins, and whose entrance was guarded by five Turkish soldiers, to whom our Janissary made a present in order to obtain permission to enter. On asking what was our guide's object in bringing us to this miserable spot, he informed us that there was no other place from which so near and so full a view could be obtained of the Temple of Solomon, that forbidden object to which no Christian is permitted to approach. The building which we entered was about fifty steps from this celebrated spot, so that we had an excellent view of the existing structure, which edifice is supposed to cover the scite where the ancient temple stood. The present building is called the Mosque of Omar, from the name of the founder, who was a rich Turk of Damascus in the seventh century. One of the Turkish soldiers told us that he had often been in the mosque, and that there are many antique pillars of red and white marble in the best state of preservation. The white wall which surrounds the buildings precludes any thing like a connected view of the proportions of the edifice; but we could not repress our admiration at the magnificence and grandeur of the dome, and the beauty of its extensive arcades. The Turks told us that it was certain death for any Christian to be found in the interior of the mosque.

'We afterwards inspected the gates of the town; that by which we entered, called the Jaffa gate, is partly in ruins. It is built of free stone, and occupies the scite of the ancient temple of David, where the Turks have erected a kind of castle. We next visited the castellated walls, which are of no great thickness, and but little calculated to resist the efforts of modern warfare. We afterwards made an excursion to Mount Sion, and inspected several very curious antique tombs with Greek and Hebrew inscriptions; these are situated on the side of the mountain, where it slopes off to the Valley of Jehosaphat. From this place we proceeded to what is supposed to be the tomb of the Virgin Mary: it is in a plain near the Mount of Olives; but there is nothing to be seen except an excavation in the earth covered with two wooden planks, with no ornament round it. The Valley of Jehosaphat lay before us, and we crossed the bridge over the Kedron, which at this season was a scanty stream, but is often swelled to a torrent by the collected waters of the neighbouring mountains. After viewing what are called the remains of the sepulchres of Jehosaphat, Absalom, and Zacharias, we returned to the convent. — Historians have determined, with great probability, that modern Jerusalem occupies only a part of the site of the ancient city. The mount to the south of the modern city is marked with the remains of several extensive edifices; it is therefore most likely that this mount is the Sion of the ancients, and was included in the Jerusalem described by Josephus. We found several portions of the town uninhabited, and in ruins. Most of the streets are narrow: the houses low and miserable; and the path obstructed with filth. The main street, however, is an exception to this, as many of the houses are lofty and well built. The peculiarity of their construction is, that they are entered by a wooden

a wooden staircase, which projects in front, and the lower stories having no windows, give the street a singular and gloomy appearance. From this want of a free circulation of air, added to a general deficiency in cleanliness, it is not to be wondered that this, as well as the other towns we passed through, should be periodically visited by one of the greatest calamities that can afflict humanity.'

Mr. B. laments the depopulation caused in this as in other places by the miserable government of the Turks, and regrets that the prevalence of the plague in the neighbourhood prevented him from visiting Bethlehem or the Dead Sea. Returning from the holy city by way of Acre, no longer governed by the formidable Djezzar, he proceeded to the coast of Caramania, and landed on the island of Rhodes, where he closes the first volume of his narrative. The second begins with an account of his passage, or rather attempted passage, from Rhodes to the Morea; for the unskilfulness of the Italian mariners, to whom he and Mr. Maxwell had intrusted themselves, exposed them to serious danger in weather which would have had no terrors for the navigators of the Atlantic. Disappointed in the first effort at a passage, they were obliged to anchor off the coast of Candia, in a roadstead much frequented by pirates; and it was not until after considerable delay and alarm that they reached the small island of Cerigo, the antient Cythera. Here they found an English officer, intrusted, since the Ionian republic has been put under our protection, with the command of the island, and they obtained a small bark to convey them to the adjacent coast of Laconia; where, however, they encountered a danger more imminent than the preceding gales, being pursued by an armed schooner, full of pirates, from which they escaped only by gaining the harbour of Marathonisi. This is one of the towns or rather villages of the Mainote country, a rugged district extending along a part of the antient Laconia, and inhabited by a race of mountaineers; who, with all the courage of their ancestors, are miserably inferior to them in the virtues of honesty and subordination. The only way to traverse their country is by obtaining credentials to their chiefs, and proceeding from place to place with an escort; and of the serious consequences that may occur from hazarding, unprotected, a passage along their coast or their inland territory, a striking example is given in the capture and imprisonment of a man of rank in the diplomatic service of Russia.

' Baron Stachelberg, a near relation of the Russian ambassador at Vienna, and who resided in the same hotel with us at Trieste, gave

gave us a very interesting account of his being captured near the island of Hydra by a Mainote privateer. These robbers carried him to their retreat among the mountains, where he was kept in a cave for several days, living on nothing but oil and onions, and sleeping the whole time upon the bare ground, without ever changing his clothes. Thus deprived of every comfort and every hope, he must inevitably have perished, had it not been for the prompt and spirited exertions of Baron Haller, (who, I believe, is a Bavarian nobleman,) and Mr. Cockerell, an Englishman, of a spirit no less enterprizing than his friend. Imagining their friend to be safe in the island of Hydra, they gave themselves but little concern about his long silence. But how were those feelings of security banished, when Baron Haller received a letter from the captain of the Mainotes, informing him that his friend was their prisoner, and demanding the sum of 18,000 piastres of the country, (above 1400l. sterling,) as the price of his ransom; and farther stating, that if Baron Haller would bring this sum to a certain spot among the mountains, a party of his associates should meet him and conduct him to the cave where his friend was confined. The letter concluded by observing, that if the above-mentioned sum was not produced at the time specified, it was determined that the prisoner should lose his head. This strange epistle inclosed a letter from the Baron himself, giving a melancholy account of his forlorn condition, and imploring his friends to use every effort to rescue him from his sad and perilous situation. Baron Haller's exertions to raise the sum and save his friend were unremitting: he was joined in them by Mr. Cockerell; and such was their zeal in the cause of friendship and humanity, that the very day following the receipt of the letter they had succeeded in raising the sum of 12,000 piastres, with which Baron Haller immediately set out, accompanied by a janissary, to the appointed spot.

'The same evening they reached a miserable village, which, according to the description in the letter, was the place fixed on for the rendezvous. The Baron had hardly rested an hour or two, when he heard a loud knocking announcing the arrival of a party of the banditti, who were come to conduct him to their quarters, solemnly assuring him, that in case he could not agree with their Captain respecting the terms on which the prisoner was to receive his liberty, they would escort him back to the same spot. Urged on by the warmth of friendship, and the courage of a soldier, the Baron did not hesitate a moment, but at once agreed to accompany them. He had heard that these pirates were very scrupulous in keeping a promise, and he resolved to trust his safety to the truth of the report. After three hours' ride, they were stopped at the foot of a high mountain by a patrole of their own band, who demanded the watch-word, and then permitted them to proceed. After passing several high mountains, and being frequently stopped in the narrow defiles by these patroles, they reached the mouth of a large cave, which they entered. It was faintly lighted by a lamp. On being introduced to the Captain, who was sitting smoking

smoking on an old mat, the first object that caught Baron Haller's eye was his captive friend lying on the ground, and already much emaciated by illness. The feeling heart will naturally imagine the affecting nature of such an interview! Baron Haller requested his friend, in German, to cheer up and hope for the best: not, however, to manifest any symptoms of regard, but to remain as cool and unconcerned as he possibly could, till terms had been agreed upon, and the avarice of the wretches appeased.'

The Captain of the banditti received his new guest with civility; and when the latter had reposed himself from his fatigue, they proceeded to business, the former demanding the 18,000 piastres formerly mentioned: this the Baron refused, and affected great indifference about the prisoner: but he ended by offering 10,000 piastres (800l. sterling), which the pirate declined, adding that the alternative would be to deprive the prisoner of life after a single day's grace.

'The Baron was not to be intimidated by these threats, but remained firm to his purpose; he was too well acquainted with the character of these robbers, not to know that their avarice was a passion which they would indulge, even in preference to the gratification of their cruelty; he therefore withdrew with the same escort that brought him, affecting perfect indifference, and purposely forbore bidding farewell to his friend, whose fortitude was somewhat shaken when he heard what was the issue of the conversation. The Baron, however, returned to the village, confident of the success of his plan; it was, therefore, with no small pleasure he heard the next morning that the Mainotes had arrived again and wished to see him. On being admitted into his apartment, they informed him that the Captain had consented to take the 10,000 piastres, but on condition that another thousand should be advanced for his private purse. The Baron took the 11,000 piastres, which he had in gold, and returned with the Mainotes to the cave, where the Captain requested him to count out the sum in the presence of two of his officers, and as soon as they ascertained that the amount was correct, the prisoner was unbound and delivered to his benefactor.'

After this impressive narrative, Mr. B. makes an appeal to his readers on the accuracy of Dr. Clarke, who has not scrupled to insert in his Travels in Greece that "the country of the Mainotes may as easily be visited as the county of Derbyshire, and that the traveller is not exposed there to half the dangers encountered every night in the neighbourhood of London."

Determined to do their utmost to guard against such a misfortune, our travellers obtained at Marathonisi a guard of sixteen armed followers, commanded by two young officers; who, before their departure, were declared responsible with

their lives for the safety of the travellers. With this escort they journeyed northward to the frontier of the Mainotes, and, on entering the district inhabited by the Baniotes, a tribe equally predatory with their neighbours, were met by a fresh guard sent on from Misitra. No open attack was made on them during their passage, but enough occurred in the way of demonstration to shew the necessity of their precautions. At Misitra, they surveyed the adjacent ruins of Sparta: then proceeded to Argos, where they found few memorials of antiquity, and held their course northward by the vestiges of Mycenæ to Corinth: whence turning to the eastward, they travelled by Megora to Athens. After having passed some time in a city already described by so many travellers, they re-entered the Morea, and rode across the Arcadian mountains to Patras, a considerable but unhealthy sea-port: here they put themselves on board a small bark, sailing to the westward in sight of the coasts of Ætolia and Acarnania; touching at the once famed island of Ithaca; and closing their short voyage at Corfu, which they found in a course of visible improvement from the presence of a British garrison. Here they took their passage on board a *scampa via*, or large boat employed to convey the mail once in a week to Otranto, the nearest port in Italy; and, after having encountered new alarms from the elements, or rather the bad seamanship of their Italian mariners, they reached the main land, and travelled by Lecce and Bari, towns little known to our countrymen, but not of insignificant size, to Naples. That city, and subsequently Rome, are described at some length: after which they took their course homeward by Florence, Milan, and Venice, proceeding from the last into Germany, not (as usual) by Swisserland and Suabia, but by the more easterly route of the Tyrol and Bavaria. Here, also, their tour became more than usually comprehensive; embracing Stutgard, Manheim, and Heidelberg on the Rhine, with Cassel, Gottingen, Hanover, and Hamburgh in the central and northern part of Germany. Instead of embarking at Hamburgh, these indefatigable travellers began a new journey through the inhospitable wilds of Westphalia; and, passing Munster, and visiting the Hague, with some other parts of Holland, they at last embarked in the packet for Harwich.

The general character of Mr. Bramsen's composition is brevity and simplicity; and his narrative may be compared to a journal from its unaffected style, and from avoiding every thing that partakes of lengthened disquisition. He writes English with more accuracy than most foreigners: yet partial errors have found their way into his text; and some typo-

typographical faults occur, of which one of the most remarkable is to be seen in Vol. II. p. 78.; where, by a singular mis-print, we are told of the sculptures of Hidias, instead of Phidias.

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ART. IX. *A Sicilian Story*, with Diego de Montilla, and other Poems. By Barry Cornwall. 12mo. pp. 176. 7s. Boards, Ollier. 1820.

"He that busily hunteth after affected words," says an old and wise writer, "and followeth the strong scent of great-swelling phrases, is many times (in winding of them in, to shew a little verbal pride) at a dead loss of the matter itself." This is not the case with Mr. Barry Cornwall *; for the unworthy artifices of his style cannot hide the movements of a poetical soul, though they may encumber its natural and beautiful freedom by compelling it to wear the garb of conceit and affectation. It would, however, be vain to repeat the observations which we were lately compelled to make on this most essential failing in the character of his muse; a failing which pervades the present volume as completely as it disfigured his former production. Yet we cannot omit to remark that, in some of the pieces now before us, the affectation which defaces the style of the poet extends also to his sentiments and feelings, and completes the disappointment which we feel in viewing talents perverted and true taste despised.

Mr. Cornwall (if we must still so call him) is a great imitator; and, in his "Dramatic Scenes," he turned his sentences, as nearly as he could, in the fashion of our older dramatists. Unfortunately, too, he is an imitator in the narrower sense of the word, a follower of the *peculiarities* of his predecessors. This is not the way to take advantage of the exertions, and the wisdom, and the beauty of past ages. The efforts of all poets, however high be their fame, are in fact only sketches or copies from the vast field of external nature, or inadequate expressions of the ineffable

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* In our notice of the "Dramatic Scenes" of this writer, (Review for November last,) we hinted that Barry Cornwall was a feigned name, and might possibly mean Mr. C. Lamb. We have now Mr. C.'s own authority for saying that he is not Mr. Lamb, but that he still chuses to enjoy the dignity of the mystery under which the acknowleged fictitious appellation of Cornwall yet conceals him. We have heard his real name positively stated, but do not feel ourselves at liberty to print it.

passions and movements of the soul. In the watchful study, therefore, of these great poets, it is not sufficient to make their productions our mould and model: — we must drink of the fountain of which *they* drank; we must gaze in that mirror in which *they* beheld the mysteries of nature; we must ponder on the same high themes which formed the subject of *their* contemplation; and then, building our efforts on this sure foundation, we shall become the companions, however humble, and not the servile followers of those master-spirits whose glory we emulate. Mr. Cornwall has contented himself with gaining possession of some of the antique vestments of the old sons of song: but their noble simplicity of mind, and their unceasing and laborious exertions to render their works conformable to the great standard of natural truth, seem not to have been the objects of his research. Perhaps he was sensible of the possession of strong poetic powers, and imagined that the capability of expression was alone deficient. If he studied the pages of Shakspeare and Milton with this view only, he has succeeded as far as such an attempt merits success: but the triumph is poor and inglorious. No one can open the volumes of his poems without being immediately sensible of the truth of this fact. The young writer has evidently been struck with admiration of the perpetual allusions, with which Milton abounds, to the places and persons of antiquity, and the mythic fables of Greece and Rome; and, accordingly, his volume is thickly interspersed with the names and genealogical history of the heathen divinities.

We wonder what would be Mr. Cornwall's style, if, rejecting the servile task of a copyist, he should unbind the wings of his muse, and suffer her to stretch her flight as freedom and nature dictated. The experiment would be curious, and we wish that he would venture on it. As the case is, every line seems to have been written under the idea that the author must phrase it as if he had enjoyed the happiness of having been born during the reign of that wise monarch, James I. Du Piles recommended to a portrait-painter that he should infuse such an expression into the countenances of those whom he delineated, that each character should seem to address the spectator in appropriate words; as, "*Am I not a wise king?*" — "*Am I not a most able politician?*" &c. In the same manner, all Mr. Cornwall's lines seem to say, "*Is not this poetical language; and has any thing like it been written for these two centuries past?*" The truth is that Mr. C. often gives us much poetic language, but then it does not belong to him, and therefore it sits ill upon him; while he more often conveys to us much poetic feeling, which we partake with

with pleasure, because we know that it has *not* been borrowed.

The 'Sicilian Story,' taken from Boccaccio, is short and simple. The lover of the Sicilian lady is murdered by her brother, and his mangled body is cast down a precipice: Isabel finds it; and, washing the bleeding heart in the waters, she carries it with her, and buries it under a basil-tree, from which it is stolen by her traitor-brother. She then grows distracted, and escapes to the forests, whence she wanders home only to die. The tale is beautifully told, and the reflections mingled in it are deep and pathetic. The following is a passage of great descriptive power, and of splendid imagery:

> 'One night a masque was held within the walls
> Of a Sicilian palace: the gayest flowers
> Cast life and beauty o'er the marble halls,
> And, in remoter spots, fresh waterfalls
> That 'rose half hidden by sweet lemon bowers
> A low and silver-voiced music made:
> And there the frail perfuming woodbine strayed
> Winding its slight arms 'round the cypress bough,
> And as in female trust seem'd there to grow,
> Like woman's love 'midst sorrow flourishing:
> And every odorous plant and brighter thing
> Born of the sunny skies and weeping rain,
> That from the bosom of the spring
> Starts into life and beauty once again,
> Blossom'd; and there in walks of evergreen,
> Gay cavaliers and dames high-born and fair,
> Wearing that rich and melancholy smile
> That can so well beguile
> The human heart from its recess, were seen,
> And lovers full of love or studious care
> Wasting their rhymes upon the soft night air.'

One heart, however, could not beat to this revelry:

> 'Yet was there one in that gay shifting crowd
> Sick at the soul with sorrow: her quick eye
> Ran restless thro' the throng, and then she bowed
> Her head upon her breast, and one check'd sigh
> Breath'd sweet reproach 'gainst her Italian boy,
> The dark-eyed Guido whom she lov'd so well.

The youth came not; and her fierce brother, offended at her sorrow, bitterly repeated the name of "Guido" in her ear. At the hour of sleep, her lover's form appeared to her,

> 'And spoke — "Awake and search yon dell, for I
> Tho' risen above my old mortality,

Have left my mangled and unburied limbs
A prey for wolves hard by the waters there,
And one lock of my black and curled hair,
That one I vowed to thee my beauty, swims
Like a mere weed upon the mountain-river;
And those dark eyes you used to love so well
(They loved you dearly, my own Isabel,)
Are shut and now have lost their light for ever."'

As the phantom commanded, she reached the spot, perceived the mangled body of her lover, and derived her last consolation from finding the tree which covered his heart: — but her brother also discovered it,

—— 'where, like a spell, it lay,
And cursed and cast it to the waves away.'

The 'crazed heart-broken' Isabel flew to the solitude of a dreary wilderness; and we hear a song from her, which is a kind of imitation of that most affecting and sublime poem, O'Connor's Child:

'At last she wandered home. She came by night.
The pale moon shot a sad and troubled light
Amidst the mighty clouds that moved along.
The moaning winds of Autumn sang their song,
And shook the red leaves from the forest trees;
And subterranean voices spoke. The seas
Did rise and fall, and then that fearful swell
Came silently which seamen know so well;
And all was like an Omen. Isabel
Passed to the room where, in old times, she lay,
And there they found her at the break of day;
Her look was smiling, but she never spoke
Or motioned, even to say—her heart was broke:
Yet in the quiet of her shining eye
Lay death, and something we are wont to deem
(When we discourse of some such mournful theme)
Beyond the look of mere mortality.'

'The Worship of Dian' is the work of a decided mannerist; and, in 'The Falcon,' Mr. Cornwall surpasses himself. We quite agree with the lady when she tells Frederigo that he is 'mad indeed, mad.' The following specimen is from a rhapsody of four times the length:

'Giana! *my* Giana! we will have
Nothing but halcyon days: Oh! we will live
As happily as the bees that hive their sweets,
And gaily as the summer fly, but wiser:
I'll be thy servant ever; yet not so.
Oh! my own love, divinest, best, I'll be

Thy

Thy sun of life, faithful through every season,
And thou shalt be my flower perennial,
My bud of beauty, my imperial rose,
My passion-flower, and I will wear thee on
My heart, and thou shalt never, never fade.
I'll love thee mightily, my queen, and in
The sultry hours I 'll sing thee to thy rest
With music sweeter than the wild bird's song:
And I will swear thine eyes are like the stars,
(They are, they are, but softer,) and thy shape
Fine as the vaunted nymphs' who, poets feign'd,
Dwelt long ago in woods of Arcady.
My gentle deity! I'll crown thee with
The whitest lilies, and then bow me down
Love's own idolater, and worship thee.'

It seems that Mr. Barry Cornwall could not bear that Lord Byron should carry away all the praise which an ingenious adaptation of the *ottava rima* to English verse confers, and he has therefore chosen to give us a specimen of his own powers in that line. This determination was not prudent; and indeed he appears to hold that opinion himself, and expresses some doubt as to the propriety of laying the verses before the public. It would certainly have been better had he kept them in his desk for the classical and safe term of *nine years*; for the management of this verse requires more lightness, more brilliancy, more wit, and a more intimate acquaintance with mankind and manners, than Mr. C. possesses. We perceive very little wit or entertainment in such verses as these, from his tale of 'Gyges.'

'Now king Candaules was an amorous sot,
A mere, loose, vulgar simpleton d'ye see;
Bad to be sure, yet of so hard a lot
Not quite deserving, surely: and that she
All old ties should so quickly have forgot
Seems odd. We talk of "woman's constancy
And love"—yet Lais' lord *was* but a fool,
And she 's but the exception, not the rule.'

It is not of such "perilous stuff" as this that "*Don Juan*" is composed.—We willingly omit any farther notice of these attempts.

That the author of this volume possesses a strong and beautiful fancy, the following little song is a proof:

'Thou shalt sing to me
When the waves are sleeping,
And the winds are creeping
'Round the embowering chesnut tree.

'Thou shalt sing by night,
When no birds are calling,
And the stars are falling
Brightly from their mansions bright.

'Of those thy song shall tell
From whom we 've never parted,
The young, the tender-hearted,
The gay, and all who loved us well.

'But we 'll not profane
Such a gentle hour
Nor our favourite bower,
With a thought that tastes of pain.'

After all, we have great doubts as to the *longevity* of these poems, for they want much of the essence of immortality, — *Truth*; and this is not the fault of Nature, which has showered many liberal gifts on the poet, but of his own perversity. Yet we acknowlege so much beauty and power in these compositions, that we should be very willing to be convinced of the injustice of the surmise which we have intimated.

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Art. X. *Poems descriptive of Rural Life and Scenery.* By John Clare, a Northamptonshire Peasant. 12mo. pp. 222. 5s. 6d. Boards. Taylor and Hessey. 1820.

A deep and intimate knowlege of the character and capabilities of the subject, and a profound sense of its effects on the heart, are the essential ingredients of poetic power; and, compared with these qualities, expression, and propriety of diction, though in themselves extremely important, are of secondary consideration. The mind of the true poet immediately acknowleges this truth, and seldom wanders without the bounds of its own capacity. To attempt the sublimer provinces of song, a mind richly stored with the philosophic treasures of the past and with the wisdom and beauty of antiquity is requisite, as well as a heart that is alive to the sublimity of the highest feelings of our nature; but to achieve a description of the external beauty of the creation requires no knowlege that gazing will not give. Hence the productions of men who have passed their days in the midst of rural scenery, and whose education has not been such as to pre-occupy the mind with other ideas, consist of a succession of rural images, mingled with representations of simple and natural feeling; and the compositions of such men are valuable, because they are artless and unsophisticated: not the effusions of a poet writing pastorals as he wanders through the fields to the north-east of London, or describ-

describing a battle after having seen a Review in Hyde Park. They are the delineations of *professors* in their own line; of men who have painfully and laboriously studied the face of nature in every changing shape, and in every varying season, when beaming with sun-shine or when shadowed with tears.

In this point of view, the little volume before us is singularly curious, on account of the many most accurate and interesting pictures which it contains. At the same time, the unaffected and even rude style in which the poems are composed is a strong proof that the writer has been more wrapt up in his feelings than in his mode of expressing them; and we are convinced that the victory has been not of the poet over the muse, but of the muse over the poet.

Yet, however extraordinary these poems may be as the productions of a very uneducated man, and estimable as faithful representations of rural life and scenery, it would be injustice to their author to compare them with the writings of those whose superior stores of mind have enabled them to embellish the strong efforts of native genius with the ornaments of learning and refinement. So, likewise, it would be useless to plead in their favour the disadvantages and difficulties with which their author has been obliged to struggle; because, though it is very honourable to him that he has surmounted them, they can neither add to nor detract from their poetic excellence. If they were, indeed, totally devoid of this quality, Clare might be applauded and rewarded for exertions so singular in his sphere of life, but the sooner his writings were forgotten the better. This, however, is not the case; since, though his pieces are very defective in expression, and frequently in grammar, they manifest the spirit and truth of poetry. As to the propriety of presenting such efforts to the public, when the writer's matured judgment might have clothed them in a more accurate form, we may perhaps feel a doubt; though the plea of the author's poverty and necessities should not be disregarded.

The pictures of rural life which Clare has drawn are true to nature; so true, that he frequently introduces images which, according to our preconceived notions, can scarcely be called poetical: — but notions like these are acquired by studying the works of poets who have *generalized* the beauties of nature, while Clare paints *in detail*, and with all the minuteness of one whose every-day occupation has led him to contemplate the objects which he represents. With him there is no *aristocracy of beauty*, but the stag and the hog, the weed and the flower, find an equal place in his verse. '*The Harvest Morning*'

*ing'* is, perhaps, the best instance of this feature in his compositions:

'Cocks wake the early morn with many a crow;
Loud striking village-clock has counted four:
The labouring rustic hears his restless foe,
And weary, of his pains complaining sore,
Hobbles to fetch his horses from the moor:
Some busy 'gin to team the loaded corn
Which night throng'd round the barn's becrowded door.
Such plenteous scenes the farmer's yard adorn,
Such noisy, busy toils now mark the harvest-morn.

'The bird-boy's pealing horn is loudly blow'd;
The waggons jostle on with rattling sound;
And hogs and geese now throng the dusty road,
Grunting and gabbling, in contention, round
The barley-ears that litter on the ground.
What printing traces mark the waggon's way;
What dusty bustling wakens echo round;
How drive the sun's warm beams the mist away;
How labour sweats and toils, and dreads the sultry day!'

* * * * * * *

'*The Summer Evening*' also is remarkable for its very accurate and novel images, some of which are striking and beautiful:

'Round the pond the martins flirt,
Their snowy breasts bedaub'd with dirt,
While the mason, 'neath the slates,
Each mortar-bearing bird awaits:
By art untaught, each labouring spouse
Curious daubs his hanging house.
Bats flit by in hood and cowl;
Through the barn-hole pops the owl;
From the hedge, in drowsy hum,
Heedless buzzing beetles bum,
Haunting every bushy place,
Flopping in the labourer's face.
Now the snail hath made his ring;
And the moth with snowy wing
Circles round in winding whirls,
Through sweet evening's sprinkled pearls,
On each nodding rush besprent;
Dancing on from bent to bent:
Now to downy grasses clung,
Resting for a while he 's hung;
Then, to ferry o'er the stream,
Vanishing as flies a dream;
Playful still his hours to keep,
Till his time has come to sleep;
In tall grass, by fountain head,
Weary then he drops to bed.

From

From the hay-cock's moisten'd heaps;
Startled frogs take vaunting leaps;
And along the shaven mead,
Jumping travellers, they proceed:
Quick the dewy grass divides,
Moistening sweet their speckled sides.'

* * * * * *

When Clare attempts the delineation of more refined sentiments, he is by no means so successful: he is then not the master of his subject, and is compelled to become a mere imitator, without possessing a matured and extended taste to assist him in his selection of models. When his topic admits an allusion to natural objects, his compositions of this higher class possess considerable merit; of which the ensuing sonnet is a fair instance:

'*Anxiety.*

'One o'er heaths wandering in a pitch dark night,
Making to sounds that hope some village near;
Hermit, retreating to a chinky light,
Long lost in winding cavern dark and drear;
A slave, long banish'd from his country dear,
By freedom left to seek his native plains;
A soldier, absent many a long, long year,
In sight of home ere he that comfort gains;
A thirsty labouring wight, that wistful strains
O'er the steep hanging bank to reach the stream;
A hope, delay so lingeringly detains,
We still on point of its disclosure seem:
These pictures weakly 'semble to the eye
A *faint* existence of Anxiety.'

In the structure of these sentences, we strongly perceive the want of education under which the author labours.

The introduction to the poems contains some account of Clare, and many sensible remarks on his writings. He was born at Helpstone, near Peterborough, in Northamptonshire, July 13. 1793, of parents who are in a state of great poverty. He himself has partaken of their penury, and still continues a day-labourer, for low wages. By extra work, and helping his father early and late at threshing, he earned sufficient to procure for himself the benefit of being taught to read, and then procured a few books, among which he was peculiarly delighted with Thomson's Seasons. Through the assistance of a kind friend, he at length learned writing and arithmetic.

His passion for poetry appeared very early, and flourished in spite of the discouragement of poverty and neglect. By accident, some pieces attracted the notice of a gentleman who

was

was struck by their singularity; and they have been published in the hope of procuring for their author some of the advantages of education and cultivation to which, in all probability, he would do much credit. The writer of the introduction very sensibly observes, 'it is hoped that those persons who intend to do him kindness will not do it suddenly or partially, but so as it will yield him permanent benefit.'

In mentioning a peasant-poet, we immediately remember Burns: but Clare must not be ranked with him whose talents would bear a comparison with the noblest intellects of modern times, and whose compositions, though perpetually enriched with illustrations from the beauties of nature, were filled with the deepest and truest sentiment, or lightened up with the most brilliant wit. Clare, moreover, possesses but a small share of the acquirements of Burns, whose mind was well stored with much useful knowlege. — To extend judicious encouragement, however, to a man who has so laudably displayed the wish for advancement, and the powers and energies which distinguish the writer of these poems, is only an act of justice.

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ART. XI. *Sermons* by Edward Maltby, D.D. Vol. I. 8vo. pp. 549. 12s. Boards. Cadell and Davies. 1819.

THE learned divine, to whom the public is indebted for this volume of sermons, tells us in his preface that 'they were not only written upon different occasions, but delivered before congregations of a different description. They have been addressed to the lower and the higher classes of society; to the enlightened and unenlightened; to the young and to the old. They vary, therefore, not only in their subjects but their style, not only in the matter but in the manner of handling the matter. They may be found sometimes rhetorical, sometimes argumentative, sometimes plain and even homely, sometimes of a more learned description; explaining passages occasionally as they lead to a practical effect; at other times as they clear the sacred text from difficulties attending it.'

We have carefully read all these discourses, which are in number twenty-four; and the impression which they have left on our minds is highly favourable to the author, as an able defender of the truth of Christianity, an eloquent expositor of some of its difficulties, and an earnest teacher of its most important duties. The style is, in general, clear, precise, and energetic, without any superfluity of words or redundancy of ornament. As compositions, they are far above the

the common rank of sermons; and, as sermons, they are not contaminated by any of that evangelical mixture which has been falsely denominated Christianity. We give great credit to Dr. Maltby for not interlarding his discourses with this kind of fashionable rhodomontade, when he probably knows that, if he had chosen to have recourse to it, he might have secured a wider circulation for his book than it is now likely to experience. Strange as it may seem, the area of sound good sense, with respect to theological opinions, has been very much contracted in its dimensions within the last few years: what is called *Methodism*, in some of its various shades of doctrinal absurdity, has made great inroads into the Church itself; and many ministers of the Establishment at present espouse opinions which few of them would not have been ashamed of advocating about five-and-twenty years ago. Since that time, a much more general adherence to the most objectionable of the Thirty-nine Articles has been manifest, than through the whole of the preceding century. The Methodists, in a very early period of their spiritual domination in the Christian fold, began a furious attack on the clergy for not preaching according to the Articles, which, for a season, was repelled with vigour, and produced no alteration in the general style of pulpit-eloquence: but, when the complaints of the Methodists became sanctioned by the authority of Mr. Wilberforce on the one hand and of Bishop Horsley on the other, sermons on original sin, on the expiation of that sin by the death of Christ, and on other doctrines of mysterious import, but of uncertain authority, became very prevalent in the church. The opinions of the established clergy began to run in a new current; and, as that current was rendered more impetuous and powerful by the force of ecclesiastical patronage, it required some strength of intellect, as well as some energy of character, not to be carried away by the violence of the stream. Several of the clergy, however, had the courage to resist this irruption into the precincts of the Establishment, and chose rather to be censured as mere *moral preachers*, than to purchase honeyed praise by enlisting themselves under the banners of the *evangelical party*.

We are happy to add Dr. Maltby to the honourable band, who have not suffered their sermons to be tinctured by this infusion. They are, on the contrary, uniformly characterized by good sense, by enlightened criticism, by strength of moral reasoning, and by earnestness of practical admonition; and, as these qualities have not a mere temporary or ephemeral value, but are, by their inherent utility, calculated for permanent duration, it is probable that his discourses will be read,

read, and with interest, when the farrago of others shall have mouldered in oblivion, or shall be remembered only to be numbered among the errors that no longer exist, and the follies that have passed away.

Our readers will in course expect from us some specimens of the abilities which Dr. Maltby has displayed in this volume as an useful practical preacher, and a judicious and enlightened expositor of the Christian doctrine. We have always considered that kind of preaching as the most deserving of encouragement, which, while it enforces moral topics by the authority of Scripture and the sanctions of eternity, comes most home to the interests and bosoms of men. It would be difficult to find a better criterion by which to estimate the excellence of preaching, than by its tendency to add to the public stock of virtue and benevolence, to make righteousness more prevalent, and to give a wider diffusion to the principle of Christian charity. If this be, as we think it is, the general tendency of Dr. Maltby's sermons, he must be regarded as a greater benefactor to society than if he had mounted the pulpit under more popular banners, and had made the church ring with vague and indefinite phraseology.

In the second sermon, the important duty of self-reflection with respect to the actions and events of our past lives is inculcated. This subject is impressively treated; and the most salutary moral instruction is agreeably conveyed. The ensuing extract will sufficiently attest the edifying matter with which the whole discourse abounds:

'A prospect of pleasure or advantage presents itself to a young mind. Eager and impetuous he instantly follows it, not considering whether, on a nearer approach, its attractions may not be diminished; whether, after all, it be worth the trouble and anxiety of pursuit; or whether it may not have drawn him aside from some object, more valuable and even more easily attainable. Where then is the great and general errour in the conduct of human life? Is it that, at our first outset, we judge foolishly and act hastily? Is it that, the moment reason dawns, we do not perceive her full value, and give her at once the management of our wills and inclinations? Surely not. He would be an harsh and ill-judging moralist, who expected, in the eagerness and fire of youth, the sedateness and discretion of advanced years. The fault, against which our censure should be directed; the fault, which alone can be censured with a rational hope of correcting it, is, not in the first resolution that is taken, — not in the first act that is committed, — but in those which succeed, — that, when we have to resolve and act again, we do not attend duly to the effect of our former resolution and former action. — In one instance we may have acted rashly, or without any time for thought,

thought. And here, generally speaking, we have done wrong. Yet we cannot have failed to perceive the effects of that action; and from them we are enabled to determine whether our first resolution was wise, and whether it might not have been materially improved, by giving ourselves time to weigh the probable consequences. The grand defect, the great cause of follies and of vices, and of crimes, is this, that we do not suffer ourselves to grow wise by experience;—that, having severely felt the bad consequences of acting without reflection;—having had an opportunity of comparing the effects of our impetuosity with those, which might have taken place, had we not been impetuous;—notwithstanding all this, we pursue the same foolish course, and still allow ourselves to be surprised into indiscretions, still catch at every excuse, and are still ensnared by every temptation, although our means of reflecting with advantage have been greatly multiplied.'

The author very clearly shews, and forcibly argues, that self-reflection, though it may be vain with respect to the past, cannot easily be often and seriously practised without a beneficial effect on the future conduct. Preachers usually deal too much in barren generalities, for barren they are likely to be when they are addressed to the multitude, unless they are strengthened by particular and distinct exemplifications. It is the example that gives light to the precept, places it before the eye, fixes it in the mind, and entwines it around the memory and the heart. The passage that follows is in unison with our notions of the manner in which a preacher ought to enforce his moral exhortations. The author is still inculcating the duty of making the review of our past conduct conducive to our future good:

'If the tradesman resolves upon an unlawful and dishonest scheme of profit, which turns out contrary to his expectation, the discovery and acknowledgment of his folly and his knavery will be useless as to the past, though it may have a very beneficial effect upon the future. If the labourer, instead of carrying his earnings at the end of the week to the support and comfort of his wife and children, should, after some struggles with his conscience, resolve to engage in some plan of extravagance or intemperance, he may be brought to a sense of his fault by the pain of body and inquietude of mind which he himself feels, and by the sufferings of his starving and justly complaining family. But that conviction, which will not change what is past, may, nevertheless, have a most useful effect upon the future. In case of any similar temptation, a man may hereafter consider, that he did give himself time to balance between his appetite and his conscience; between his desire of self-gratification and the obligations by which he was held to the practice of honesty, or of temperance and sobriety. He may call to mind, that he did suffer the temptation to prevail over his virtue; the hope of some untasted good, over his

his known and bounden duty. He may call to mind, that the prospects of pleasure or of advantage, with which he flattered himself, have not been realized; that, in the midst of enjoyment, the thoughts of his neglected and forsaken home came across him to poison every draught, so delicious in fancy; that this promised enjoyment was further embittered by contention, by angry words, perhaps by furious blows; that his body was disordered, his mind disturbed; and that, instead of the comfort he might have received by his own fire-side, he met only with reproaches too justly incurred, and complaints too well founded. If, in consequence of this recollection, he resisted or shunned the next temptation, forsook his dangerous companions, refused to partake of the intoxicating but bitter cup, reflection has come well to his aid, and his reward has been found in the approbation of his conscience, and the anticipated favour of his Maker.'

Sermon III. is designed to prove that a life, regulated by the precepts of religion, is productive of more sweet and more permanent satisfaction than any circumstances can make the result of dissolute habits and vicious conduct. As we are all engaged in the pursuit of happiness, and all equally interested in securing the object which we are so anxious to obtain, it is of the utmost importance to be able, on our first entrance into life, to discriminate the true constituents of happiness from those which have only its external semblance, and are in fact the real concomitants of misery.

'Let it be remembered,' says Dr. Maltby, 'that the great source of human misery is the misapplication of those various good things, which Providence has bestowed. Mere inactivity generates disorders; riotous living, grievous aches and pains: and heedlessness, dissipation, and criminal gratifications are the most general causes of want and distress. On the contrary, *he*, who follows after that wisdom, which is so justly the theme of praise and admiration with the wise man, preserves his body in health by moderation in his pleasures and activity in his employments. He, by well-directed labour, is more likely to be prosperous; and, at all events, he is secure from the distressing and disgraceful consequences of imprudence and excess. Here then at once is cut off a fruitful source of human miseries and heart-aches; while many positive pleasures are secured by the vigour of the body, the cheerfulness of the heart, and the well-earned fruit of honest and persevering industry. In this very important sense it is true, that the ways of virtue "are ways of pleasantness, and all her paths are peace."

'Who is it that sees the unsteady gait, the swollen carcase, and the palsied limbs of the intemperate man, that thinks him an object of envy? Who can see the misery entailed upon a wretched wife and hapless offspring by the vices of a parent, but finds a practical lesson against vicious indulgence? Above all, who can reflect on the tortures, which continually rack the mind of him, whose time

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is mis-spent, whose habits are licentious, whose idol is the world, and whose God is forgotten, — who can thus reflect, without the strongest conviction, that a life of sin is a life of unmixed misery?'

In the sixth sermon, preached before the University of Cambridge in the year 1797, the author expatiates on the pleasure and the profit which the strenuous pursuit of theological knowlege is calculated to supply. This knowlege, considered in its various divisions, will be found to furnish ample materials for the exercise of the highest intellectual capacity, while minds of an inferior order may make the acquisition a source of usefulness and delight.

'When I speak of Theology,' says the author, 'suppose not that I mean to recommend only the jejuneness of morality, or the asperities of polemics; the dulness of scholastic jargon, or the refinements of metaphysical subtlety. I recommend that enlightened object of an ingenious mind, a research into the Evidences of Natural and Revealed Religion, — a deep and critical insight into the history and import of the sacred text, — an acquaintance with Jewish and Christian antiquities, as well as the regular series of Ecclesiastical History. In these pursuits the student, whether his inclination be directed to fact or argument; to poetry or to criticism; will not only gain a general knowledge of what it is indispensably necessary for him to know, but he will also find ample employment in that course of reading to which his mind has been more peculiarly directed.' —

'If philology and criticism have charms, the pursuit cannot be made less interesting, because the subject of religion, to which they may be directed, is in itself of the deepest importance. If the precise meaning of particular words, if the exact discrimination of their different senses as used by different writers, if the authenticity of a book, or the value of a manuscript, attract our curiosity, or employ our judgment, every impartial man will allow that the spur of the one must be sharpened, and the diligence of the other redoubled, when they are connected with inquiries, so momentous as those, which regard our future welfare. Be it ever remembered that, by the application of sound criticism to scriptural facts and scriptural doctrines, scholars have been enabled to repel the objections of unbelievers, to confute the errours of heretics, and to supply a most salutary warning against the rash assumptions, and chimerical interpretations, of fanatics.'

The seventh sermon, the subject of which has some relation to that of the foregoing, enforces the duty of habitual study and industry in a Christian minister. Those young men who are designed for the ministry of the Establishment, or who have been recently ordained, would do well to follow the judicious advice and the wholesome admonition which they will find in this excellent discourse. We particularly

recommend to their attention the ensuing remarks; which, though they may seem to relate to points of subordinate importance, will be found to be intimately connected with the success of their ministerial functions, and the best interests of the Establishment.

'In the reading of the Liturgy it is of importance that your attention be ever ready, and your devotion ever fervent. The habitual repetition of public prayers, to those who give way to that worst of Sirens, Sloth, becomes irksome and fatiguing. They perform their duty, as it were an hard task. By an unimpressive tone of voice, cold manner, and disgusting haste, they render their hearers more attentive to their pastor's neglect of duty, than solicitous about the discharge of their own. Moreover, your industry must be shewn in the composition, and, occasionally, the selection, of your public discourses. Regard in them should be ever had to the comprehension and peculiar circumstances of your audience. — Sometimes perhaps it will be found necessary to advert to the prevailing follies and errours of the times. And here, I should hope, it is superfluous to remark that, in censuring folly or vice, we must avoid, with scrupulous care, whatever may have the semblance of personality; and, in recording our dissent from errours in opinion, we must beware, lest we ourselves incur the blame of that worst of heresies, Intolerance.'

The ninth sermon exhibits a perspicuous and attractive delineation of the duties in which true religion consists; and of those great essentials, without the presence of which it is only a vain shadow or an unprofitable ceremonial. The text prefixed to this discourse is that excellent summary of genuine unsophisticated religion which is given by St. James, chap. i. v. 27., "*Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*" Those ministers of the Establishment, who have assumed the title of *Evangelical*, insist almost exclusively on what they call "*Vital* Christianity;" by which they mean that kind of Christianity which they have woven into a variegated web of mysterious and uncertain doctrines, that have little or no connection with practical goodness, or with those duties which are included in the characteristics of true religion as they have been inculcated by St. James. Let it be remembered, as Dr. Maltby has said, that no apostle or evangelist 'could have had better opportunities of knowing what ideas ought to be affixed to the word "Religion" than St. James, since he learned all that he knew of the subject from the lips of our blessed Lord.'— As the preacher infers from the express injunctions of Saint James,

'*Vital*

'*Vital religion* cannot be separated from *practical religion*: and in vain will a man *seem to be religious* by the profession of faith, or the observance of external ceremonies; unless to that, which is done in honour of God, is superadded that, which is done for the happiness of man.

'Such, then, according to St. James, is true Religion, as uniting piety with benevolence; it is, to do good, and to be good; and whatever cannot be fairly considered as included in this definition, may be presumed to be by no means essential, and, under some circumstances perhaps, may be repugnant, to the spirit of true Religion.'

The eleventh is an admirable discourse, and one of the best in the volume. It was preached before the University of Cambridge, in December, 1815. By an accurate delineation of the conduct and the tenets of the Pharisees, which Christ so pointedly reprobates, the author succeeds in throwing light on the genuine nature of that doctrine which our Lord himself taught, and on the real unalloyed righteousness by which he exhorted his followers to be characterized. That ceremonious scrupulosity, ostentatious piety, and counterfeit goodness, which Jesus condemned in the Pharisees, he certainly could not approve in his own disciples. If the Pharisees were remarkable for spiritual pride, for devotional parade, for hypocritical beneficence, and for an affected nicety about minute and insignificant observances, it is clear that Christians ought to be distinguished by more humble qualities, more artless worth, and more undissembled charity.

One of the qualities, which Jesus warmly reproved in the Pharisees, was the proselyting spirit by which they were animated, and in the attempt to gratify which they were impelled more by the desire of aggrandizing their own sect than by that of removing any vitiating error or diffusing any salutary truth. The remarks which Dr. Maltby offers on this subject do him great credit; and the more, as they are in opposition to the opinions of a powerful body of religionists in this country, whose zeal in making converts is not always tempered by a sober discretion, and may sometimes be liable to the imputation of precipitancy and intolerance.

At the commencement of the twelfth discourse, we find some very judicious remarks on the composition of the Gospels, and particularly on that of St. Luke. In the progress of this sermon, the author evinces considerable sagacity in shewing how particular facts and details in one Gospel are illustrated by circumstances that appear to be fortuitously inserted in another. These circumstances may be usefully employed to establish the chronological order, or the specific

locality, of certain occurrences in the Gospel-history; and, at the same time, they furnish an argument in support of the reality of those occurrences themselves, which a series of *undesigned coincidences* cannot fail to supply. At p. 242. the preacher makes a just distinction between that doctrine of a numerous and flourishing sect which denies the power of doing good without the operation of *irresistible grace*, and the opposite conclusion of the Romish church, that we may do more good than enough for ourselves, so as to leave a superfluity for the wants of others.

The sixteenth sermon was delivered at the summer-assizes at Huntingdon, in July, 1818, on this text; "And besides this, giving all diligence, add to your faith, virtue." We entirely assent to the subsequent remark:

'If I were called upon,' says the preacher, 'to state any single cause, which appears to have tended more particularly to diminish the practical usefulness of our religion, I would say that the mischief has originated in the controversial form, which that religion has been made so often to assume. Instead of regarding the *whole* as a system, calculated to explain the grounds, and enforce the obligations, of moral virtue, the attention of those, who have stood forth as its advocates, has rested upon detached particulars; and they have enlarged upon them with zeal and ability, frequently in a proportion directly the reverse of their real value. Instead of stating what is clear, pointing out what is useful, and impressing what is important, Christian teachers have too often employed themselves in exploring what is obscure, in defending what is doubtful or even untenable, and in recommending what, if not worthless, is at least insignificant.'

Sermon XIX. was 'preached before the University of Cambridge, at the Commemoration of Benefactors, October, 1804,' and is an eloquent and interesting discourse. The author expatiates, in an animated strain of reasoning, on the general advantages of intellectual cultivation, and on the peculiar opportunities by which it is favoured in a place appropriated for that purpose; where the *genius loci* is calculated to operate with such a propitious influence on the sensibilities of the youthful mind. Let the advocates for ignorance read the following passage with the attention which it deserves; and they will, perhaps, cease to be enemies to the diffusion of knowlege, unless they are also enemies to pure religion and rational liberty.

'Ignorance is the source of many of the most afflicting evils, under which human comfort and human virtue have sickened and even expired. Idolatry, with its train of ferocious, impure, and fantastic ceremonies, asserts her dominion over minds sunk in intellectual gloom. Superstition, racked by her own mental terrours

rours and hurling around her the firebrands of bigoted zeal and savage intolerance, derives her strength from views of the Divine nature, partial and obscure. Civil tyranny, whether arrayed in the imperial purple, or waving the banners of popular power, owes its origin chiefly to the blind passions, or misguided conceptions, of the multitude. To what cause can we attribute the prevalence of infidelity amidst the pure and luminous proofs, which accompanied the first promulgation of the Gospel, but to an ignorance of the language, the manners, the opinions, and other peculiar circumstances, to which the rational believer appeals? In minds, owning obedience to the authority of Revelation, when we see notions prevail, mystical, enthusiastic, most discordant from those truths which the blessed Jesus inculcated, how can we account for the wretched inconsistency, till we perceive a fixed attachment to certain erroneous interpretations which they, who adopt them, have neither patience to examine nor courage to correct? Tenets, absurd in speculation, seldom fail to produce mischief in practice. Many of these, although happily banished from a great portion of the civilized world, still prevail in other parts of the globe to a dangerous extent. The sons of Brahma reject with horrour the most salutary medicines; the disciples of Mahomet imbibe without fear the poison of contagion. Each is beguiled by confidence in his own mistaken opinions. We cannot therefore but recognize the superiour blessedness of a people, over whom the beams of knowledge have been generally diffused.'

The enlightened author argues, with great truth, that habits of study and reflection usually generate moderation and forbearance. Those who know, by experience, the difficulty of developing truth in obscure and complicated questions, are least likely to entertain sentiments of intolerance towards those who differ from them in the opinions which they form, or in the conclusions at which they arrive. Here Dr. M. thus forcibly reminds us, as well as in some other passages of these Sermons, of the manner of his venerable tutor, Dr. Parr:

'Whoever has studied to any good purpose must have experienced the labour and anxiety which attend a search after truth; the thin and scattered gleams, by which the path is at intervals enlivened; the errours into which we stray and the obstacles over which we stumble, before we attain unto certainty; and the persevering pace by which we slowly, and almost imperceptibly, advance towards the object we have in view. He, who has this consciousness, may ultimately repose in the conclusions, which long and patient research has enabled him to draw: but (when the way is so much perplexed, and the view so often bounded) he will never wonder and still less be displeased that another should mistake the road, and arrive at a different result. Europe and Asia were split into factions by the metaphysical subtleties of the Nestorians and Eutychians. The blood of our own progenitors flowed in streams from the sullen dogmatism of Papists and the unyielding

folly of fanatics. Surely we must allow that large additions may be made to the tranquillity of mankind by candour and moderation in the management of controversies.'

The operation of the *genius loci* on the minds of the students in the University of Cambridge is thus briefly but forcibly expressed:

'Must not the youthful philosopher feel a tenfold spur to his diligence when he is trained in the schools where dawned the genius of Bacon and of Newton? The poet feels his imagination fired, while he wanders in the gardens consecrated by the muse of a Spenser, a Dryden, a Milton, and a Gray. — The scholar and the divine are encouraged in their respective pursuits, while they meditate in the secluded paths once dear to Erasmus, to Joseph Mede, to Jeremy Taylor, to a Barrow, to a Pearson and a Bentley.'

In the XXth sermon, preached before the University of Cambridge, on Whitsunday, 1817, Dr. M. contends that the Christian religion could not have been propagated with so much rapidity and success, without the supernatural aid which was vouchsafed to its teachers on the day of Pentecost. This argument is ably employed to support the truth of Christianity.

The XXIVth and last sermon was delivered on the day appointed for the funeral of the late much lamented Princess Charlotte of Wales. It is impressive, and well-suited to the melancholy occasion: but Dr. Maltby excels more in the argumentative than in the pathetic, and is always more powerful in his addresses to the reason than in his appeals to the affections of his audience. Yet, as he is what we would call an *earnest* preacher, his earnestness will be sometimes found to supply the place of pathos; and it is such as to exclude all idea of insincerity or affectation, than which nothing can tend more to invalidate the authority of the preacher and destroy the effect of his admonitions.

We are glad to observe that Dr. Maltby promises another volume.

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ART. XII. *Origin of the Pindaries;* preceded by historical Notices on the Rise of the different Mahratta States. By an Officer in the Service of the Honourable East India Company. 8vo. pp. 172. 7s. 6d. Boards. Murray.

To the affairs of the East Indies we have frequently to invite the somewhat reluctant attention of the public. An important work on the subject was that of Colonel Mark Wilkes, noticed in our eighty-fifth volume, p. 386.; and the publication before us is a kind of episode to that majestic epopea. It is introduced by a summary of the Mahratta history, with a view to

to detail the rise and formidable character of the Pindaries; who are in fact the reliques of the cavalry originally belonging to the Mahratta states, but, in consequence of the overthrow of their regular sovereign, have confederated in bands of independent warriors. A clear idea of their nature and force is thus given in the fifth chapter:

'The name of Pindarie may be found in Indian history as early as the commencement of the last century; several bands of these freebooters followed the Mahratta armies in their early wars in Hindostan, and they are mentioned by Ferishta as having fought against Zoolfeccar Khan, and the other generals of Aurengzebe. One of their first and most distinguished leaders was a person named Ponapah, who ravaged the Carnatic and took Vellore early in the reign of Sahoojee. This chief is said to have been succeeded by Chingody and Hool Sewar, who commanded fifteen thousand horse at the battle of Paniput, and under whom the Pindarie system would seem to have assumed a more regular form. They were divided into Durrahs, or tribes, commanded by Sirdars or chiefs; people of every country, and of every religion, were indiscriminately enrolled in this heterogeneous community, and a horse and sword were deemed sufficient qualifications for admission. A common interest kept them united; the chiefs acquired wealth and renown in the Mahratta wars, they seized upon lands which they were afterwards tacitly permitted to retain, and transmitted with their estates the services of their adherents to their descendants.

'Heeroo and Burran are subsequently mentioned as leaders of the Pindaries; and in order to distinguish the followers of Tuckojee Holkar from those of Madajee Scindiah, they were henceforward denominated the Scindiah Shahee and the Holkar Shahee. Dost Mohummud and Ryan Khan, the sons of Heeroo, are still powerful chiefs; but in an association which is daily augmented by the admittance of strangers, it is natural to suppose that influence will not be confined to hereditary claims, and that men of superior genius and enterprise will ultimately rise to the chief command. This is accordingly found to be the case, and Seetoo, who is now the most powerful of all the Pindarie leaders, was a few years ago a person of no consideration. It is only of late that these banditti have become really formidable, and they may now be looked upon as an independent power, which, if properly united under an able commander, would prove the most dangerous enemy that could arise to disturb the peace and prosperity of India.

'The climate and hardy habits of these plunderers render tents or baggage an unnecessary incumbrance; each person carries a few days' provision for himself and for his horse, and they march for weeks together, at the rate of thirty and forty miles a day, over roads and countries impassable for a regular army. They exhibit a striking resemblance to the Cossacks, as well in their customs as in the activity of their movements. Their arms are the same, being a lance and a sword, which they use with admirable dexterity; their horses, like those of the Cossacks, are small, but

extremely active; and they pillage, without distinction, friends as well as foes. They move in bodies seldom exceeding two or three thousand men, and hold a direct undeviating course until they reach their destination, when they at once divide into small parties, that they may with more facility plunder the country, and carry off a larger quantity of booty; destroying, at the same time, what they cannot remove. They are frequently guilty of the most inhuman barbarities, and their progress is generally marked by the smoking ruins of villages, the shrieks of women, and the groans of their mutilated husbands. At times they wallow in abundance, while at others they cannot procure the common necessaries of life; and their horses, which are trained to undergo the same privations as their masters, often receive a stimulus of opium when impelled to uncommon exertion. Night and the middle of the day are dedicated to repose; and recent experience has shewn us that they may be surprised with effect at such hours. Fighting is not their object, they have seldom been known to resist the attack even of an inferior enemy; if pursued, they make marches of extraordinary length, and if they should happen to be overtaken, they disperse, and re-assemble at an appointed rendezvous; or if followed into their country, they immediately retire to their respective homes. Their wealth and their families are scattered over that mountainous tract of country which borders the Nerbudda to the north. They find protection either in castles belonging to themselves, or from those powers with whom they are either openly or secretly connected. They can scarcely be said to present any point of attack, and the defeat or destruction of any particular chief would only effect the ruin of an individual, without removing the evil of a system equally inveterate in its nature, and extensive in its influence.

'The most powerful of the Pindarie chiefs are Kurreem Khan, Cheetoo, (or Seetoo, as he is often called,) and Dost Mohummud. There are, however, several subordinate chiefs, who are the commanders of dhurrahs, or tribes, and acknowledge a tacit obedience to one or other of the three great leaders before mentioned.

'Kurreem Khan is descended from an ancient Mahomedan family: his early youth was spent in the service of Holkar, which he subsequently quitted for that of Dowlut Row Scindiah; his character and enterprising spirit soon increased the number of his adherents, he enlarged his possessions, partly by grants from Scindiah, and partly by usurpations from the Rajah of Berar and Nabob of Bhopaul, whose dominions he alternately invaded and ravaged. He possessed himself of several fortresses, and at the termination of the Mahratta war, his power was such as to excite the fears and jealousy of Scindiah, who caused him to be treacherously seized and confined at Gwalior. Here he lingered some years in prison; after which, having obtained his release by the payment of a ransom, he resumed his former habits, returned amongst his companions, and, in a short time, became as powerful as he had been before. Scindiah, unable to crush him by open force, had once more recourse to treachery, and taking advantage of a quarrel between

between Kurreem and Seetoo, assisted the latter, who having overthrown Kurreem in a pitched battle, compelled him to fly for refuge to Ameer Khan, who made him over to Toolsa Bhye, the widow regent of the Holkar family. Kurreem has since escaped, or rather been liberated, and is now at the head of his dhurrah, which amounts to about five thousand horse, and is cantoned near Barseim, in Bhopaul. It is rumoured that he is about to be reconciled to Scindiah, but after what has passed, they can have no confidence in each other.

'Cheetoo, who is at present the greatest of all the Pindarie chiefs, enjoys the confidence and favour of Scindiah. He has lately acquired extensive influence; the numbers of his followers daily continue to increase, and, by a late account, he was said to be at the head of twenty thousand horse, a small corps of bad infantry, and a train of twenty ill served guns. He possesses the forts and districts of Sutwass, which run along the northern branch of the Nerbudda to the south of Oujein, and nearly opposite Hindia.

'Dost Mohummud, the son of Heeroo, is entitled from his birth to hold the chief place over all the Pindarie tribes. This person is, however, inferior to Cheetoo, and the troops subject to his command may amount to between ten and twelve thousand horse, a small body of infantry, and a few guns. A party of the adherents of Dost Mohummud, commanded by his brother Wausil Khan, invaded our provinces, and there is every reason to believe, that they were accompanied by some of the troops of Scindiah. Their camp is at Bagrode, a short distance to the north-east of Bilseih, a district in Bhopaul.

'The Holkar branch of the Pindaries is far less formidable than that of Scindiah. Their chief leader is a person named Kawder Buksh; those of inferior note Tookoo and Sahib Khan; and their united strength may be computed at nearly five thousand horse. They are generally cantoned in the vicinity of Kunool and Sohundra.

'The Pindaries may probably amount altogether to between thirty and forty thousand horse; but in a community so subject to constant fluctuations, it is impossible to form any accurate idea of their number, which must vary from day to day according to the caprice of individuals, and the condition of the adjoining countries. Throughout the greater part of the territories of the native powers in central India, the husbandman is seldom permitted to reap the fruits of his labours; his fields are laid waste, his cottage reduced to ashes, and he has no alternative but that of joining the standard of some lawless chief. Thus the numbers of the Pindaries may be said to increase in the same ratio, as the means of subsistence diminish; hunger goads them on to the work of destruction, and they rejoice in anticipation of the spoils of wealthy countries. Were they permitted to continue their merciless depredations without molestation, the peninsula of India would in time become a desert, and the few inhabitants that survived the general wreck, a band of savage and licentious robbers. The pastoral tribes of Arabia and Turkey, although sufficiently prone to pillage, where an

an occasion may offer, are not impelled by such motives of imperious necessity as the predatory horse of Hindostan; their slender numbers cover extensive countries, and when their flocks have exhausted the pasture of one plain, they move with their families into another. The Pindaries are, on the contrary, confined to a tract of waste land which has become the general rendezvous of every vagabond and outlaw, and whence they issue in desperate bands, in search of the necessaries of life. Some analogy may at first appear to exist between their usages and those of the early Mahrattas under Sevajee, but on reflection we should discover an essential difference in many important points. The adherents of Sevajee were warmed by a strong patriotic feeling, they were all of the same religion and country, and were in fact the long oppressed inhabitants of an ancient kingdom, recovering their rights by the expulsion of a depraved and declining government of strangers. The Pindaries are a mere collection of vagrants from various countries and of different castes and religion, brought together from an inability of otherwise procuring the means of subsistence, divided amongst themselves, and ready at all times to desert their leaders, and enter the service of any prince or state who may support them.'

The natural progress of the British government to order and stability could not long be found compatible with the toleration of such internal enemies, and has accordingly led to hostilities, which have now happily terminated in the suppression of so irregular and anarchic a force. A great extension of security, and a corresponding growth of civilization, may with confidence be anticipated to overspread the provinces lately desolated by these predatory banditti. The unity and consolidation of British authority, though accomplished at the expence of numerous dynasties of rightful sovereigns, is certainly conducive in Hindostan to the instruction of the population, to the establishment of better principles of legislation, to the protection of more various religions, to the introduction of European arts of life, to the extension of commercial intercourse, to the foundation of tanks, aqueducts, and canals of irrigation, and to the progressive accumulation of those engines and monuments of prosperity which retail, as it were, among the people the beneficence of the supreme power. It is still a common prejudice, that a multiplicity of petty governments favours local prosperity and individual liberty: but an expanded view of the history of the human race rather supports the opinion that conquests, which consolidate under a single and stable authority vast tracts of empire, are more conducive to the progress of the whole towards a liberal freedom, a diffusive opulence, and a wise superintendence.

ART.

ART. XIII. *The Emigrant's Directory to the Western States of North America*; including a Voyage out from Liverpool; the Geography and Topography of the whole Western Country, according to its latest Improvements; with Instructions for descending the Rivers Ohio and Mississippi; also, a brief Account of a new British Settlement on the Head-Waters of the Susquehana, in Philadelphia (Pennsylvania). By William Amphlett, formerly of London, and late of the County of Salop, now Resident on the Banks of the Ohio River. Crown 8vo. pp. 280. 6s. Boards. Longman and Co. 1819.

THE present small volume appears on perusal to contain the most impartial account of the Western States of North America that we have yet seen. The author, disclaiming all intention of offering advice on the subject of emigration to the American continent, confines himself to a description of the country; and he does not appear to be one of those speculators who have land to sell, and are therefore interested in recommending any one particular state. The first fifty-seven pages are occupied with a description of the voyage from Liverpool to Philadelphia; a part of the volume from which we expected little instruction or entertainment: but we were very agreeably disappointed, the author having contrived to delineate the circumstances of the passage in so perspicuous a manner that we absolutely felt ourselves on board, suffering all the inconveniences and enjoying the few amusements which it presented. Impressed with various reflections on leaving a country to which he appears much attached, he every where speaks of it with affectionate regret; and we involuntarily sympathize with his anxieties on removing a young family to a distant and untried land. After a short description of a storm, he adds:

'The rush and the roar increase; and we go to our hammocks with little prospect of repose.

'What man, who has a family of helpless children in such a situation, but must feel most sensibly alive to every distant idea of danger; to behold them, unconscious of any danger, sleeping soundly in their hammocks, while the gaping waters are dashing in hideous sport around their frail coverings? What man but must then severely question himself whether he has done right, without their consent, to expose them to such hazard of a dreadful and untimely death, and must feel doubtful whether any circumstances, short of absolute and dire necessity, can justify him in such a perilous undertaking?'

Again he says, towards the conclusion of the voyage, 'Probably no man ever brought a family of young children across the Atlantic without repenting of his undertaking during some

some part or other of the voyage.' (P. 49.) All those persons who may be inclined to transport themselves and families across the Atlantic, and are unacquainted with the difficulties and inconveniences of the passage, would do well to peruse this diary.

The author's short description of Philadelphia, and of the route from that city to Pittsburg, is well written, and presents to the imagination of the reader a striking view of the country. Europeans will be greatly surprized to learn that very extensive districts in the old settled state of Pennsylvania are still perfect solitudes, untenanted by a single human being, though the land is good, and much nearer to a market for the produce than most of the new settlements westward. Mr. Amphlett advises families proceeding from Philadelphia to Pittsburg to travel in the stage, and to send their goods by the common waggon, taking from the carrier a certificate of their delivery. The objections to an emigrant family travelling in their own vehicle are stated with some minuteness; and we are informed that, nearly half the distance being over successive ridges of the Alleghany Mountains, it is impossible to effect much progress: 'for in the winter the snows make them impassable for one-horse-carriages; and in the summer the heats are so oppressive that it is dangerous to attempt much, and the emigrant, in the most desirable weather, will be nearly three weeks in accomplishing the journey, if he have any considerable weight of luggage.' (P. 77.)

'With respect to objects of interest or curiosity upon the road, it is only the lover of nature in all her unbounded varieties of matter, living and inert, that will meet with much gratification. As soon as the traveller leaves Philadelphia, he enters the woods, and they continue all the way, right and left. The cultivated spots are mere specks here and there upon the road, even in this old State of Pennsylvania. Whether on the plains, or the mountains; by the rivers and creeks, or by the rocks and ravines; — all is hidden and surrounded by wood! wood! wood! "Above, around, and underneath." The traveller pushes on, hoping when he shall reach the mountain, to emerge from this peopled wilderness. Alas! he only arrives at more impervious forests and impenetrable thickets; he looks in vain for a landscape. If any prospect presents itself of a valley, only a few small spots appear clothed with grass, or covered with corn; a few more of girdled trees, spreading their naked brawny arms, as though scathed with the fire of heaven, sublime in their ruins, sterility, and decay, — a most impressive contrast to the waving oceans of luxuriant foliage surrounding them. There yet are many counties in the State of Pennsylvania, where a traveller may ride twenty, thirty, or even forty miles through continued forests, without the sight of a house! This is not the case in the great *thoroughfares* (for they

they do not deserve the name of roads): even the turnpike-road, in many places, after rain, is nearly impassable: it is seldom you can go more than three or four miles upon either of the three great thoroughfares, without meeting with a tavern; but almost every house by the road side, at a long distance from the town, is a tavern. There are not many towns in either of the routes, that will much gratify curiosity. Lancaster is a neat town, and pleasantly situated; and the most populous, next to Philadelphia, in the State: it contains several good inns, and the best wheat-lands in the State are in its vicinity. Chambersburg, Harrisburg, and Greensburg, will be found good resting places. Harrisburg is the seat of justice, where the State Assembly meets.

'The greatest curiosity upon the roads to Pittsburg are the bridges over the Susquehana; that on the road between Lancaster and Chambersburg, near the new town of Columbia, is perhaps the longest bridge in the world, being a mile and a quarter in length, built of wood, and roofed the whole length. The one on the road that leads through Harrisburg is about a mile in length. The Susquehana is a shallow stream in the summer months, or the undertaking would have been impracticable. There are four principal ridges of the mountains upon the main road: they are crossed in the following order:—the Southern mountain, the Cove mountain, the Dry Ridge, and the Alleghany: there is a considerable distance between them, and many smaller elevations, the extent being about 100 miles over the whole of them: the first and the last only give any comprehensive views of the surrounding country. On the road, a little beyond the secluded and romantic village of Loudon, is to be seen perhaps as fine a mountain-valley as Switzerland can exhibit. The road is here good turnpike, being recently formed; and, as it winds up the mountain-forest, gives an ever-changing view of this expansive, silent, unpeopled valley, where nothing is seen but the undulating foliage of the various-coloured trees, here flourishing in majestic pride and undisturbed solitude, amidst the innumerable prostrate trunks of those whose strength, and verdure, and loveliness, belonged to the ages past. Among these living hills, many similar scenes appear, and one striking melancholy feature obtrudes itself at every step we take: it is the incredible quantity of fallen timber in every stage of decay; the surface of the earth is literally covered with it, so as from that cause alone to make the woods impassable where there is no thicket or underwood. The trunks are many of them of so enormous a size, that it is an Englishman's constant lamentation that they lie here rotting and useless, while such a value is set upon them in his native land. The variety of the species that grow upon every kind of soil, it is a pleasing recreation to discover and enumerate; many of them quite unknown, except to the traveller of science and taste, few of whom ever penetrate these trackless forests. The oak alone, the Englishman's pride and boast, he recognizes at every step; and the varieties of this noble tree, the chief of which are readily discernible, give a stranger some idea of what infinite varieties the whole forest-families

families are composed. A very great proportion of the land, in the mountainous district of this State, never can produce any thing in perfection but timber; and it is wonderful how these towering trees can find nourishment upon barren precipices of loose crumbling schistus, where neither blades of grass nor humble moss can thrive. Upon his whole journey in this State, the English emigrant-farmer will not see much first-rate land; nor will he behold a mode of agriculture pursued that will excite his envy or admiration. The appearance of the farm-house and yard, the implements of husbandry, and methods of using them, with the neglected state of the live-stock and the corn-fields, will excite in him much wonder and disgust; more indeed than he will have any right to indulge in, after a farther acquaintance. But he will see at once how much industry may accomplish in this country, when carelessness and inattention thrive so well.'

Mr. Amphlett seems much disgusted with the inns on the route, and with the general appearance of disregard to cleanliness and comfort which the houses or cabins of the farmers present. Many farmers, he says, 'who have several hundred acres of land of their own, and are rich enough to be perfectly independent for every purpose of human happiness, reside in hovels that an English peasant would be ashamed to dwell in: they seem to take no pride whatever in embellishments of any kind, either in their persons, their houses, or estates.' (P. 84.)

The intellectual attainments of the agriculturist in the mountainous part of this state, through which he passed, are restricted principally to political knowlege: 'they all know their rights, and will maintain them.'

'The most striking characteristic in the *country-born* farmers, as they are here called, is their general taciturnity: shut up in their woods, isolated in their thinly-scattered settlements, habituated to solitude and reflection, they appear never to have learned the delightful art of conversation. After they have asked you the usual routine questions in their usual rude unceremonious way, of your name, where you come from, and whither you are going, you must expect but little more from them, unless you come to be quite an acquaintance. But you must not hence conclude that it is ignorance that keeps them silent. A real or fancied superiority, which might keep John Bull's tongue a-going by the hour, might operate to seal the American's lips, or only open them to extract something from you. The rudeness and the sulkiness of children of all ages is a reproof to their parents and teachers; the latter of whom are not allowed that authority which is necessary to keep good discipline in their schools, or teach good manners to their pupils.'

Though the climate is nearer (he says) to that of the northern parts of Great Britain than any of the Western States,

States, and more likely to agree with persons advanced in life, yet few English farmers settle in Pennsylvania.

The most instructive part of this volume to the western emigrant is that which furnishes an account of the river-navigation from Pittsburg to New Orleans: in which the towns on the banks, and the islands and shoals in the river, are described, with directions for avoiding the difficult or dangerous parts; and a particular statement is added of the distances, and of the objects which serve as guides to the voyager. — Mr. A. then proceeds to give a separate detail of each of the Western States, and informs us that he has himself fixed in the State of Ohio. He takes the following brief but comprehensive view of the whole western territory before he descends to each State:

'The two great valleys of the Ohio and the Illinois rivers, are the great centre of attraction to European emigrants. The commercial advantages of this fine region vie with its soil and natural productions in recommending it to civilised man: the surface of this delightful country is estimated at 226,000 square miles: the greatest length of this natural division of the Western States is 720 miles; its breadth, 550: this is, without question, the best and least broken surface of productive soil in North America: it includes — part of New York State; part of Pennsylvania; part of Virginia; part of North Carolina; part of Tennessee; the whole of Kentucky; part of Alabama; part of the Mississippi; part of Ohio; part of Indiana; part of Illinois.

'This favoured country is pretty equally divided by the Ohio, and the greater part of it may be visited by means of that river and its tributaries. The geology of this immense tract of land is but little known. Science has not yet explored its hidden riches, nor human industry yet discovered half its resources. Not a tithe of the land is yet occupied or improved; and centuries must roll on upon centuries, even at the present ratio of increasing population, before the country can be said to be well settled or amply populous; in America there is such a disposition to occupy new countries, and to go on to the verge of civilised life, that the finest portions of the soil are passed by and neglected for the doubtful advantages of some unknown distant country. As soon as the emigrant has traversed the mountains, let him consider himself at home, and be looking out at all places for a settlement. Enough has been said by numerous authors to convince the most sanguine speculatist, that the back-woods in any State are not desirable for an European agriculturist; "far from the blest abodes of men," he will pine for society and a near market; he will look in vain for a near social neighbour, a cheerful companion, or a disinterested friend: he must seek all his comforts in the circle of his own family; and if he has attained the middle age of life before his change, the strong contrast of his situation will for a long time press upon his memory the regrets that ever must follow the separation

ation from all old friends and connections; and the total change of habits, of diet, of seasons, and in a great measure of occupation, will for many years prevent a perfect reconciliation to his change, or let him see with impartial eyes the advantages he may possess.'

Though Mr. A. has fixed his own residence in the State of Ohio, he does not present us with any flourishing and exaggerated accounts of its superior advantages. Mr. Birkbeck had before told us that this state possessed "every thing necessary to the comfort of man." It is considerably advanced in civilization: slavery is not tolerated; and the white inhabitants amounted in 1815 to 322,790. 'The emigrant (Mr. A. says) who chooses to fix himself in the state of Ohio will find himself much more at home in many respects than if he went farther on. The lands are more cleared, the country has more hill and dale, the climate is more temperate than the States to the west of him, and the air is esteemed more pure than any where south of the Ohio.' Good improved land may be bought in favourable situations for twenty dollars per acre.

We do not know whether Mr. Amphlett's previous habits of life qualify him to judge respecting the agriculture of the Western States: but we think that the present volume is characterized by good sense, correct feeling, and impartiality; and that it will be read with considerable interest by those persons who are directing their attention to the United States of America.

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# MONTHLY CATALOGUE,

## FOR MARCH, 1820.

### NOVELS.

Art. 14. *Tales of Fancy;* by S. H. Burney, Author of "Clarentine," "Traits of Nature," &c. Vols. II. and III., containing *Country Neighbours*, or the Secret. 12mo. 16s. Boards. Colburn and Co. 1820.

Four years have elapsed since the first volume of Miss Burney's 'Tales of Fancy' appeared. It contained *The Shipwreck*, and was noticed in our Number for February, 1816. In the interim, the fair author seems to have altered the original plan of her tales, which she then stated were to be founded on the '*possibility* of the circumstances;' and according to which, in *The Shipwreck*, *fancy* predominated over probability. The tale of *Country Neighbours*, however, falls more within the description of a novel, and does not require the reader to make much allowance on the above score. We think that the work is benefited

fited by the alteration: inasmuch as the relation of natural incidents, well put together, tends to afford much more general pleasure than that of circumstances, however striking, for which we may look in vain in the common course of affairs. Miss Burney's *tact*, too, is more of this order. She has the power of throwing a charm over the incidents of familiar life, — of displaying with true effect the *naïveté* of youth, — of reporting conversations with characteristic humour, — and of exciting that degree of interest which, while she always herself appears to be *at home*, makes her readers feel equally at ease. Extravagant romance and *outré* characters are not in her department: nature is her only guide; and she cannot have a better.

In the tale before us, the sprightly, witty, and, of course, beautiful Blanche is a fascinating and most interesting character: but is she not represented in her introduction as rather too young for the weighty matters in which she soon takes so prominent a share? Novel-writers in general give their highest polish to their heroine, and depict her so much like an angel, that they exhaust their stores before the poor hero comes forwards; and he, consequently, is either a maukish personage or bespattered with superlative hyperboles; for the one of which it would be as difficult to find an example, as for the other it ought to be difficult to have a recorder. Miss B. steers clear of this rock and this whirlpool, and, in her hero, shews us a man whose character is neither common-place nor extravagant, and creates no wonder that he should either excite or feel the passion that is the *thread* on which the *sugar-candy* of the story depends. Sir Reginald Tourberville is another ably drawn character, in which the sweets and bitters of life are well mixed. We are more doubtful as to Lady Stavordale; sarcasm does not suit the maternal character; and we disapprove decidedly of the introduction of Martha, a disagreeable, ungainly young lady. No incident depends on her; she is the butt of no wit, the necessary appendage in no scene; and, though it may be truly said that such Marthas are but too common, yet what can justify an author in selecting one of them from so many others who would far better serve to "point a moral, or adorn a tale?" Our objection is increased by the story being told in the form of a journal kept by one of her sisters, who thus is compelled to become the relater of these faults, of which she speaks in no very gentle language. Notwithstanding these small imperfections, we cordially recommend the work as in no way discrediting the name of the fair writer, or falling short of her other publications.

Art. 15. *Varieties in Woman.* 3 Vols. 12mo. 16s. Boards. Baldwin and Co. 1819.

The author of this novel has taken a very easy method of forming a hero. He has used the finest words in the dictionary, and has composed a very pretty description of all that is amiable and intelligent, which is every now and then reiterated: but he has forgotten the necessity of putting him in any situations in which the qualities so fluently delineated are called into action. If the hero, however, has these deficiencies in his active character, they are

amply compensated by the masquerade appearance of the doubly-faced heroine; who is most heavy-eyed and most interesting,—most silent and most talkative,—most common-place and most imaginative,—the most forbidding and the most fascinating;—and who possesses such a command over her countenance, that by a slight variation in the disposition of her hair she is able to remain in the society of the above discriminating gentleman for several months, without his discovering that she is the identical person who was an inmate of his own family, and from whom he has been separated little more than half a year. So much for the *probability* of this novel; to which, indeed, may be added the delectable incident of a lover arriving, "the deuce knows whence," but just in the precise moment of time to mix his dying breath with that of his mistress. As to the morality of the book, the indulgence of love in the above couple, after the gentleman has married another lady, "for filthy lucre," is not a favourable example: but its consistency is apparent, when it is known that this lady had first drawn the attentions of the gentleman towards her at an Italian masquerade in the character of Aspasia:—a delicate assumption of the talents and attractions of the courtezan of Athens. With regard to the taste of the author, it is marked by his *constructing* his ladies to speak Latin as glibly as their mother-tongue; and, as for his liberality of sentiment and accuracy of observation, we may take the following speech as a specimen, put seriously into the mouth of the hero, and merely the reverberation of the opinions of other persons of rank in the company, who would appropriate all the genius of the country to themselves.

'If commerce be necessary to the literary eminence of a nation, it is, perhaps, unfavourable to its literary ascendancy. Wealth contests, and often obtains, that place in general society which ought to be consecrated to talents. *The pursuers of the lower branches of commerce, generally denominated traders and manufacturers, are the petty torments of all the unfortunate people of genius and literature that can, by any means, be degraded to the sphere of their observation.*'

Still, we must not conclude without rendering justice to this author and his book. It has some pretensions to popularity; and, with respect to style and language, it is much superior to the *commonalty* of productions in this branch of writing.

## POETRY.

Art. 16. *The Dead Asses.* A Lyrical Ballad. 8vo. pp. 24. Smith and Elder. 1819.

Here is another happy parody of Mr. Wordsworth; and, from the style of the burlesque, it comes probably from the same successful imitator (the *alter et idem* Wordsworth) who sang the exploits of the *real* "Peter Bell." See M. R. for August last. We have said all that we deem necessary on these parodies; and, whatever minor objections we may have to the taste of burlesquing an author who is *himself burlesque personified*, we certainly are of opinion that, by these or similar means, even the infatuated readers of

of modern poetry may at last be led to open their eyes to the gross absurdities of the *Lake-school*. So far, therefore, so good; and we are disposed to encourage rather than to check this harmless, if not wholesome, species of ridicule. Perhaps, however, a little volume of selections from this and kindred poetasters might, after all, be the most effectual remedy for the mischiefs occasioned even by their limited popularity. A few running titles might be prefixed to the pages, classing the *beauties* under obvious heads.

In no point of character has this imitator more exactly hit his original than in the quality of calm undisturbed *arrogance:* no preceding parodist has dwelt so fully on the *vanity* of Mr. W.; and therefore none has so faithfully represented the writer of the celebrated *Ballad-preface*, and of numerous scattered panegyrics on his own compositions. Let our readers judge:

'The poem of the Dead Asses, which is here offered to the public, hath been dictated by impulses of no ordinary nature; its design and execution afford me ample satisfaction, and I know that the reader is prepared to value the work before him as highly as I do.

'Towards the elucidation of my preface, I may inform him that the following poem, (which shall be lucid *, and speak for itself,) records the premature death of two steady and industrious Donkies.

'Very few themes, indeed, could so powerfully call forth the genuine rhymes of a simple and "unlettered Muse" as that which I have chosen; and I rejoice that I have chosen it, for it seems to be one peculiarly adapted to my powers. My pen alone could do justice to the narration of an incident in itself so severely pathetic and sympathetically simple.

'And here I shall be pardoned for enlarging on the merits of that truly picturesque and sedate animal, the Ass.

'As a poet and as a man, I stand deeply indebted to him, and, with candour, I acknowledge that he hath contributed to render my verses immortal.

'I need not say that the Ass is frequently conspicuous in my writings: it hath been my delight to pourtray him, and for the most part, as becomes his humble nature, humbly and naturally, in the back ground. Here, however, he comes nearer to the view: like Morland, I have brought him to the front of my canvass, where, although a dead Ass, he shall live as long as the literature of my country shall endure, and perhaps not longer.

'But in thus speaking of myself and Morland, I cannot help adverting to the great superiority which Poetry maintains over Painting.'

We are sorry that we are unable to follow the parodist into his metaphysical imitations: but they are exact resemblances, shallow and muddy as their originals. We can only find room for the poetical fac-similes, and for the notes that prove their *near ap-*

'* To be lucid is a quality usually wanting in my verses, according to the critics and my enemies.'

*proach to identity;* if our readers will allow us to borrow something of the indistinctness of the *Lake-philosophy.*

'The village clock had stricken three,
My watch was only half-past two.
But village watches can't agree,
Village children seldom do;
(Time was nearly right by me,)
The village clocks were not agreed, *
But all of them were rather late,
Peter Bell's was half past eight,—
His was very wrong indeed.

'Stop and listen!—One! two! three!
Village chimes come cheerily
Sailing up the summer gale,
Chimes from village churches sail
Upon the light breeze merrily.'

Speaking of one of the 'Dead Asses,' the poet thus *idiosyncratically* expresses himself:

'How calm and solemn doth he look:
And yet he is not like the fly
That died of cold in Germany,†
No friend or brother being nigh,
He is not like that little fly.

'But I am one who dearly love
The children of the field and grove,‡

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'* It may be worth while to quote a case which came under my own notice, where a country clock was probably wrong,—

"'Tis scarcely afternoon,——
The Minster-clock has just struck two,
And yonder is the moon."

*Lucy Gray.*—Lyrical Ballads, vol. ii. p. 72. edit. 1805.'

'† See lines written in Germany on one of the coldest days of the century.—*Lyrical Ballads,* vol. ii. p. 146.

"*Of a freezing Fly.*

"See his spindles sink under him, foot, leg, and thigh,
His eye-sight and hearing are lost;
Between life and death his blood freezes and thaws,
And his two pretty pinions of blue dusky gauze
Are glued to his sides by the frost.

"No brother, no friend has he near him—while I"—

But in the contrast between myself and the fly the balance is so greatly in my own favour, that it would seem like egotism to continue the stanza.

'‡ "Here's a fly, a disconsolate creature, perhaps,
A child of the field or the grove."

*See the Poem just quoted.*'

'Both

Both flies and donkies, every one,
And joy to think he was not left,
Of brother and of friend bereft,
To perish all alone.

'The other hath more perfect form—
They have not cropped his ear away,
But though it resteth perfect here,
The pivot of his skull is gone,
And now his long and dark left ear
Hath nothing left to roll upon. *

'And see he has a little eye,
For carrion crow hath taken some;
Now I know that it waiteth nigh,
And scanneth me full carefully,
For when I go, the crow will come.

'But let me think before I go,
A goodly thought concerning me,
Which is, that if it might be so,
I, "the Recluse," henceforth would be,
Like a dead Ass in face and mien,
So calm, and gentle, and serene. †'

We will appeal to the common sense of our readers whether they think that they ought, as far as they are individually concerned, to contribute, by any means, or by any indolence of toleration, to the prolonged disgrace of English literature, in such compositions as are here justly held up to the scorn of taste and scholarship?

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'* I have here pursued a beautiful allusion contained in my own Peter Bell.

'The few, who have not had the happiness to peruse that simple effusion, will pardon me for inserting, in this place, the passage in question:

"All, all is silent; rocks and woods
All still and silent — far and near;
Only the Ass, with motion dull,
Upon the pivot of his skull
Turns round his long left ear.

"Thought Peter, what can mean all this?
Some ugly witchcraft must be here:
Once more the Ass, with motion dull,
Upon the pivot of his skull
Turn'd round his long left ear." — *Peter Bell*, p. 32.'

'† A similar allusion, and one as striking, may be found in a "Fragment" in the Lyrical Ballads.

"For calm and gentle is his mien,
Like a *dead boy* he is serene."'

Art. 17. *The Fudger Fudged*; or, the Devil and T***y M***e. By the Editor of the New Whig Guide. 12mo. 3s. 6d. Boards. Wright. 1819.

We have had frequent occasion to observe that no species of misrepresentation is so wilful, and no degree of calumny so desperate, but that one political writer is capable of descending to it in his rage against another. We beg Mr. Moore's pardon, however, for confounding him with his present inglorious antagonist for one single moment, under the common title of political writer. Different, indeed, are the talents of the two individuals now before us; as different as the manly independence of the one, contrasted with the servile scurrility of the other. We have used strong terms because the occasion really requires them. Here is an author of no power, of no elegance, of no merit of any denomination, daring to assault the established reputation of one of our first lyrical poets; and, merely because he holds a different political creed, uttering every sort of atrocious libel on a character which (excepting its early blemishes, — amply expiated by subsequent correctness, as we are well informed, both of feeling and acting,) stands high, and will for ever stand high, in the literary annals of England.

It will not be expected that we should descend to any farther colloquy with so unworthy an assailant of genius, than to establish the justice of our unmitigated censure of this disgraceful composition. Had it been merely a dull excentricity, a heavy cart-horse whim, we should have so characterized it, and closed our notice of the unmeaning trifle: but it presumes to distribute the rewards of moral satire, and, therefore, comes under a lash of a severer kind than its imbecility would otherwise have demanded.

We subjoin a few of the terms which are here bestowed on Mr. Moore, and the appeals made to that gentleman.

'Ballad-monger.' — P. 1.

'Worn-out and impotent.' — *Ibid.*

'Miscreant! 'tis false!' — P. 3.

'Dipping his pen in putrid gall.' — *Ibid.*

'Base mongrel! 'tis an odious lie,
And thou a vile calumniator,
To God and King a r——l t——r!' — P. 5.

This is enough; and too much.

Will it be believed, however, by any liberal mind, that the person who has notoriously sacrificed his interest to his principles, and who might now have been enjoying the rewards of attachment to the court-party *had he so chosen*, is designated as '*sordid*,' by this shameless libeller? Yes; this and any instance of gross injustice would be believed of an author who, after having accused Mr. Moore of hardness of heart in censuring personal defects, thus eulogizes Mr. Canning!

'Whose

'Whose constant vein of wit and sense,
Flows with resistless eloquence;
Not human sufferings to deride,
To *that* it never was applied.'

Those of our readers who have also read the debates in that session of Parliament, in which "the revered and ruptured Ogden" was so feelingly treated by Mr. C., must allow that the accuracy of the present poetaster is on a par with his candour.

It may well be said, indeed, that accuracy is out of the question, when such extraordinary ignorance of commonly known facts is displayed, that a writer in the year 1819 can attribute the editorship of the Morning *Post* to Mr. Perry!

'Since 'twould be pity to have lost,
His presents to the Morning Post,
Whose life, alas! is but a day,
So soon its glories pass away,
He has "friend Perry's" kind permission,
To print them in a new edition,
Where they a friendship bring to view,
Honouring alike the worthy two.'

We are almost compelled to suspect that some confusion of speech has here led the writer into the appearance only of error: but worse than presuming ignorance, — worse than personal malice, — worse than any offence committed against an *individual*, is the attack here made on a suffering *nation*.

'If "Irish head and Irish heart,"
Such sympathies as these impart,
Whips and strait-waistcoasts best may serve,
Their neighbours' safety to preserve.
Should many such her earth defile,
The devil may take the Emerald Isle.'

After *this*, it is almost unnecessary to add that the book is eked out (short as it is) with a revival of forgotten Jacobin papers, and with a weak and profligate defence of the worst acts of the Congress.

## POLITICS.

Art. 18. *A Letter to the Opposition in both Houses*, on the Subject of their Parliamentary Duties at this awful Moment. By the Rev. Lionel Thomas Berguer, late of St. Mary Hall, Oxford. 8vo. 1s. Allman.

From the constitutional principles in which we were educated, and which we have been so long accustomed to advocate, it will easily be supposed that we contemplate the recent parliamentary measures, relating to the press, with a feeling almost as strong as the disgust which arises in our minds from those abuses of the *liberty* of the press that have afforded the unfortunate excuse, if not the justification, for its infringement. Yet we cannot approve the style of this letter, nor the dangerous advice which it

contains, — advice which, if followed, would, we fear, lead us into all the horrors of a civil war. No good effect can be produced by such hasty and intemperate productions. They afford an additional argument in the hands of the advocates of the objectionable measures, and they render in a great degree nerveless that opposition which would otherwise be effective in modifying those measures. Mr. B., we rather think, is a young man, and may improve as he grows older.

AMERICA.

Art. 19. *Letters from Lexington and the Illinois*, containing a brief Account of the English Settlement in the latter Territory. By Richard Flower. 8vo. 1s. Ridgway.

We understand that the author of this pamphlet lately resided in Essex, farming his own estate; and that he is the father of the Mr. Flower who first settled with Mr. Birkbeck near the Wabash. He proceeded to the Illinois territory through Kentucky, and dates his first letter from Lexington, June 25. 1819; and the second and last from Illinois, near Albion, August 16.: so that his experience of the country west of Kentucky must have been gained in a period of little more than five weeks.

Mr. F. is known to be ardently attached to the cause of civil and religious liberty, a good practical farmer, and, what is better, an upright and intelligent man: but, with all these advantages, we are not disposed to regard his evidence as a writer on the subject of American emigration as of any great value, because it is scarcely possible that he can have done more than open his eyes on the country at a season when all appears gay and smiling, even in regions little favoured by nature. He appears to be well satisfied with the institutions and general character of the Americans, notwithstanding the existence of slavery in some of the states; of which he speaks in terms of becoming indignation: 'As to the general character of the Americans (he says), it is sober, industrious, and hospitable; although drunkenness, idleness, and gambling, are vices in existence, they are kept in the back ground, and are by no means so conspicuous as among what are called the lower classes in England.' — 'To the inhabitants of Lexington, wherever I may reside in future, I shall ever feel grateful: their hospitality, their kindness to me, as a stranger, and their sympathy in the hour of affliction, are never effaced from my memory. Their politeness and liberality are perhaps unequalled.'

On his route to the Wabash, Mr. F. passed through the town of Harmony, the principal settlement of that singular sect, the Harmonites, of whom he gives this interesting description:

'My dear Friend, 'Illinois, near Albion, Aug. 16.

'After many interruptions, I removed from Lexington to this place, at which we arrived on the 2d of July, spending in our way a week at Harmony, that wonder of the West.

'You have heard this settlement mentioned, and it is worth visiting to see, and observe the effect of united industry, regulated by

by sound wisdom and discretion: here perfect equality prevails, and there are no servants; but plenty of persons who serve. Every man has his station appointed him according to his ability, and every one has his wants supplied according to his wishes. He applies to the mill for his supply of flour; to the apothecary for medicine; to the store for clothes, and so on for every thing necessary for human subsistence. They do not forbid marriage, as some have represented; but it is one of their tenets that the incumbrance created by families is an hindrance to the spirituality of Christians, and it is this opinion which discourages marriage amongst them. They have also an aversion to bear arms; this would not allow them to remain in Germany, and they emigrated to live in the manner they have adopted, and have certainly the outside appearance of contentment and happiness.

'After travelling through the woods of Indiana, the hills divide to the right and left, and a fine valley opens to your view in which the town stands. The hills assume a conical form, and are embellished with fine cultivated vineyards; and the valleys stand thick with corn. Every log-house is surrounded by a well-cultivated garden, abundantly supplied with vegetables, and ornamented with flowers. It was the beginning of wheat harvest when I arrived, and the entire company of reapers retired from the fields in a body, preceded by a band of music: their dress is like the Norman peasants, and as all are of the same form and colour, may properly be designated their costume. The men marched first, the women next, and the rear rank composed of young women, with each a neat ornament of striped cedar-wood on their head, formed one of the prettiest processions I ever witnessed. The sound of French-horns awakened them in the morning to their daily labour, which is moderate, and performed with cheerfulness; the return of evening appears to bring with it no fatigue or symptoms of weariness.

'Besides the gardens of individuals, there is a public garden of five acres, the outside square planted with fruit-trees and vegetables, the inside with herbs, medicinal and botanical. In the centre is a rotunda of the rustic kind, standing in the midst of a labyrinth, which exhibits more taste than I supposed to be found amongst the Harmonites. It is from this hive of industry that Albion and its vicinity have drawn their supplies, and its contiguity to such neighbours has been of great advantage.'

Proceeding to describe the flourishing condition of the settlement on the Wabash, the writer adds; 'almost every individual I knew in England was much improved in appearance, all enjoying excellent health.' To those persons who feel interested in the fate of this settlement, the opinion of a new-comer, like Mr. F., will be acceptable: but we confess that these letters have added little to the information which we already possessed, and that we do not perceive a sufficient motive for their publication at the present time. When Mr. Flower can furnish us with a statement of the progress and success of his agricultural labours, after the experience of a few years, we shall be happy to learn that his favourable anticipations have been realized.

Art.

Art. 20. *Observations on Emigration to the United States of America*, illustrated by original Facts. By William Savage. 8vo. pp. 66. Sherwood and Co. 1819.

Mr. Savage apprizes us in the preface that he had a serious design of going to America, and residing in Kentucky: but, before he carried the intention into execution, he judged it reasonable to endeavour to learn something of the country. The result of his inquiries deterred him from emigration, and he publishes the present pamphlet as a warning to others. The facts which he states were communicated to him, he says, by friends in conversation; and the cases of failure which he has adduced as illustrations 'are of Yorkshire persons:' but he has 'no doubt that every district in England could furnish similar instances.'

It appears to us that Mr. S. belongs to that class of writers who view only one side of the question, and overlook every circumstance which does not tend to establish the position that is to be maintained. Confining himself to this object, he informs us that several very weak or very wicked Yorkshiremen have been miserably disappointed in the western States of America: the former by purchasing land unseen, or by neglecting to make due inquiries respecting the validity of the title: while the latter have been equally mortified on finding that, though they were accomplished villains in England, they had much to learn in America, before they could make their villainy profitable. According to the estimable Hartley, moral evil has a tendency to correct itself, one wicked man serving as an instrument to punish another; and this position is well exemplified in the following narrative, which is both instructive and amusing. Many of our married readers may probably have heard of a species of connubial discipline, technically called "Curtain-lectures;" a correction to which philosophers of old, as well as Lord High Chancellors of modern times, are said to have been subjected. It should seem, however, from Mr. Savage's narration, that the fair dames of Kentucky have a more energetic mode of delivering these lectures than would be agreeable to the *feelings* of European husbands.

'The result of another instance of emigration from Howden may serve as a warning to those who endeavour to encrease their property by marriage, — particularly if it be with the widow of a Kentucky farmer, who is the owner of negro slaves.

'A person that I knew from infancy went to Kentucky, and took with him about four hundred pounds: he possessed some abilities, had a high opinion of them, and stiled himself civil engineer. Some time after his arrival his second wife died: he subsequently paid his addresses to a widow who was the proprietor of a farm and five negro slaves; she accepted him for a husband, for he was a good-looking, portly man, and plausible in his manners; but she secured her property to herself. Some time after the marriage, he began to lord it over his wife with a high hand, as he had been in the habit of doing before; but this behaviour did not suit the feelings of the republican dame; and one day, after a violent altercation, to shew that she would not be mastered by an English-

Englishman, she ordered her negroes to seize her liege lord and master, and give him a good flogging, which they did with great glee and a cat-o'-nine tails.

'When this was done, the wife, knowing that they could not live together on any amicable terms after this violent breach of prerogative, went to the different stores, and took up what goods she could on credit; which, as they were both known to be people of property, she did to a considerable amount, and separated from him.

'As soon as this was known, the store-keepers came upon the husband for the debts, which he refused to pay; and they immediately commenced actions to recover them.

'My countryman, thinking he was equal to any American, or the whole of the store-keepers put together; and resolved that his wife should not be his superior, in this instance, of making him pay her debts, went to an intimate acquaintance of his, who was deputy-sheriff of the county, and deposited with him fifteen hundred dollars, the whole of his individual property, and went into the bounds; (so they call a prison for debtors;) he then conformed to the American law, which clears a debtor on taking an oath that he has given up the whole of his property to his creditors. This done, our ingenious Yorkshireman laughed at the store-keepers, whom he had foiled, exulted over his wife who had failed in making him pay her debts; and then went with a smiling, victorious countenance to his friend, to receive back his fifteen hundred dollars.

'A Yorkshireman is generally said to be equal in shrewdness and cunning to any other man: and his keenness has become proverbial, in the expression "A Yorkshire bite;" and this person thought himself on a footing with any in his native county,—but he was inferior to the American; who laughed in his face when he asked for the money; denied having any belonging to him; and set him at defiance.

'Flogged by his wife's negroes, by her orders, with a cat-o'-nine tails, and she exulting over him,—made responsible for her debts, that she had purposely contracted,—confined in a prison on that account,—declaring himself insolvent,—defrauded of the whole of his property by an acquaintance, in his endeavours to resist the payment of debts to *bona fide* creditors,—he became a ruined man; and the whole of the circumstances becoming known, he was obliged to leave the county, and now keeps a school in some distant part from the scene of action.'

The above anecdote of the well-punished villainy of a Yorkshire emigrant is accompanied by several others of extreme folly: but what does all this prove against the character of the Americans? Were any man to write the biography of the worst individuals in the Newgate Calendar, in order to deter foreigners from settling in England, we apprehend that he would act as impartially as the writer of the present pamphlet. The only few inferences to be drawn from the examples given by Mr. S. of the bad conduct of Yorkshire emigrants are, that prudence and integrity are as necessary to ensure success and respectability in the New as in the Old World; that clever

clever rogues, who expect to obtain an open field for their ingenuity in the United States, will find other rogues still more clever who have gone there before them; and that the advantages of wealth are best secured by honest industry. Still, those who intend to emigrate might do well to read the present pamphlet; because we have writers on the other side who are equally partial, and have described the advantages of emigration, but have concealed all the numerous evils which new settlers must unavoidably endure.

Art. 21. *America and the British Colonies.* An Abstract of all the most useful Information relating to the United States of America and the British Colonies of Canada, the Cape of Good Hope, New South Wales, and Van Diemen's Island. Exhibiting at one View the comparative Advantages and Disadvantages each Country offers for Emigration. Collected from the most Valuable and recent Publications. To which are added, a few Notes and Observations. By William Kingdom, jun. 8vo. pp. 360. 10s. 6d. Boards. Whittaker. 1820.

This volume being merely a compilation from works which have already passed under our notice, we have only to give our opinion how far the compiler has been judicious or impartial in his selections. The first 107 pages relate to the United States and to Canada; thence to p. 228. the book is occupied with an account of the Cape of Good Hope: from p. 228. to p. 314. we are supplied with descriptions of our colonies in New South Wales and Van Diemen's Island; and the remainder of the volume contains observations on the advantages and disadvantages which each of these countries offers to the emigrant.

Mr. Kingdom is evidently disposed to recommend emigration to the British colonies, in preference to the United States: but we do not find his accounts of these States so selected as to give an erroneous representation; though they are defective, compared with the accounts of our own colonies. He tells us that the principal disadvantage in America is 'that of the emigrant being obliged to *purchase* the land he intends for a settlement, which in our own colonies he obtains free.' (P. 320.) This difference, however, is only nominal, for we are informed at p. 329. that the British colonist is expected to pay a rent for his land:

'There can be but one chief method of inducing emigrants to settle in the British colonies, and that is, by rendering colonization there more advantageous than it is in the United States. His Majesty's government, however, appears to have overlooked this circumstance, or it would not compel the settler to the payment of a rent for his land, more particularly such an one as two pounds for every hundred acres, as will be seen in the circular letter relative to the Cape of Good Hope. It is true that it is never to exceed this sum, but it is probable it will in most cases equal it.

'The purchase of an acre of land in America is, at the money price, one dollar sixty-four cents, or seven shillings and four-pence halfpenny: the interest of this, at five per cent., is not quite four-pence halfpenny, being the *rent* of an acre of land in America. Now, at the rate of two pounds for every hundred acres,

acres, each acre will be four-pence three farthings; consequently the rent of a farm at the Cape of Good Hope will be higher than one in the United States; and the circumstance of procuring land for nothing, which has ever been held up as the grand inducement for emigrating to the British colonies, is entirely set aside.

'Allowing the spot fixed upon at the Cape for British settlers to be the most fertile in the colony, and that the perseverance, skill, and industry of these settlers, render them far superior to the Dutch inhabitants; still it may be necessary to ask, will the English settler pay willingly a rent of four-pence three farthings per acre, when his Dutch neighbour pays less than one farthing? and would it be possible to collect at this moment from the Dutch settlers a rent of even one penny per acre? It is apprehended that any one at all conversant with this colony would give a negative to both these questions.'

It farther appears that labourers, who go out to the Cape, have little chance of bettering their condition. An emigrant taking with him ten able-bodied men, at his own expence, may procure a large grant of land; and the labourers so carried out bind or sell themselves for a number of years, without any limitation by the government. 'It is therefore more than probable (says Mr. Kingdom) that many of these labourers may be induced, either through ignorance or distress, to bind themselves to the servitude of ten, twenty, or even a greater number of years, with no other recompence than subsistence; thus creating a species of slavery.' (P. 330.) The consequence, we are informed, is that these labourers desert their masters, and join the Caffres or Bosjemen, or unite with others to commit depredations on the colonists. Even at the expiration of his service, the labouring emigrant will be little better off (we are told) than he was in England, 'and may probably, for the remainder of his life, be unable to rise above the rank of a common labourer.'

Mr. K. informs his readers that one of the great advantages which America possesses over the British colonies, arises from the security which English debtors obtain in the United States whereas in our own Colonies proceedings may be instituted against them as soon as they set foot on shore. To give our colonies some chance of here competing with the United States, he recommends a measure, the justice and policy of which appear to us very dubious; namely, to exempt settlers 'from any legal proceedings arising from their debts for eight or ten years!' We think that he might with equal propriety have added thousands to the end of each of these terms; for surely it would be a mockery of justice to tell a creditor to wait quietly ten years, and then to pursue his debtor with all vigilance into the interior of Africa or New Holland. This would, we conceive, be as profitable labour as that which is described in the homely language of some of our northern counties; "getting butter out of a dog's throat."

"The land of promise" to emigrants, according to Mr. K., is Van Diemen's Island.

'*Van Diemen's Island.* — This island, with the single exception of one-third of the inhabitants being convicts, has no disadvantage

tage worthy of notice. Here are neither droughts nor inundations, and the natives are even more timid than those at Port Jackson, as well as fewer in number. It possesses the same advantages, in a commercial point of view, as New South Wales. The harbours are not only numerous but good; that of Hobart Town, in particular, is supposed to be equal to any in the world; and, above all, the climate is excellent, being nearly upon a par with that of the south of France, the snow seldom remaining in the vallies more than a few hours: it is indeed probable that it would be found even superior to that of New South Wales for the production of fine-woolled sheep, which, if Mr. Wentworth's calculation be correct, afford the most promising object for speculation.'

A more detailed description is given in the body of the volume. The circumstance of every third man being a professed rogue, though it is here passed over in one line, would for the present deter many respectable persons from choosing this island for their abode. Indeed, we have recently seen a melancholy description of the vice and depravity of manners which prevail in that settlement; though it is no more than we might expect from so large a portion of the population being convicts.

This work may be recommended as comprizing, in a short compass, much useful information respecting those British colonies to which the streams of emigration from the United Kingdoms may be expected to flow: but it is proper to notice that, according to the news-papers, application against it as a piracy has been made in the Court of Chancery, and the profits have been ordered to be detained on behalf of the proprietors of a former publication from which it has copiously borrowed.

## MISCELLANEOUS.

Art. 22. *A Letter to Lieutenant Gavin Young*, of the Bengal Infantry, in Refutation of his Opinions on some Questions of general Grammar. By M. Lumsden, Professor in the College of Fort-William. 8vo. pp. 56. Printed at Calcutta.

Lieutenant Young published some time ago an ingenious though not very temperate volume, intitled *Observations on the Opinions of several Writers concerning Historical, Political, and Metaphysical Questions*. In this miscellaneous work is contained a *View of the Theory of Particles*, so drawn up as to call in question certain chapters of Professor Lumsden's Persian grammar: who therefore undertakes, in the work before us, a vindication of the attacked sections; endeavouring to shew that, admitting the theory of Horne Tooke to be just, and that particles always originate in significant terms, yet it does not follow that they ought to be interchangeable, and strictly equivalent, with the words whence they are allowed to spring. Thus, suppose *from* to signify *beginning*, still the phrase "beginning from Adam" may nevertheless not be tautological.

We demur, however, to the accepted assertion that *from* means *beginning*. *Beginning* is an abstract word, which must itself be a metaphor derived from the name of some sensible object;

ject; and we suspect this object to be the *dug*, or breast, of mammalian animals. In collateral Gothic dialects, we find *fromme mutter* used for a good mother, and *frommes kind* for a thriving child; and the verb *frommen* used for *to yield, to afford, to produce.*

The Latin preposition *de* is etymologically connected with *dare*: but of the Persian *az* we know not well where to seek the root: probably in زادن *to be born, to bring forth.*

On the whole, the points here in discussion are not very important to the theory of language in general, or even to the reputation of the Persian grammar so extensively criticized.

## SINGLE SERMONS.

Art. 23. Preached at the Cathedral Church of Durham, before the Lord Bishop of Durham and the Judges of Assize, August 10. 1819. By Francis Haggitt, D.D. 8vo. pp. 27. Rodwell and Martin. 1819.

An Assize-sermon is preached by the chaplain of the Sheriff, and before the Judges and the magistrates of the county. When such a discourse, therefore, delivered under such authority, and before such an auditory, forcibly recommends a serious attention to the state of the prisons, and the adoption of those improvements to which the public regard has been called by the exertions of the Society whose report we noticed in January last, as well as by the excellent publication of Mr. Buxton, (M. R., vol. lxxxvi. pp. 39. and 332.) we consider that no inconsiderable step is made in the progress of those principles which are likely to produce so desirable a reform. Dr. Haggitt eloquently points out the necessity, in order to diminish that most crying evil of the present day, *juvenile delinquency*, of dividing the old from the young, and the hardened convict from the novice in crime;—of employing the whole in profitable labour;—and of diffusing religious instruction among them, but more particularly among the young. It is so clear that *no harm can possibly* arise from the adoption of these suggestions, and that *some good must inevitably* result from them, that, though individuals may doubt whether the State will be benefited to the extent anticipated by the recommenders of the system, every person surely will be inclined to support it for the sake of the palpable advantages to which nobody can be blind.

Art. 24. Preached in the Parish Church of St. George the Martyr, Queen Square, February 21. 1819, for the Benefit of the Fever Institution: containing an Account of its Nature, Origin, and Progress. To which are added, Rules to be observed in the Apartments of Persons infected with Contagious Fever; and the Process of Fumigation for the Purpose of preventing Contagion. By the Rev. John Hewlett, B.D. 8vo. 1s. 6d. Rivingtons.

Mr. Hewlett informs us that 'this is the first appeal in behalf of the Fever Institution that has been made from the pulpit,' and

and we cordially agree with him in hoping that 'it will not be made in vain.' Beneficence cannot easily be more usefully exercised than in lending its support to such institutions: for they not only minister to the relief of those who are afflicted with fever, but tend to check the diffusion of the malady; the dwellings of the poor being thus prevented from becoming depositories of infection, by which the contamination might be spread around, and numerous lives endangered. Mr. Hewlett has advocated the cause of these valuable institutions with sufficient ability and becoming zeal.

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## CORRESPONDENCE.

In our Number for January last, p. 24., we remarked that it was desirable that some person, who had access to the Biblical hoards of the Missionary Societies, would print in a separate volume a complete collection of *Pater-Nosters* in all the tongues of the earth. With reference to this observation we have received a letter, signed *M. L.*, in which the writer states, apparently supposing us to be ignorant of the fact, that this work has been already performed in a book printed at Amsterdam in 1715, and edited by John Chamberlayne, F.R.S. intitled "*Oratio Dominica in diversas omnium fere Gentium Linguas versa*," &c.

We have to observe to *M. L.* that we have long been familiar with Chamberlayne's imperfect and mis-spelt collection of the Lord's Prayer; and also with the more extensive and more critically edited collection of that prayer which is included in Adelung's Mithridates, printed at Berlin in 1806. In consequence, however, of the labours of the British Missionary Societies, many versions of the Lord's Prayer now exist in languages not yet accessible to the extensive research even of Adelung; and therefore we expressed the wish, which we now repeat, that some person who has access to all the new versions of the Testament would reprint a Polyglott *Pater-Noster*.

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We have to thank *S.* for the purport of his letter: but it is not our intention, at least at present, to undertake the task in question.

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It was our wish and design to have attended to Dr. Trotter's work in the present Number, but an accident has delayed our notice of it.

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To Sir *H. L.* we beg to make the reply conveyed in the preceding note.

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Mr. Worgan must excuse us for declining to continue the musical controversy in which he seems disposed to engage us. We cannot *beat time* so as to afford leisure for it.

THE

# MONTHLY REVIEW,

## For APRIL, 1820.

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ART. I. *Letters from Palestine*, descriptive of a Tour through Gallilee and Judæa; with some Account of the Dead Sea, and of the present State of Jerusalem. 8vo. pp. 259. 12s. Boards. Black. 1819.

No country bordering on the Mediterranean has been left unexplored by the adventurous spirit of our later English travellers; who have burst forth since the return of peace as if, through many years, they had been

"*Gyaræ clausi scopulis, parvâque Seripho;*"

nor have those portions of the earth, through which the present author extended his travels, been either rarely visited or imperfectly described: for it has indeed been said, and perhaps truly, that more Englishmen have trodden the soil of the Holy Land within the last few years than had previously wandered through it since the era of the Crusades. — Among the recent writers who have supplied us with information as to its actual state, and the memorials of the past which it contains, no one of our countrymen has been so much read as Dr. Clarke. In the list of foreign travellers in the same parts, and within a few years, M. de Chateaubriand claims some pre-eminence; and, as his work was also much circulated in our own language, it is probably as well known to us as that of any native tourist. The style of the French author, indeed, is rather too much animated for our more sober taste, who are apt to prefer a certain quantity of quiet reflection to larger bales of enthusiastic declamation: but, making some abatement in the value of M. de C. on account of this defect, we are not unwilling to allow that many of his descriptions have been amusing, and we would hope that they have been faithful.

The volume before us is advertized as the production of T. R. Jolliffe, A.M.; whose travels, we understand, have been much more extensive than they appear from this publication. He professes to inform a friend, in a series of letters written from Palestine, of all that struck his notice most

forcibly during a short visit to that country; and his observations bear the stamp of the passing remarks of a traveller. They have not much to recommend them on the score of deep reflection, or careful comparison of his own opinions with those of his predecessors in the same route: but they afford a good guide to succeeding wanderers in pointing out the objects most worthy of their attention; and they sometimes give a lively, at all times a remarkably intelligible and clear, representation of them for the information of those whose occupations preclude them from such distant expeditions. We imagine that the author himself will not object to the character which we have thus assigned to his work. It has no claims to merit of a higher cast than that which we have accorded to it, but justifies those which ought to be, and probably were, its real aim and pretensions.

Letter I. is dated from Acre, and retraces the journey thither from Tripoli, the capital of a Pachalic to the north of that of Sidon. The last is written from Damietta in Egypt; and, as the whole expedition was performed by land, with the exception of a passage by water across the lake of Menzaleh at the conclusion of it, the general route of the traveller, making allowance for a few excursions at different points, will be sufficiently understood by our readers without the necessity of a more particular delineation of it.

Acre does not appear to contain many vestiges of antiquity: a few mutilated arcades, supposed to have formed a part of the cathedral-church of St. Andrew, and so esteemed by Maundrell, — the nominal ruins of the church of St. John, the patron saint of Acre, — and the convent of the Knights' Hospitallers, — were all that arrested the attention. Suleyma Pasha had succeeded the execrable Djezzar in that government, and was a man of mild and un-energetic disposition. In younger life, however, (he was eighty years of age when Mr. J. visited him,) he could not have been deficient in that activity which his situation required, since he seems to have triumphed by perseverance, with the assistance of fortune, over many vicissitudes and defeats.

Nazareth at present consists of a collection of small houses built of white stone, and scattered irregularly towards the foot of a hill. The inhabitants, mostly Christians, are presumed at a vague estimate to amount to about thirteen hundred. The church comprizes within its walls 'the ancient dwelling of Joseph of Arimathea; and tradition has preserved the identity of the spot where the angel announced the miraculous conception to the Virgin.' A sort of subterraneous recess is also shewn as the dwelling-house of Joseph and

and Mary. The appearance of two small apartments thus situated 'is sufficiently antique,' says the author, 'to justify the date, and there is no great violence to probability, from the nature of their situation, in the account delivered of their former appropriation.' Many and ridiculous impostures have doubtless for ages been exercised by the friars of these convents. The present traveller rarely reasons on the probability of their traditions, but, more generally perhaps when they relate to rites, and are not at variance with written record, is inclined rather to assent to than reject them. We require, however, stronger testimony than the belief of the Empress Helena, where other circumstances are wanting to strengthen tradition, before we can attach any great credit to such claims. It is equally absurd to pursue with unmitigated ridicule traditions which in themselves shew no impossibility of truth, and which we are unable to disprove.

The place whence the Jews attempted to precipitate Christ, (St. Luke, iv. 29.) is about a mile and a half from the town, and affords, by its natural appearance, stronger corroborations in its favour than we can derive from the assertions of the friars. The country near Nazareth is now barren, but seemingly from neglect, and not from any material deficiency; which is the case, as other sensible travellers have told us, with respect to many parts of Palestine.

At Cana, the scene of our Saviour's first miracle, Mr. Jolliffe made the same observation which occurred to Dr. Clarke, on the numerous fragments of stone-jars; a rather singular coincidence with the scriptural narrative. On this occasion he remarks sensibly:

'Fragments of stone-jars, apparently large enough to contain several gallons, may be still found in particular parts of Gallilee, although vessels of their description are no longer in use in that district. As relics of antiquity they are entitled to some attention; but the authenticity of the Gospel narrative cannot, surely, be affected by any *such* evidence: the author, even of a work avowedly fictitious, would hardly describe the usages of any known country otherwise than they were universally recognized to exist at the period of his writing.'

About the middle of the same day, the traveller reached the summit of the mountain, presumed to be that on which Christ delivered the memorable sermon. It is an eminence commanding a magnificent view of the lake of Tiberias, and the adjoining country. Dr. Clarke describes it in terms of equal praise: but we may observe that Maundrell says that a few points to the *north* of Mount Tabor stands the presumed mount of the beatitudes, and he calls it a small rising.

Dr. Wells thinks that it is probably the place to which our Lord retired, and where he spent the night in prayer, before the ordination of the twelve apostles.

More insatiable fleas, than those which attacked either Dr. Clarke or the present traveller at Nazareth, tortured the latter at Tiberias; where he passed nearly a sleepless night in the church.

'When at some little distance from the town, I was invited by the transparency of the water to bathe in the lake, which I found as buoyant as the Hellespont. The greatest breadth does not appear to exceed six or seven miles, and its utmost length cannot be more than double that measure*; but as a sheet of fresh water in this arid district, its beauty and value are beyond all calculation. The surrounding scenery possesses many of the requisites of picturesque beauty and sublimity; the great deficiency is an almost total absence of wood. Chorazin and Capernaum are at the north-eastern extremity. Our ecclesiastical Cicerone was at some pains to correct my pronunciation of the latter place, which he maintained should be called Caperna-hoom: both towns are at present exclusively inhabited by Arab families. In the rocks facing the water there are some cavities hewn, which may possibly have been used as sepulchres: during the period of our Saviour's mission, it is probable that the wretched maniacs and victims of demoniacal possession made these their temporary haunts.'

Mr. Jolliffe does not appear to have visited the hot-baths, described by older travellers as about one league to the east of the present town, and in the way to which the ruins of the antient city are said to be discoverable. About a mile, indeed, from the town, on his leaving it, he came to a hot spring, which is said to be beneficial in cases of paralysis, but this does not appear to correspond with the site of the baths. On his return to Nazareth, he visited Mount Tabor, a pleasure denied to Dr. Clarke by some accidental circumstances. After an expression of his diffidence in discussing localities, Mr. J. proceeds to inquire whether this mountain really was, as it is popularly supposed, the scene of the transfiguration. Literally speaking, he observes, Mount Tabor is not an insulated hill *by itself*, because another rises near to its western base. Now, according to the received version of Mat-

'* According to Pliny, it is sixteen miles long, and six wide: that author describes it as being encircled by delightful villas, amœnis circumseptum oppidis, (lib. v. cap. 15.) but these have all disappeared so completely, as to leave no traces of their former existence. The lake was called the sea of Gallilee from its situation in that province — of Tiberias, from the city erected on its shore. — Gennesareth, from which it also derived one of its names, is no longer extant.'

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thew, xvii. 1., and the original Greek, some such distinctive character in the hill seems to be required; ' ὄρος ὑψηλὸν κατ' ἰδίαν,' if the words 'κατ' ἰδίαν' and 'apart' are in either case applied to the mountain. We confess, however, that we perceive no such necessity in either language: our own version would indeed afford no real argument, although we should not hastily ascribe error to it without duly weighing the matter. The passage from St. Mark, ix. 2., may fairly serve as a commentary on the preceding citation; and there, in each language, as Mr. J. has cited them, the words under consideration are most specifically applied to the three Apostles.

'The figure of Mount Tabor is that of a cone with the point struck off. The summit is by no means an extensive plain (as described by some of Dr. Clarke's party who did not personally visit it), being only a very few acres, nearly covered with the ruins of a fortress, without one solitary tenant, and entirely destitute of cultivation.' Yet it is curious that, although the extent given to this area by Maundrell does not greatly vary from that of Mr. Jolliffe, as he describes it to be of an oval form, about two furlongs in length, and one in breadth, so complete a discrepancy exists in the two accounts of the nature of the surface. Maundrell, who states that he ascended it, calls the top "fertile and delicious;" while Mr. J. speaks of the absence of cultivation in a manner which seems to imply also a want of beauty, natural as well as artificial.

In the journey from Nazareth to Jerusalem, the traveller passed over the plain of Esdraëlon.

'The extensive vale interposed between Nazareth and Jinnin has at different times, and on different occasions, been termed, the plain of Esdraelon, the field of Megiddo, the plain of Gallilee, and the plain of Saba. It is a portion of the land of Canaan, which even in the present neglected state is still distinguished by the luxuriancy of its produce, and appears to merit the peculiar character of fertility so emphatically given it in the sacred writings; though from the higher degree of *cultivation* to which the Delta is subjected, its comparative superiority over the land of Egypt cannot *now* be recognized. But the richness of its surface is not the only claim which this district presents to our attention; it is calculated to excite our interest in a peculiar degree, as having been the scene of those military events, which, in different periods of remote ages, decided the fate of powerful armies. The traveller, however faintly impressed with the convictions of Revelation, who traverses Palestine with the Scriptures as his guide, can scarcely fail, when he enters on the field of Megiddo, to acknowledge the influence of that local emotion, which Johnson with such truth

and eloquence ascribes to the visitor of Marathon. That man, indeed, is little to be envied, who would not feel his patriotism more fervent in the plain of Gallilee, or his religion grow purer amidst the ruins of Jerusalem.'

We ought to have observed before that Mr. J. did what he recommends to others in this extract, — 'He traversed Palestine with the Scriptures as his guide,' — and seems to have made constant and excellent use of his directory. The romantic beauties of Naplouse and its vicinity, situated between the mountains Ebal and Gerizim, the antient Sichem, call forth as much admiration from the present traveller as from his predecessors in the same path: — but we must hasten on to Jerusalem, respecting which the notices occupy a predominant portion in the volume.

Like his predecessors, Chateaubriand and Dr. Clarke, Mr. Jolliffe indulges in an eloquent display of his feelings on approaching the Holy City. The effect of this rapture, however, so natural in a traveller contemplating such a prospect, and actuated by such reflections as it must in course excite, is much weakened by the immediate succession of a long and little enlivened narrative of its rise and history, from the age of Melchisedec to the final loss of Palestine by the descendants of the Crusaders at the close of the thirteenth century. This is a barrier, we suspect, which many will pass through without waiting till their passport or knowlege of Jewish history has been accurately examined, and proceed to the interesting objects which lie beyond it. It seems, indeed, very unlikely that this historical review could ever have formed a portion of the original correspondence (which was not intended for the press), and it has probably been since embodied with it; the author having failed to remark how ill such matters suit the forms of epistolary communication.

Our chief object at Jerusalem will be that which was the first with the traveller.

'In the following description of the "holy places," I shall at present confine myself to the narrative of the person who was deputed by the guardian of Mount Sion to accompany us through the town: on some future occasion we may be enabled to examine his statement more at leisure, and perhaps to discuss it more rationally, than when under the influence of a recent impression.

'The tomb of our Saviour is inclosed in a church to which it has given name, and appears in the centre of a rotunda, whose summit is crowned by a radiant cupola. Its external appearance is that of a superb mausoleum, having the surface covered with rich crimson damask hangings, striped with gold. The annexed sketch, though taken under the disadvantage of frequent interruption, may serve to give you some idea of its form. The entrance

trance looks towards the east; but, immediately in front, a small chapel has been erected to commemorate the spot, where the angel appeared to the two Marys. Just beyond this is the vault in which the Redeemer submitted to a temporary interment: the door of admission is very low, probably to prevent its being entered otherwise than in the attitude of adoration. The figure of the cave is nearly square, extending rather more than six feet lengthways, and being within a few inches of the same width; the height I should imagine to be about eight feet: the surface of the rock is lined with marble, and hung with silk of the colour of the firmament. At the north side, on a slab raised about two feet, the body of our Saviour was deposited; the stone, which had been much injured by the devotional zeal of the different pilgrims, is now protected with a marble covering; it is strewed with flowers and bedewed with rose-water, and over it are suspended four-and-forty lamps, which are ever burning. The greater part of these are of silver, richly chased; a few are of gold, and were furnished by the different sects of Christianity *, who divide the possession of the church.'

The future occasion, to which Mr. J. refers in this extract, apparently arrives in his thirteenth letter (p. 147.), where the propriety of the claims of this spot to represent the place of crucifixion and the sepulture of our Saviour are examined more particularly: for, as we shall see from the annexed passage, the claims of the church of the Holy Sepulchre are in this respect double. †

'The irregularity of the surface on which the temple is erected, has been made subservient to the preservation of that particular part of the mount, where the sacrifice of our Saviour was accomplished. The place where the cross was planted retains its original elevation, the adjacent ground being merely flattened sufficiently to receive a marble pavement. It is seventeen or eighteen feet above the common floor, and is approached by one-and-twenty steps. The aperture in which the cross was fixed is below the centre of a Greek altar: it appears to have been perforated in the rock, and is encircled by a large plate of silver, inscribed with bas-relief figures, representative of the Passion and other scriptural subjects: thirteen lamps are constantly burning over the altar.'

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'* Catholics, Greeks, Armenians, Sirians, Abyssines, Georgians, Nestorians, Cophtites, Maronites, &c. &c. Amongst the variety of "persuasions" which are to be seen in Jerusalem, there are, *as yet*, no *Protestant* establishments, strictly so called, of any denomination.'

† The building is also said to embrace the scene of some other occurrences, connected with these two principal events, but we purposely omit any notice of them in this place.

The genuineness of the tradition on which these claims rest has been rather strictly examined by Dr. Clarke. It is a question which requires to be separated in its parts: — 1st, Whether there be good testimony to prove that this church represents either the one or the other of those sites: 2dly, Whether there be good grounds for supposing that it embraces them both; and, 3dly, If one of the two claims is to be rejected, which of the two is least intitled to credit, — which ascertained to be tenable.

On the first question, although we differ from Dr. Clarke, we feel little hesitation in answering in the affirmative. A place of burial, especially one that is connected with such miraculous events, and so interesting to all posterity, is more likely than any other to have been preserved by a faithful tradition. The age of Helena was not so very far removed from the commencement of our æra, (A. D. 325,) but that, in her time at least, the authenticity of traditional evidence as to a spot, to the transactions connected with which an appeal was made by all Christians, may be presumed to have been strongly supported; and it must be recollected that we rest on the tradition then received, the addition of fifteen hundred years being incapable either of diminishing or adding to its value. It may next be observed that the spot does tally with the accounts of the Evangelists. The marble encasements, and other works of art, doubtless conceal the native rock in which the sepulchre of Joseph of Arimathea was formed: but we have elsewhere met with concurrent testimony to prove that the site itself of the church is on a rock, and that the rock, although now invisible within the building, is very apparent without it. One strong objection to all this may be urged; viz. the place on which Mount Calvary, crowned with its church, now stands, if not altogether central in the modern city, certainly is completely embraced within it. The Gospels do not afford any positive testimony that the place either of the Passion or the Interment of our Saviour was without the walls of antient Jerusalem, but a general idea prevails that it was. The tomb was in a garden, — was excavated from a rock, — and was evidently not in any cemetery. The Romans certainly did not allow of burials within a city; and at this time Jerusalem was under their command. The Jews also, who esteemed it a pollution even to walk over the grave of the dead or to come in contact with their tombs, were still less likely to admit of burial within their walls, unless in some public receptacle set apart for such a purpose. From these considerations, we may fairly conclude that the tomb was, as usually supposed, without the city.

city. The only mode, therefore, of reconciling, with a view to this objection, the church of the Sepulchre with the real place of interment, is by distinguishing the different limits of antient and modern Jerusalem, so as to exclude what is now termed Calvary from the former. If for such a purpose the city be compressed on this side, it must clearly be much extended in some other quarter, in order to have rendered it sufficiently capacious for the population which it undoubtedly once possessed. This enlargement can be made only on the side of Mount Sion, and on uneven ground connected with it, which strikes Mr. Jolliffe as a serious objection, such a site being badly adapted for building: but, independently of the circumstance that we know many cities where such inconveniences have been wholly disregarded, passages of Scripture mention buildings in that part of the hill now without the walls; and, although they were primarily intended for defensive purposes, it seems natural to suppose that sites so protected, and contiguous to a populous city, would soon become a part of it. * We conceive, therefore, that we have very good testimony to make us assent to the proposition that the present church of the Holy Sepulchre does occupy at least one of the sites to which it lays claim.

The second question, whether the double claim can be satisfactorily maintained, will not, perhaps, admit of so sufficient an answer. Mr. Jolliffe, indeed, says that the Gospel is decisive as to the fact of the sepulchre being in the place of the crucifixion; to prove which, he cites the words, "in the place where he was crucified there was a garden; and in that garden a new sepulchre: there laid they Jesus; for the sepulchre was *nigh at hand.*" † It can hardly be urged that these words *prove* so very close a contiguity in the places of the Passion and the Interment, as local tradition now assigns: but that they were by no means distant is authenticated by them; and so far we have evidence in favour of their contiguity. There are other circumstances, however, which support a contrary presumption. Golgotha, or Calvary, or "the place of a skull," is usually supposed to have derived its name (varying

* 1 Maccab. iv. 60. Josephus, Bell. Jud. v. 4. *Taciti Histor.* v. 10. We may also add on this subject, that the testimony of the age of Helena may be esteemed as equally valuable with that of the Emperor Adrian, so much nearer to the events under consideration: for, if she removed the objects of Heathen worship placed on these sites in mockery of Christianity, she found them already ascertained.

† John, xix. 41, 42.

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only in language, not in signification,) from being either a public cemetery or a common place of execution. Now, if this be a genuine interpretation, it certainly does seem highly improbable that Joseph of Arimathea should have selected such a spot to be appropriated as his tomb: but we have already stated our reasons for supposing that the church of the Sepulchre does embrace the tomb of Jesus; and it will therefore be clear to our readers why we hesitate in making the scene of the Crucifixion quite contiguous.

There is indeed one mode, and we are almost inclined to adopt it, which would reconcile these differences. It is possible that "the place of a skull" may signify neither a cemetery nor a place of execution, but may have derived its singular appellation from another cause. Some writers have explained it by presuming the rising ground to have borne a resemblance in its form to that of a human skull; and Mr. Jolliffe mentions a tradition now universally prevalent on the spot, that the head of Adam was discovered there, which might also have given this name to the place.* On the *probability* of such a discovery we have nothing to offer, but false tradition may confer a name as easily as well authenticated story. The antiquity of the tradition is, nevertheless, required to make it available.

We may, then, sum up this matter by observing that those persons, who receive the first interpretation of the word *Golgotha*, will probably find it very difficult to allow both the claims of the Christian church; while they, who imagine to themselves some more accidental origin for the name, will do no violence to probability in assenting to them, and will certainly derive some support from the passage in the gospel of St. John. We have said but little on the value of tradition as it concerns the place of the Passion; not that we, in any case, altogether disregard it, but because it must be of inferior importance to that which relates to the tomb. In the latter instance, tradition would have had the confirmation of a visible object, viz. the tomb in the rock, open to general inspection; and the natural desire to visit a spot so closely connected with our religious belief must, in all times, have been powerful and active. In the former instance, no such visible object could have remained to mark out the spot of the Crucifixion, and consequently the tradition respecting it must always have been deficient in this strong testimony.

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* The similarity of the derivation of the Roman *capitolium* from the words *caput Toli* will naturally strike the reader, even though he may esteem it fanciful.

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Our opinion as to the third point, arising from this inquiry, is of course deducible from what has been already said, and has, in fact, been interwoven with it.

Mr. Jolliffe proceeds to describe other remarkable places in Jerusalem, now assigned as the scenes of different events in the Gospel-history. Some of these may be received as true sites, with little hesitation, while others can be regarded only as depending on the tales of monastic fiction. — The description of the Mount of Olives is not uninteresting, although in the list of its antiquities the mixture of fable is sufficiently evident:

'After passing the bridge thrown over the bed of the rivulet, a few paces brought us to the garden of Gethsemane, where the Messiah prayed in agony, and the sweat fell from him in drops of blood. Here too was the scene of Judas's treason. This spot, scarcely half an acre in extent, is partly enclosed by a low wall, and contains eight venerable olive trees, which are said to have been growing at the time of Christ's entrance into the city: they have certainly the marks of extreme age; but Josephus expressly states, that *all the trees*, which were in the neighbourhood of Jerusalem, were cut down by Titus, for the purpose of embankments.* At the summit of the mountain is fixed the scene of our Saviour's last appearance on earth, and his ascension into heaven. The impression said to have been made by his foot is engraven on the surface of the rock, so as to preserve a record of the Messiah's *attitude* when he bade adieu to this lower world. It appears from thence, that Christ's left hand was towards Jerusalem, which *lays* west of the mountain, and that his face was consequently directed to the north.† The view from this elevation is grand and extensive, comprehending the valley watered by the Jordan and the entrance of that river into the Dead Sea, which appears like a vast plateau of burnished silver.'

A pleasing delusion to the traveller in Palestine, who may think that he sees olive-trees coëval with the foundation of the Christian faith on this Mount, must, we fear, be dispelled, or at least greatly shaken, by a reference to the passage in Josephus, to which the author alludes in this extract:

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'* Bell. Jud. lib. v. cap. xii.'

'† It is difficult to read with the gravity, which the *subject* should inspire, the minute statements and their accompanying reflections, in some of the early voyages, descriptive of this miraculous occurrence. Yet, unless to such as are inclined to deny the fact of the Ascension altogether, there is surely no great outrage to probability in supposing that those who witnessed it, anxious to perpetuate a memorial of the event, may have marked the surface with some rude representation of the impression of a foot, though time has rendered the resemblance indistinct.'

"Titus" (says the historian) "began to take compassion on those that remained out of the people; and, being desirous to save out of the common danger something at least of what still remained, began to rebuild fresh mounts, though surrounded with difficulties in getting materials for them: for all the wood near the city had been cut down for the former mounds, and the soldiers were obliged now to fetch other stuff, a matter of fourscore and ten miles off." *

Let us hope, nevertheless, even under this discouragement, that some relaxation may be made in the most literal and strict application of this passage; and that the "*gratissimus error mentis*" may not be forcibly dissolved, to the visitor of the garden of Gethsemane.

The antiquities and curiosities of Bethlehem have little to interest the traveller, or the reader of travels, beyond the general *admonitus locorum*, which must necessarily have so powerful an effect on such a soil. To those, indeed, who can believe that a figure of a star, in a wall of the Franciscan convent, "corresponds precisely with the point in the firmament where the heavenly planet became stationary, when it had conducted the wise men from Jerusalem," matter of admiration and astonishment cannot be wanting.

We will close our notice of this volume with some account of an excursion made by its author to the river Jordan, and the Dead Sea; by which some erroneous notions, often broached, are corrected, and a plain statement is substituted for more marvellous description.

The width of the river Jordan at its *embouchure* into the Asphaltites is described as from two to three hundred feet; and the current as so violent that a very expert swimmer found it impracticable to make his way across. It enters the northern extremity of the Dead Sea, which takes a south-south-eastern direction, visible for ten or fifteen miles, when it disappears in a curve to the east. Mr. J. conceives that the breadth, at the point at which he reached it, did not exceed five or six miles: but he observed it evidently increase in breadth to the southward. †

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* See Court's translation of Josephus, folio, p. 698. — The ground-plan of the antient city, in this old-fashioned volume, will throw some light on the question of the extension of Jerusalem on the sides of Sion and Moriah. There seems to be much reason for deeming it correct in the main.

† Pliny (Hist. Nat. lib. v. c. 16.) makes the whole length one hundred miles, and the greatest breadth twenty-five. — Josephus, Bell. Jud. lib. iv. c. 8. considerably reduces such an estimate. According to him, the length appears to be about seventy-five miles, and the width about twenty.

'Among the fabulous properties attributed to this lake, the specific gravity of the water has been stated to be such as to be capable of supporting the heaviest material substance. I found it very little more buoyant than other seas, but considerably warmer, and so strongly impregnated with sulphur that I left it with a violent head-ache and swollen eyes. I should add, however, that where I made the experiment the descent of the beach was so gently gradual, that I must have waded above a hundred yards to get completely out of my depth, and the impatience of the Arabians would not allow sufficient time for so extensive an effort.

'The Vicomte de Chateaubriand, following the general opinion, had described the waters as preserving their serenity even amidst the agitations of a tempest. "*Son eau, d'une amertume affreuse, est si pesante, que les vents les plus impetueux peuvent à peine la soulever!*" A personal examination induced this eloquent writer to correct the preceding statement. In fact, a light breeze is more than sufficient to ruffle the surface: the protection of the mountains renders any very violent fluctuation unfrequent, and not the density of the fluid.

'The banks of the Jordan, which were formerly the haunt of lions, at least if the expressions in Jeremiah are to be understood literally, have long ceased to be infested with any such visitors, and we gathered the reeds from its shore without the slightest molestation. The current, as it enters the Dead Sea, is much discoloured, but the general appearance of the lake is that of the most brilliant transparency. As we approached the margin of the water, a strong sulphureous odour was emitted, but a few paces distant it was scarcely perceptible. I have filled a large bottle with the fluid, with a design to make the experiment recommended by Pococke, as soon as we reach the coast. The taste is peculiarly harsh and bitter. Certain travellers have attributed to these waters the same powerful effect on birds, which Virgil ascribes to the lake near the promontory of Misenum. (*Æn.* vi. ver. 239.)

'Though unable to negative such report by ocular observation, I feel strongly inclined to question its accuracy: there were several impressions on the sand of birds' feet, some of which appeared as large as the claws of an eagle or vulture; we did not, however, distinguish any with the formation peculiar to water-fowl. If hereafter the Turks allow this sea to be navigated, future travellers may eventually arrive at many very interesting discoveries. It is not, perhaps, impossible that the wrecks of the guilty cities may still be found: we have even heard it asserted with confidence that broken columns and other architectural ruins are visible at certain seasons, when the water is much retired below its usual level; but of this statement, our informers, when closely pressed, could not adduce any satisfactory confirmation. Strabo reckons up thirteen towns, that were overwhelmed by the lake Asphaltites. The author of the book of Genesis enumerates only five, and of these Sodom and Gomorrah are alone stigmatized as peculiarly the objects of the Almighty's vengeance. "Then the Lord rained upon Sodom

Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." (Genesis, xix. 24.)'

While this description agrees with those that are to be derived from more antient sources, it rejects many of their fabulous inventions; such as the floating of animals, mentioned by Pliny, and the result of the experiment made by Vespasian, to ascertain the extraordinary buoyancy of the water by casting into it persons with their hands tied behind their backs to prevent them from swimming, who floated on the surface. * No mention, moreover, is made of the changes of the colour of the water, which, as Josephus states, took place three times in each day. This latter assertion, indeed, if stripped of its paradoxical air, and taken under certain limitations, might not be at variance with the general order of nature, but simply producible from the effect of light and shade, as regulated by the different degrees of the sun's elevation, and the bearings of the mountains adjacent. Prince Radzivil declares that he saw this effect, and attributes it to some such natural causes acting on water thus impregnated.†

Mr. Jolliffe adds his testimony to the evidence of preceding modern travellers, that the adjoining territory now presents an appearance of frightful desolation. So it did in the age of Tacitus and Josephus; of whom the former, referring to the conflagration of the cities which once occupied the site, observes; "*vestigia manere, terramque ipsam specie torridam, vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu sata, sive herbâ tenus aut flore, seu solitam in speciem adolevere, atra et inania velut in cinerem vanescunt.*" (Hist. lib. v. c. 7.)— The passage in Josephus relating to the same phænomenon is very similar; "Ἐγὶ δὲ κἂν τοῖς καρποῖς οποδιὰν ἀναγενναμένην, ὃι χρόαν μὲν ἔχυσι τοῖς ἐδωδιμοις ὁμοίαν, δρεψαμένων δὲ χερσιν εἰς καπνον ἀναλυονλαι καὶ τέφρην." (Bell. Jud. iv. 8.‡) — It may easily be imagined that any intelligent traveller, more espe-

* *Taciti Histor.* lib. v. c. 6. — *Plin. Nat. Hist.* vii. 15., and xxviii. 7. The passage in Tacitus bears the closest resemblance to that which has been already cited from Josephus. — The effects produced on the head by immersion in the water are described in the travels of Radzivil, in a similar manner to that of the present author: "*caput gravi pestiferoque odore vehementer inficit.*"

† Hierosolymit. Peregrin. p. 95. See notes in Brotier's edition of Tacitus, on Hist. lib. v., where this passage is cited.

‡ It may be observed that Tacitus has evidently copied Josephus in many instances; although no where, as far as we recollect, mentioning his name. The two writers must have been cotemporary, but with a sufficient precedence of age in the latter to have rendered such copying practicable.

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cially if a scholar also, like Mr. Jolliffe, would make eager researches for a fruit endowed with such remarkable properties. We must confess that the result has not been very satisfactory, but let it be given in the author's own words:

'I own I looked for these apples with unusual avidity, and after making a proper deduction for the rhetorical flourishes of Tacitus and Josephus, I am willing to fancy that I discovered the peculiar fruit mentioned by those writers. They grow in clusters on a shrub five or six feet high, and are about the size of a small apricot: — the colour is a bright yellow, which, contrasting with the delicate verdure of the foliage, seemed like the union of gold with emeralds. Possibly, when ripe they may crumble into dust upon any violent pressure, but those which I gathered did not retain the slightest mark of any indenture from the touch. I found them in a thicket of brush-wood, about half a mile distant from the plain of Jericho.'

It can in fact be little doubted that, in descriptions of a scene of such desolation, which Heathens as well as Jews acknowleged to have proceeded from Divine anger, much adscititious terror was superadded to the tale, in the account of its permanent effects.

We must here take leave of a pleasant companion, with thanks for the amusement which he has afforded us.

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ART. II. *Narrative of a Journey into Persia,* in the Suite of the Imperial Russian Embassy, in the Year 1817. By Moritz Von Kotzebue, Captain of the Staff of the Russian Army, Knight of the Order of St. Wladimir of Russia, and of the Persian Order of the Sun and Lion. Translated from the German. Illustrated by Plates. 8vo. pp. 328. 12s. Boards. Longman and Co. 1819.

THE author of this work, son of the celebrated and unfortunate dramatist, is employed in the military service of Russia, and was attached in a mathematical capacity to the embassy lately sent by Alexander to the court of Persia. He now communicates the journal of his travels; which, however amusing, displays little of the higher science that is to be expected from official investigations. From Moscow, the Captain and his companions proceeded through Woronesch, along the banks of the Don, to Norvo-Tscherkash at the head of the sea of Azof; and thence to Wanutschei Jerlik, a quarantine station which separates the European from the Asiatic governments of Russia. Having entered the department of Caucasus, and reposed at Stawrapol, they had to engage armed protection; ascending for a while the river Kuba,

Kuba, but passing from Georgefsk into the valley of the Terek: of which the descending course is next pursued below Mozdok, and is described as terrifically romantic. Highlands are crossed on the way to Tiflis; and, at the beginning of the descent, the climate is stated to acquire a softer character, and to announce the progress from a Russian into a Persian atmosphere.

Thus far the narrative, which is rapid, and not divided into days, may be considered as prefatory: but the reader may wish that it had been accompanied by an engraved route of the journey, because several towns, mountains, and streams, are mentioned, which in our western maps are not yet recorded. It is of great importance in this country to know which is the best over-land way to Persia, whether on the northern or the southern side of the Black Sea. Our Indian travellers would choose accordingly.

Mr. Kotzebue begins his description of Grusia at the forty-seventh page, and observes that but few places occur in the province at which armed escorts are necessary. Tiflis is rapidly improving; very much in consequence of General Jermoloff having set the example of rebuilding his house in a modern style, with a fine piazza. The fashion prevailed, and 'nobody would be satisfied without a piazza.' In the ruder and quieter parts of a country, nothing is more useful than to introduce some new form of architectural expence: because, in common with all sorts of luxury, it employs the population, enlarges the practice of the arts of life, and tends to enhance the wages of labour; while it has this additional recommendation, that, whereas the expence of feasts or of apparel entirely evaporates with the occasions by which they were caused, the productions of the architect endure, and contribute from age to age to the convenience of families and to the decoration of cities.

On the 17th of April, 1817, the embassy, several portions of which had waited for each other at Tiflis, set out on its mission, General Jermoloff being at its head, accompanied by seventeen principal officers, and a suite in proportion; the whole amounting to about 300 persons. The narrative now assumes strictly the form of a journal; every day's march being specified, and the halting-place at night. Of so large a party, the progress was necessarily slow; much baggage, including the Ambassador's kitchen, and some of the presents for the Persian court, was to be moved and guarded; and, perhaps, those who are paid by the day willingly leave some work to be done to-morrow. By the end of April, the party was at the foot of Mount Ararat; on the 29th of that month, the

the acknowleged territory of Persia was entered, and the entertainment of the embassy became the hospitable care of the Persian court. Still so much of independence prevails among the mountain hordes, that they can hardly be called subject to the sovereign whom they recognize.

We extract a part of the journal of the 1st of May.

'The weather was perceptibly warmer during the night than it had hitherto been. This day's march will take us into the plain. The Cossack General Sisajeff, and several other officers who had accompanied us thus far, returned to Gumri, and we proceeded without their protection on our journey. The day was very hot; and the ground being stony, our march, for several hours, was very troublesome. Some great convulsions of nature must have formerly taken place here; for, as far as the eye can reach, the ground is so thickly strewed with large and small stones, that a horse has difficulty in crossing it. This dreary sight vanished after some time; and the plain of Erivan, together with Mount Ararat, offered themselves to our view with increasing interest. But how shall I describe the pleasing emotion which rose within us, on suddenly discovering, after a fatiguing journey in the land of the Moslems, the towers and walls of a splendid convent! It is the celebrated Jatshmiasin, the residence of the Armenian patriarchs, —a defenceless lamb among wolves. This sacred abode has, during the last fifteen hundred years, bid defiance to war, and its destructive consequences; nothing could shake it, nor, during this long period, divert its inhabitants for a single day from the pious occupation of prayer. The venerable patriarch Efremkam, surrounded by the priesthood, advanced in person to meet the Ambassador, and taking his Excellency by the hand, led him, amidst the ringing of bells, and the acclamations of the Armenian people collected from the neighbourhood, to the residence which had been prepared for him.

'We were all conducted to neat and clean apartments, such as we had long been deprived of, and shall not again meet with during the whole journey. At a splendid supper such wine was placed before us, as fully convinced me that old father Noah must have planted the first vineyard here. We learned with delight, that we were to remain a day at this place.

'The convent of Jatshmiasin, which, in the Armenian language, signifies "Descent of the Son of God," is a splendid edifice. It consists of several courts, which are paved with flag-stones, and planted with handsome trees; and in some of which are basins of water, and fountains, affording cool and agreeable walks during the heat of the weather. The style of its architecture is half European and half Asiatic; but it is good, and adapted to purposes of utility. The old church, in the centre of the convent, which has stood during fifteen hundred years, is of rare and beautiful architecture, combining grandeur with simplicity. It was built by St. Gregorius, the founder of the convent, on the spot where he witnessed the descent of the Holy Ghost. He is said

to have several times attempted to ascend Mount Ararat, with a view to obtain a fragment of Noah's ark, but in vain; at last the Almighty conveyed to him, in a dream, the object of his desire, which is still preserved! Immense treasures have been collected here, from various parts of the world; for it is only at this place that an Armenian can purchase the holy ointment, as the patriarch in person, together with twelve bishops, must be present at its preparation, and it is in this convent alone, which contains three hundred priests, that that number of dignitaries can be found collected together. The villages belonging to Jatshmiasin are deserving of notice, from their affluence. Indeed there would long since have been a flourishing town here, if the Persian government had not permitted the governor of the province of Erivan to plunder the convent at his pleasure. I feel convinced that the King, who has a great and honourable mind, is ignorant of the conduct of this monster, or he would, before now, have freed the poor inhabitants of the district from his capricious tyranny. This satrap has, during his government, amassed enormous wealth, which he is now too old to enjoy. He still, however, continues to plunder the people from habit, and the convent from real heartfelt satisfaction! He carries the system so far, that he compels the convent to pay a large sum, whenever he hears that a Christian traveller has passed the night there! What must not these people have suffered, on account of their hospitality to us! He is not ashamed to say, "These dogs at Jatshmiasin are glad when they can entertain a new Christian comer; they have the pleasure; I will have the money!" When he is at a loss to find a pretext for his almost daily exactions, he arranges a hunting party from Erivan, and visits the convent on his way. This honour must be dearly paid for. Many of his favourites, who can procure wine no where else, establish themselves there for weeks together, in order that they may riot in drunkenness, which their religion expressly forbids. If every want be not provided for, they threaten to make false reports to the governor, who, of course, would immediately levy pecuniary contributions! Thus the sanctuary of Armenian Christendom is continually exposed to the tyrannical exactions of a contemptible man, who is, at the same time, the most notorious drunkard in the province. The poor patriarch is much grieved to see the donations of pious Christians daily squandered away on such unworthy purposes. It has been already found necessary to encroach upon the ancient funds of the convent, to meet the current expenditure; but all its members are resolved to suffer with patience, and never, even if their resources should become exhausted, to abandon this sacred abode, whilst God grants them strength and fortitude. It was from a consideration of these circumstances, that on the return of the embassy General Jermoloff decided to take another road, and not revisit Jatshmiasin.'

Of the present state of Persia, so much has lately been said by Morier, by Tancoigne, (see vol. lxxxviii. p. 501.) and in other

other books which we have noticed, that it will suffice to observe that the Russian embassy reached Tauris on the 19th of May, and was received there by Abbas-Mirza; of whom it may be desirable to hear this author's opinion, since he is the disciple of English instructors, and intent on introducing British civilization into Persia.

'I should take this opportunity of stating, that the introduction of regular discipline into the Persian army, and the formation of its artillery, within these few years, are entirely due to Abbas-Mirza; and it must be allowed that he has, for so short a period, with the assistance indeed of able English officers, achieved a great deal. Only those who are thoroughly acquainted with the pertinacious obstinacy of the Persians, and their dread of every innovation, can form any conception of the obstacles which the Prince had to surmount in accomplishing his views. Nothing less than the appearance of so enlightened a prince, I may say, such a phenomenon amidst the Persian people, could have produced such a reform in the army. His principal attention has been directed to the organization of the infantry and cavalry; and in this he has also afforded a proof of his acuteness, as the Persian horse is already sufficiently good, although it cannot be compared with regular cavalry. But the Persian cavalry is an object of national pride, and on that ground alone the Prince could not interfere with its actual condition. He is powerfully supported in the attainment of his views by the King, who has appointed him heir to his throne, on account of his judgment and the mildness of his character; but still more, because his mother was of the family of Kadjor, from which the Shah himself has issued. The eldest brother, who governs several of the southern provinces of the kingdom, is not much pleased with this selection. He is a coarse and cruel man, who delights in witnessing the barbarous punishments of putting out eyes, tearing out hearts, &c. He has succeeded in undermining his brother's reputation among the principal families of Persia, whose sons all run into his service; and he has artfully led them to consider the introduction of a regular system of discipline into the army, not only as a ridiculous, but a culpable innovation, in as much as it entails an intercourse with Europeans, which is not strictly compatible with the religion of the Persians. He tells them that his brother's measures are injurious to the national honour, that his foreign predilections may perhaps induce him to adopt the customs, the dress, and even the religion of Europe; and by such idle tales as these, this man courts the favour of many Persians, who find an indolent life in his service more consonant to their inclinations, than it would be to go through the daily military exercises, and submit to the discipline of Abbas-Mirza.'

May 26. The embassy left Tauris; lodged on the 28th at the castle of Udgani, a seat of Abbas-Mirza, of which a drawing is given, and which he had offered for their accommodation;

modation; and staid there until the 5th of June. The weather now became hot; and the phalangium, a huge spider, which wars successfully with the scorpion, grew troublesome in the tents. An agreeable station at Sengilabat is described on the 6th, where they met with two English travellers, Colonel Johnson and Captain Salter, from the East Indies. The Miana bug is another insect-nuisance of the route; and its bite is stated sometimes to produce a mortal fever. On the 25th of June was crossed, on a beautiful bridge of three arches, the river Kisil-osun; near to which place, the celebrated English traveller, Browne, was murdered. At Sangan, the embassy made a long halt; and the diary is interrupted by the want of fresh materials. At Samanarchie, another long halt took place. At length, on the 19th of July, the embassy reached Sultanie, where they were expected by the King of Persia; and some of the presents sent from Astrakhan across the Caspian Sea had already arrived. The detailed description of the King's entry into Sultanie, on the above date, his invisibility during the Ramasan, the view of his residence, the favourable reception of the embassy on the 26th, the catalogue of presents, and the forms of interview, must be very interesting, particularly to Russian readers, but require the curiosity of patriotism to delight. A graphic representation is given of the tomb of Saint Hassain-Kashi, which is the most magnificent ruin remaining. In Chardin's time, the town did not present the marks of declension which it now exposes.

The Persians, says Captain Kotzebue, have no conception how a sum of money can bear interest without a diminution of the capital. They have neither banking nor exchange. The rich man hoards his money, and uses it up by degrees: so that, if he lives longer than his calculation, he goes to the grave a beggar. Hence the fear of outliving his capital renders a Persian disgustingly avaricious; and those who serve the government save their pay, that they may not be exposed to future want.

August 27. The negotiations having drawn to a close, the ceremonies of separation took place; and on the 29th the encampment of the embassy broke up, and it returned through Sangan and Tauris. Some variation of route being made between this city and the rest of the journey, the ruins of Julfa were visited, and a convent of Armenian monks. On the 29th of September the embassy was at Erivan: on the 2d of October it passed the Russian frontier, and on the 10th was again at Tiflis; where its members had been ordered to meet,

meet, and where they were again, however reluctantly, to disperse.

In this whole journal the writer supplies much of *eyesight*, but nothing of retrospect; the narrative is picturesque, natural, and sometimes lively, but not prominently stamped with the sensibility of genius or the reminiscences of learning: it may be read without fatigue, but will not powerfully contribute to delight, to elevate, or to surprize. Perhaps it adds more to our knowlege of the Caucasian provinces of the Russian empire, than to our acquaintance with the Persian territory.

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ART. III. *Essays on the Institutions, Government, and Manners, of the States of Ancient Greece.* By Henry David Hill, D.D. Professor of Greek in the University of St. Andrew's. 12mo. pp. 380. 7s. 6d. Boards. Baldwin and Co. 1819.

DR. HILL is now, we believe, beyond the reach of our praise or our censure, if we rightly recollect to have remarked his name, a few months since, in one of those obituaries which our daily prints present to us. He has left, however, a literary legacy, the value of which will not, we trust, be depreciated by being divided among many heirs by its publication. The Essays, in number twenty, which it contains, comprize the substance of some of his lectures to his class, from his chair at St. Andrew's; and they may undoubtedly be of service to many of those who are drinking of the antient fount in our southern districts, which have always hitherto been more famed for the eminence of young and old in classical attainments.

It is generally observed that our northern neighbours are apt to undervalue, as they certainly neglect, those studies which form the usual basis of liberal instruction in our part of the island; and the paucity of such persons as we, possibly in too restrictive a sense, are apt to call *scholars*, makes no inconsiderable deduction from the splendor of that intellectual ray which has long beamed on Scotland. Our feelings of respect, then, towards the author of these Essays, ought to rise in proportion to our knowlege of the prejudices of the literati of the North: for he attempted to fan a flame, assiduously, if not very powerfully, which, although dormant, he probably saw was not extinct; and, having himself experienced the gratifications resulting from a mind stored with the learning of the antients, he was not sparing of labour to render other soils productive of the same fruit.

We can imagine some young Oxonian, in preparation for his degree, caught by the expanded title-page of this small volume in the window of some academical bookseller; making a purchase of it, and, having turned over its pages, concluding with expressions of surprize that he had found in it so little matter which was not previously familiar to him. He may possibly, too, indulge in a sneer at an academical class in an University which apparently required such instructions there, as he had himself attained before he had become animated by "the strong contagion of the gown." It may not be unnecessary, however, to remind such a critic (a severe one, no doubt,) of a fact with which most of our readers are well acquainted, — that the *Humanity Classes*, as they are called at Edinburgh, and (we believe) in the other Universities of the North, are formed of very different materials from the lecture-rooms of the South. The component parts of the first are brought almost like the rude block of marble to receive there its first shape and fashion; those of the latter to obtain in their new abode little else than the finishing stroke from the hand of the artist. With this necessary distinction in our view, we shall not condemn as trivial that which was well adapted for the instruction of those for whom it was primarily intended, but weigh its utility in the only just scale to which we can apply. Dr. Hill, indeed, tells us that these lectures were read to the more advanced of those students who attended at his chair: but these degrees of advancement in antient literature are by no means to be measured by ideas formed exclusively in an English University. We are not willing, even under these circumstances, to say any thing which might tend to limit the circulation of the Doctor's Essays to that narrow circle for which they were originally designed. It will be recollected that the boy in one of the higher classes of a southern school may find much advantage in that which was written for his senior in years, but not his superior in one particular branch of attainment. We may also observe that, in our larger seminaries, much is left, perhaps more than ought to be, to the individual and uncompelled industry of the scholar; whose extra diligence is certainly applauded and encouraged, but from whom a very moderate degree of knowlege is accepted without rebuke. Hence it happens that very many and obvious gradations occur in the classical attainments of those who leave our greater schools for the Universities, under the same apparent advantages; and these are more numerous than the mere diversity of talent would lead us to anticipate. We conceive, therefore, that the volume before us may be no useless companion

panion to the many of the "*lautorum pueri*" of Oxford and Cambridge, as well as to the less favoured aspirant at St. Andrew's.

The Essays in themselves are short, and pretend to no very great research, but afford a good general notion of the subjects of which they treat. A more frequent and direct reference to chronology, — a few more historical illustrations of the narrative, — and a more regular developement of the increased prevalence of customs, and growth of institutions, — might not probably have been an inconvenient addition either to the Professor or the student. The writers cited as authorities are not usually in the hands of young persons; and, though it may suit the taste and the dignity of the Professor to go nearer the fountain-head for his own information, the names of some more modern and popular writers might have been usefully added to stimulate the researches of the pupil, by rendering them more easy.

The topics of the Essays embrace a great majority of those points to which it is especially necessary to direct the attention of the student, but do not comprize them all. The literature of the Greeks is a subject to which the Professor intended to revert in a succeeding course; so that the omission of it here may be a cause of regret, but cannot be a matter of surprize. One of the present Essays does indeed relate to the comedy of the Athenians, a consideration of which seemed necessary for an examination into the private life of that singular people, for which we have few other means of inquiry: but an essay devoted to a general discussion of the religion of the Greeks would not have been misplaced here. Another, more exclusively limited to the progress of the arts, especially architecture and its embellishments, as also an account of their money, their measures of distance, &c. would necessarily afford great facilities to the student, if exhibited in the same manner as the other subjects to which the author has distinctly referred. Some of these topics occur indeed incidentally, but not in a manner that admits of satisfactory illustration.

*In limine* stands an essay on the Heroic Ages of Greece, which the author carries down to the death of Codrus. In a cursory reference to the state of the arts in this rude state of society, Professor Hill observes that, though some of the ornaments and manufactures mentioned by Homer display considerable skill and ingenuity, yet the poet is careful to inform us that they were the work of Sidonian artists. This is probably true as far as it relates to embroidery, and all the splendid appurtenances of dress: but we do not think that

the observation will hold good in its general form. The description of the divine workmanship of the shield of Achilles, let ingenuity divest it of its wonders to any possible extent in the form of criticism, must still be allowed to have been more than ideal; as far as the possibility of execution of the several parts in those early ages is concerned. Dr. Hill conceives that the art of extracting iron from its ore was in the heroic ages very imperfectly known: — in comparison with modern science, the art was clearly imperfect, but we mistake if Hesiod, in his ages of mankind, does not mean to imply that, in his time at least, it was a common material for arms; though he speaks, as does Dr. Hill, of the use of copper in arms at an earlier period. We cannot place Hesiod very much lower than the age of Codrus.

In his essay on the Oracles of the Antients, the author confines himself almost exclusively to those of Delphi: the "*commune humani generis oraculum*," as Livy terms it. The phrenzy of the Pythiæ is attributed by Dr. Hill to the physical cause of the mephitic vapour arising from the chasm in the earth. Modern travellers have, we believe, searched for this cavern in vain: but the effect of such exhalations is not unknown in other parts of the earth, and we may therefore give some credit to this tale of antiquity as far as the local peculiarities of the spot are concerned. The cessation of the oracles of Delphi is involved in much uncertainty. We may be pleased with the use which Milton has made of the presumed annihilation of these prophecies at the nativity of our Saviour, in his ode:

> "Apollo from his shrine
> Can no more divine,
> With hollow shriek the steep of Delphos leaving;
> No nightly trance, or breathed spell,
> Inspires the pale-eyed priest from the prophetic cell:"

which Dr. Newton calls an allowable allusion in a young poet, while Warton defends and praises it in less equivocal terms. However this be, poetry is no history, and history herself is nearly, if not altogether, silent on this head. The gradual decay of faith, the consequent neglect of the oracle, and the final abolition of it by the political ascendancy of Christianity under Constantine, as urged by Dr. Hill, seem to afford the most natural solution; and we may fairly interpret the words of Juvenal, who lived so long before, "*Delphis oracula cessant*," in a qualified sense, and as an allusion to the neglect in which they were held in his age.

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The essay on the Eleusinian Mysteries, although short, and without pretensions to any deep research, is perspicuous, and affords a very plausible explanation of those extraordinary ceremonies. The author takes a *Warburtonian* view of their doctrines, but in a very chastised manner.

The account of the Olympic Games is more popular in its style of narrative, but affords little which might not be obtained by the student from Potter's *Archæologia*, which must necessarily be in his hands. Indeed, we observe one or two important omissions in this account of them; such as that of the race with the κελης or μοναμποξ, with which we so often meet in Pindar; though we find an apparent reference to it, not by name, in a subsequent lecture on the effect of these games on the manners of Greece. To us it appears that the literary prizes for which competition was excited, and the influence of which was too well proved by experience to be doubted, were the only point that raised the Grecian character above the tournaments, and feats of arms, that form so important a feature in early modern history.

We will pass over the several essays which relate to the military affairs and the political institutions of the more prominent states, and other points, a knowlege which may be so satisfactorily derived from many accessible sources; detaining our readers a short time with a portion of the fifteenth essay, which is devoted to the private life of the Athenians; and on the subject of the succeeding lecture, which treats of the older comedy.

The ensuing passage appears to us to convey a correct notion of the usual habits of life among this people, as far as the recollections derived from more detached descriptions of their manners allow us to judge. Having described the common occupations of the morning, the author proceeds to state:

'During the day, the Athenians either took no food or only a slight repast in private. At sun-set they sat down to supper, and considering the business of the day as over, devoted the evening to society and amusement, and often continued together till a late hour of the night. In Attica, the lower class of the people lived almost entirely on vegetables, and even the richer citizens were long remarkable for the plainness of their entertainments. A short time before the age of Demosthenes, they began to import various articles of luxury from the different countries with which they traded, and introduced into their entertainments a profusion and magnificence long unknown in any part of Greece.

'In Athens the master of the house did not preside at supper. When the company had assembled, one of them, chosen by lot, was appointed king of the feast, and was empowered to preserve order

order among the guests, to fix the quantity of wine which they were to drink, and to determine the manner in which, while together, they were to pass the time. In the convivial meetings of the Athenians, music, of which all the Greeks were passionately fond, formed a favourite part of their amusement. Sometimes every one sang in succession, and occasionally the whole joined in singing some favourite air. The songs, sung on such occasions, seem to have often been odes composed in honour of those who had rescued their country from slavery, or had fallen with glory in her defence, and still more frequently the gay and sportive productions of Anacreon.

'Soon after supper the master of the feast was accustomed to propose a subject on which all present were expected to deliver their sentiments. Plato and Xenophon have each of them written a συμποσιον, or account of a convivial entertainment, and have introduced this practice as a chief part of the amusement of the company. In Plato the subject is love, and in Xenophon what ought to be the object of desire. Among a people possessed of so much acuteness, fancy, and command of expression as the Athenians, the harangues delivered on such occasions would often be instructive, sprightly, or ingenious; but the practice itself does not deserve the praises which some extravagant admirers of the Greeks have bestowed on it. Conversation is then most pleasing when it flows from the incidents of the moment; when those engaged in it feel themselves without restraint, and express the sentiments which their temper, situation, or habit of thinking, has a tendency to suggest.

'As the evening grew late, the convivial amusements of the Athenians became less refined. Sometimes jugglers and buffoons were hired to excite the surprise and laughter of the guests; and, towards the end of the entertainment, female musicians were occasionally introduced, at whose appearance the whole company rose from table and joined in dancing till it was time to retire.

'It was a saying in Greece that a convivial meeting should not consist of a smaller number than the Graces, nor a greater than the Muses; and accordingly no Greek writer has mentioned any private entertainment at which the landlord expected more than nine.'

We do not consider Dr. Hill to have been altogether so successful in the very brief detail of female society which he exhibits. By describing only the habits and occupations of one class, though the most respectable and important, viz. that of the married women, he leaves the student in the belief that such habits, confined strictly to a routine of domestic employment, and not relieved either by society or by the embellishments of literature, were universal among the sex. That few exceeded these illiberal bounds without also transgressing the rules of outward decorum and inward purity,

purity, in that city, is probably the case *: but we are well aware that, from the age of Pericles to the later days of Roman dominion over Greece, the class of literary ladies formed an important feature in Athenian society. The Laconia of Juvenal may possibly be regarded as no unfair specimen of such characters. In speaking of the attention paid to music, as a branch of education, Dr. Hill might have traced the prevalence of that taste even in the hardy warrior from the heroic ages.

The old comedy of the Athenians appears now to be tolerably well understood in its character, by all modern classical readers; and later years seem to have produced a "revival" of Aristophanes among scholars, though he will amuse but little if abstracted from the times in which and the people for whom he wrote: but, in proportion as they are more developed, he will arrest the attention much more powerfully. While some knowlege of the Athenians of his own day is requisite for the right understanding of Aristophanes, the comic poet will in his turn afford a key for the better comprehension of the character of the Athenians themselves. It is somewhat remarkable, that few writers have observed on the extraordinary contrast exhibited in the tragedy and the antient comedy of Athens, and the singular contradictions of taste in the same audience which they seem to imply. The discordance between Shakspeare and Foote bears no comparative proportion to that which presents itself between Æschylus and Aristophanes. The descent on the English stage is simply from the fate of kings, who are made to act and think like men in that exalted sphere, to the ludicrous errors of common domestic life; where the schemes of the chamber-maid stand in lieu of the arrangements of the General, and the run-away "Miss in her Teens" claims that interest which has at other times been created for the distressed queen, or the slighted heroine: the grand distinction lying in the familiarity of incident, the language which conveys it, and the ludicrous instead of serious means by which the catastrophe is effected. Nothing, however, would satisfy the refined taste of an Athenian audience in tragedy, that was of a lower cast than the decrees of destiny, or the fortunes of heroes and demi-gods; sentiments in great part unaccommodated to any state of real society, and incidents more adapted to produce horror (according to our feelings) than

* We may trace this fact from the heroic ages, in the Odyssey, where Telemachus advises his mother on this subject, to the most polished ages of Greece.

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commiseration. We acknowlege, indeed, that the το τέρπεσθες has struck us in passages, where Aristotle might have called us to severe account for such a confession. It is fair to remark that these principles of taste were evidently the result, in a great measure, of that mythology which encircled itself round every fact of history or of fiction: but, when we see the same people greeting with rapturous applause a poet, who frequently debased human nature as extravagantly as the tragedians exalted it, not indeed by any means with pointless wit, but with gross indelicacy and broad buffoonery, we seem to burst on an enigma which requires the solution of some able metaphysician.

Our knowlege of the later Greek comedy can be derived only from its Roman imitators; the few fragments that remain to us affording no insight into it, any more than the general character of those who cultivated it successfully, which we find in succeeding writers. Dr. Hill, consequently, passes it over lightly and hastily. — We also must now direct our own attention, and that of our readers, to other matters.

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ART. IV. *Humorous Recitations in Verse:* with Pride and Prejudice, or Strictures on public Schools. By J. Rondeau, Clayhill Academy, Enfield. 12mo. pp. 152. 5s. Boards. Pinnock and Maunder. 1820.

WE heartily wish, for the amusement of our readers, that we could copy the frontispiece to this volume, as well as the title-page. Such a frontispiece does indeed *speak* volumes! With roses at his feet, and with angels over his head, (including a cherub with two chests, and one pair of legs,) stands a youth of about fourteen, hot in the face, but coolly clad in white trowsers. In his right hand, is a scroll; in his left nothing observable, but extreme rectangularity of elbow, from which it ascends. The motto to the print is,

> 'Even now I feel her potent influence
> Pervading every power of mind and sense:'

but whether it be the goddess of the Dunciad or any other goddess

> —— "who brings
> The Smithfield muses to the ear of Kings,"

we have no clue to decide, except that which is afforded by the "body of the work."

Mr. Ron-

Mr. Rondeau informs us, however, that the real clue to his meaning in the present most original publication is *irony*; which is 'the prominent characteristic of these recitations,' p. 6. Under the pretence, therefore, and the seeming of great irregularities and absurdities committed at Clayhill Academy, the author would have us to understand that nothing can be so orderly, nothing so sensible, as the whole economy of that suburban establishment. We are very thankful for this hint; since otherwise we should, inadvertently, have been led to express some degree of surprize at the following picture of the interior of his *domestique* being afforded by a school-master himself:

'One night, when Somnus had withheld his sway,
And lovely Cynthia emulated day,
As thro' the casement peeping, where we ruffians lay,
We all determined on a game of play.
Well, out of bed we stole, with silent glee, —
Oh! 'twould have been a curious sight to see
The members of our midnight revelry; —
Some capped and gowned, — and some in nudity. —
But what to play at puzzled our wise brains,
As mischief danced along our wanton veins:
Nothing like "Bait the Bear," cried many boys, —
"Oh no!" said G——n, "that makes too much noise;
You know *whose couchée* lies contiguous, —
And, should *he* hear, what would become of us!"
Well, after much loud whispering, some agreed
To see who best could stand upon their head.
Some chose to play at whoop, and some, pêle mèle,
Preferred to jump a little naggy's tail:
Away we went, then, tumbling o'er the beds; —
Whole groups were now seen standing on their heads!
Pillows and sheets lay scattered o'er the floor,
While heaps on heaps rolled rumbling o'er and o'er.
Now were we in the zenith of our joys —
Lost all precaution — kicked up such a noise!
There we were running, rolling, romping,
Skipping, hopping, dancing, jumping, —
"Jump a little nagtail," bawling out —
"A weak horse there, without a doubt." —
When, lo! and behold! and mark! and see! who stands there? —
A Ghost! or Mr. R*****n, I declare!
"Jump a little nagtail, one, two, three," —
*Jump a little nagtail, one, two, three,* —
*Aye, aye, aye, aye! — What's this I see! —*
*Off, off, off!*

'In dumb amazement, we were panic struck! —
While in the self-same attitude we stuck,

As

As that in which he caught us all so clever;
Some with heels up, and some half down,
While heaps o'er heaps lay overthrown;
And from that self-same attitude we never
Alive had risen more to jump and play,
But, that his softening voice soon thawed the ice away,
And brought our stiffened members into play.

" Fine sport, sweet sport, my pretty little elves; —
Had you not better sleep, and rest yourselves!
Nay, do not be alarmed — all must be right —
You've had *your* whim and will and way to-night; —
To-morrow, I shall take *my* turn, — you know,
You need not doubt my paying all I owe."

' Well now, my friends, you see the analysis;
How fair and candid on both sides it is:
We have *our* way in *that*, and *he* in *this*.'

Here we *must* lay down our pen, and doff our spectacles; and express, as intelligibly as laughter and astonishment will permit, our sincere gratitude to Mr. Rondeau, for so rich a treat as his 'Humorous Recitations!'

' Jump a little nagtail, one, two, three!'

Now who would not expect that the '*way*' of Mr. Rondeau, the mode in which he corrected these youthful ebullitions, was the old established receipt, recommended by Solomon? — No! Mr. Rondeau is an *anti-flagellant;* and agreeing as we do with him, (where any delinquents, above children, are to be punished,) we cannot but wonder that a *ludi magister*, so averse from this antiquated *practice*, should have such evident satisfaction in recurring to the *theory* as these pages betray! We have heard of those who condemn vice in such terms as virtue would blush to utter; and, certainly, we have known instances in which a professing *delicacy* has indulged in denunciations against *grossness* which, to say the least, were unnecessary. Why should a delicate author write as above? or, why should an anti-flagellant write as follows?

' *The Young Tyro's Release.*

' Oh dear! Oh dear! how very tired am I!
I must confess I am glad the time draws nigh,
When I, for one full month, shall bid farewell
To all the troubles that poor school-boys tell:
To teazing task — hard question — puzzling sum —
Grammar — geography — and smarting —.'

Mr. Rondeau, however, is endeavouring to disgust us with flagellation; and he proceeds, therefore, in 'The Pedagogue's Oration

Oration in Praise of Castigation,' to a variety of allusions and rhymes, which *fully* answer his purpose. The *serious* object of his book is not developed until we arrive at the second part; until the prose-composition, which he intends for an argument against public schools, succeeds to the ingenious poetry, of which we have offered our humorous readers so accomplished a specimen. It is here curious to observe how wholly untouched any one of the *real* defects, in our noble and truly English public schools, has been left by this their zealous enemy! Far be it from us to imagine, for a moment, that the Master of Clayhill Academy *could* have been influenced by any feeling but public spirit, in his unmeasured attack on our great classical foundations. Indeed, he has informed us that *irony* is the 'prominent characteristic of these recitations;' as, therefore, he of course intends us to discover that *no* such scenes as

'Jump a little nagtail, one, two, three,'

ever do occur at Clayhill, we may conclude, by parity of reasoning, that he does not really mean to charge the various and gross offences on Eton, Westminster, Harrow, &c. &c. which, to an undiscerning eye, his work would seem to insinuate. Among these charges, a very prominent accusation is founded on the indiscriminate study of authors so offensive to decency as Anacreon, Juvenal, and Horace, are represented to be by Mr. Rondeau. We do not believe that much of Anacreon is studied at any public school: but we are quite sure that, whether Anacreon be a genuine Antient, or only a Monkish Classic, much (although far from all) of his little volume might be innocently used by school-boys. With regard to Horace and Juvenal, were it not for Mr. R.'s acknowleged *irony*, we should say that there must be a happy union of ignorance and calumny indeed in that reporter who can so represent them; or can imply that *every* part of these authors is read at public schools. With respect to expurgate editions, various opinions are entertained; and, to state the argument of their opponents at the lowest, it is doubtful whether they may not as often be turned into an engine of mischief as into an instrument of good.

Mr. Rondeau sets up a man of straw, intitled (with his usual taste) *Generalissimo Superbo*, to advocate the cause of public schools; and a Lord and Lady Mannerly are his adversaries; the latter of whom joins, *con amore*, in the most *piquant* points of the discussion.

Since, however, Mr. Rondeau evidently succeeds better in amusing his readers as an ironical humorist than in instructing

ing them as an ironical reasoner, we shall select another choice *morceau* from the lighter portion of the work:

'BED-CHAMBER.

'*Pupils conversing in Bed.*

'*Harry Hairbrain.* How abominably soon we are always hurried to bed.

'*Timothy Trifler.* O! I care not; we may as well be in bed as to sit poring over one useless lesson or other.

'*Anthony Racket.* I should not mind going so soon to bed if we could but indulge in a right good game of fun in the bedroom.

'*Charley Fairface.* That's what I say; but Mr. ——— is so particularly strict. We may not kick the clothes off, nor get into another boy's bed, nor scamper out of one chamber into another, nor tell idle stories (as he calls them), nor make use of "*vulgar* and *indecent* expressions," nor call one another liars, nor—

'*Hector.* O! peace to such stuff; I shall say what I please, and do as I please, and go where I please, in the holidays.'

This *naïve* scene is succeeded by a juvenile song; which brings in the two following interesting characters:

'*Enter Mr. C. and Mr. P. Assistants.*

'*Mr. C.* Gentlemen, we request to be informed of the nature of this strange noise, and who has been so rude as to make so shameful a breach of order!

[*A dead silence, — interrupted by loud and affected snores.*

'Gentlemen, this affectation is too broad to answer any other purpose than to add hypocrisy to disorder. You could not have dropped into so sound a sleep at the moment of closing your song. Mr. P., did you not hear a most insufferable noise?

'*Mr. P.* I did, certainly, which seemed to me like singing or crying; but I rather think it was the latter.

[*Still a silence is maintained.*

'Presently Hairbrain affects to sing in his sleep: — thus —

'No tasks, no lessons, to distress;
Let the horns sound this, I say,
Soon we shall be [*snores*] masterless,
O! [*snores again*] what a joyous happy day.

'*Mr. C.* Upon my word these boys are too bad: come, Mr. P., we had better go down; Mr. R. will to-morrow endeavour to find some remedy for this strange disease of bellowing lethargy. — [*Assistants retire.*]'

Again we cordially thank this care-killing author; and we shall conclude our panegyric on his work by the subsequent little story.

The

The late well-known master of one of our best public schools was accustomed to express, by particular intonations of voice, his feelings of hope or of despair respecting the improvement of such pupils as he received from several of the suburban academies. He anticipated, doubtless, the degree of trouble which each boy would give him, to *unteach* the instructions of his preceding school-master. When a boy came from Dr. — — of — —, the modern Quinctilian in question wrapped his gown complacently about him, and, mildly nodding his wig, uttered his well-satisfied "*Ho! ho!*" — when from Mr. — — of — —, the communication was followed by a good-humoured, but somewhat ambiguous "*Eh? humph!*" — but when from Mr. —— of ——, the virtuous patience of the learned pedagogue was sometimes known wholly to fail, and "*Oh Lord! Oh Lord!*" escaped from him, as it were involuntarily. We leave Mr. Rondeau to apply the appropriate exclamation to himself.

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ART. V. *Philosophical Transactions of the Royal Society of London, for the Year* 1819.

[*Article continued from p.* 193.]

*Part* II. MATHEMATICS, &c.

*SOME Observations on the Peculiarity of the Tides between Fairleigh and the North Foreland; with an Explanation of the supposed Meeting of the Tides near Dungeness.* By James Anderson, Captain in the Royal Navy. — It appears from this memoir that the tides, between the limits specified in the title, present a rather singular class of phænomena; which have been hitherto attributed by pilots and others to the meeting of the tides from the North Sea and the Channel. The peculiarities, as stated by Captain Anderson, are these:

"The tides rise between the easternmost point of Fairleigh and the North Foreland from seven to eight feet higher than on either side of these points; and during the last three hours and a quarter in which the tides run to the eastward, the water *falls by the shore*, making it half tide of ebb on the shore, or by the ground, when the current of the tide changes and begins to run from the eastward to the westward; and it still continues to fall by the shore for two hours and three quarters after the tide has so changed; at which time it is *low water* every where within these limits. The course of the tide continues to run to the westward two hours and three quarters longer, during which time the water gradually rises by the shore, making nearly *half-flood* by the land,

at the time the current of the tide ceases to run to the westward; and returns again to the eastward, and continues to rise for three hours and a quarter, when it is high water by the ground. It then begins to fall again during the last three hours and a quarter, whilst the current of the tide sets to the eastward, as above stated; and so on in continual rotation.'

Captain A. then proceeds to shew that, instead of referring these circumstances to the meeting of the tides, we ought rather to consider them as the necessary consequence of the very sudden contraction of the channel between Dungeness and Cape D'Alprée, and the South Foreland and Calais Point.

*The Results of Observations made at the Observatory of Trinity College, Dublin, for determining the Obliquity of the Ecliptic, and the Maximum of the Aberration of Light.* By the Reverend J. Brinkley, D.D. F.R.S., &c. — Dr. Brinkley remarks that it has been an opinion almost generally received among astronomers, that observations of the winter-solstice have given a less obliquity of the ecliptic than observations of the summer-solstice. The explanation of this discordance seemed very difficult: but, in a work lately published by Mr. Bessel, the opinion itself is called in question: the author shewing that the observations of Dr. Bradley give the same results both in the summer and in the winter. His own (*i.e.* those of Mr. Bessel) also tend to the same conclusion: but the observations of Dr. Maskelyne, of M. Oriani, of M. Arago, of Mr. Pond, and of Dr. Brinkley, are in opposition.

'It is not likely (says Dr. B.) that this difference really exists, but it is a question of some importance in astronomy, and the explanation thereof may throw some light on other points.

'It is probable the difference arises from some unknown modification of refraction. I find, and I believe other observers have found the same, that at the winter-solstice, an irregularity of refraction takes place for the sun greater than for the stars, at the same zenith-distance. The zenith-distance of the sun at this place is then nearly 77°.

'What Mr. Bessel has adduced certainly tends to render the prevalent opinion doubtful. It therefore appears to me of consequence, that astronomers should pay attention to the observations at the winter-solstice. My observations at that time have been much fewer than in the summer, because, on account of the uncertainty of refraction, I considered them of less importance.

'It has been proposed to make the two results agree, by an increase of the quantity of Bradley's mean refraction; but this could not be done without increasing it by a quantity greater than can be justified by other determinations respecting refraction.'

Dr. Brinkley then goes on to state that, considering this uncertainty respecting the observations of the winter-solstice, it appears better, in order to determine the annual diminution of obliquity, to compare the results from Dr. Bradley's summer-solstices with the result as deduced from the mean of the observations of different astronomers, made at the same solstice. By the observations of M. Oriani, Mr. Pond, M. Arago, and his own, he obtains the mean, 23° 27′ 50″ ·45 for the obliquity of the ecliptic, January 1st, 1813. According to Dr. Bradley's determination for January, 1755, it was 23° 28′ 15″ ·49; which gives for diminution in obliquity, in fifty-eight years, 25″ ·04, or 0″ ·43 for the annual diminution.

From a mean of eighteen observations near the winter-solstice, Dr. B. obtains, for the mean obliquity, January 1st, 1813, 23° 27′ 48″ ·14. M. Delambre, in his tables, states the obliquity for 1800 at 23° 27′ 56″; and, taking as above the mean annual diminution at 0″ ·43, we shall find that this result differs not more than a second from the above mean, as deduced from summer-solstice observations; nor is it more than half a second in error, as compared with Dr. Brinkley's own result.

The author now proceeds to the second part of his subject, viz. the quantity of the maximum aberration of light; remarking that he had already stated his doubts on this point, with his opinion that, as far as the aberration could be ascertained from Bradley's Wanstead observations, it ought to be reduced from 20″ ·25 to 20″ ·00.

'I also mentioned,' says Dr.B., 'that it would be desirable to investigate this point, and therefore, during the last year, I instituted a course of observations for this purpose, and I beg leave to offer the results thereof.

| | No. Ob. | Max. Aber. | N. P. D. By Observations in 1818. | N. P. D. Before. |
|---|---|---|---|---|
| | | ″ | ° ′ ″ | ″ |
| α Cassiopeæ | 22 | 20,72 | 34 27 43,34 | 43,59 |
| Polaris | 23 | 20,73 | 1 39 44,55 | 44,27 |
| α Ursæ Maj. | 23 | 20,04 | 27 16 7,50 | 7,38 |
| γ | 27 | 21,20 | 35 17 34,83 | 36,22 |
| ε | 30 | 21,36 | 33 3 0,26 | 0,45 |
| ζ | 20 | 20,15 | 34 7 15,31 | 17,63 |
| η | 21 | 21,12 | 39 46 29,15 | 29,37 |
| | 166 | 20,80 | | |

'By these the maximum appears to be 20″,80, which is much greater than I had expected. While these observations were going forward, Mr. Bessel's work above mentioned was published. From several investigations in the Greenwich observations of Dr. Bradley, he also deduced the maximum = 20″,70, nearly. These results certainly appear extraordinary, and are not likely to be acknowledged by astronomers, unless they shall be established by a great number of observations.

'My results were computed with great care, allowances being made for the ellipticity of the earth's orbit. It is not likely, supposing the velocity of the light of all the stars to be the same, that the result can err more than ¼ of a second.'

This idea, of different stars giving different velocities to the particles of light issuing from them, appears to us a novel and we should imagine not an improbable conjecture; although the author himself seems rather to incline to the contrary opinion.

*On some New Methods of investigating the Sums of several Classes of infinite Series.* By Charles Babbage, Esq. — This memoir displays great analytical talent and address, but it is not of such a nature that we can render it intelligible to our readers.

*On the Optical and Physical Properties of Tabasheer.* By David Brewster, LL.D. F.R.S. — As the origin of the substance named in the title of this memoir may not be generally known to our readers, we shall furnish them with the author's description of it:

'The substance called Tabasheer has been long used as a medicine in Turkey, Syria, Arabia, and Hindostan. It was first made generally known in Europe by Dr. Patrick Russell, who published in the Philosophical Transactions, for 1790, a very interesting account of its natural history, and of the process by which it seems to be formed. From his enquiries it appears, that this substance is found in the cavities of the bamboo, the *Arundo bambos* of Linnæus; and that it exists originally in the state of a transparent fluid, which acquires by degrees the consistency of a mucilage resembling honey, and is afterwards converted by gradual induration into a white solid, called Tabasheer. From the analysis of Mr. Macie (now Mr. Smithson), it appeared to be "perfectly identical with common siliceous earth."

'The celebrated traveller, M. Humboldt, discovered the same substance in the bamboos which grow to the west of Pinchincha, in South America, and a portion of what he brought to Europe in 1804 was analyzed by Fourcroy and Vauquelin, who found it to consist of 70 parts of silex, and 30 of potash and lime.'

Having thus described the nature of Tabasheer, Dr. Brewster proceeds to illustrate its optical properties, which are

are certainly highly curious: but we must observe that, of late, the optical analysis (as it may be termed) of bodies has been pushed so far, and the results have been so multiplied, as nearly to render it impossible to retain any thing like a connected idea of them; and it is therefore much to be desired that a determination were adopted by philosophers, to exclude every thing of this kind that was not distinguished by some very general or very novel result. We do not mean to infer that such a restriction would have prevented this substance from obtaining due notice, but it would have excluded many others, and left us more relish for examining the singular optical properties which Tabasheer has been found to possess; although, even in this case, we could not have undertaken, within our limits, to give an analysis of the results.

*A New Method of solving Numerical Equations of all Orders, by continuous Approximation.* By W. G. Horner, Esq. — This is one of the most interesting and useful analytical memoirs that we have for a long time seen in the Philosophical Transactions; and we should be happy if it were in our power to render the practical part of it intelligible to our readers, as we have no hesitation in saying that it contains a method of solving numerical equations which ought immediately to be taught in all schools and academies, where algebra constitutes one of the branches of instruction. Unfortunately, however, it is a method which is not easily described in words; and we have some doubt how far we may be able to succeed in transforming it out of its symbolical into a verbal formula.

As in every analytical investigation, in which numbers are concerned, our object is to arrive at a final equation, whence the value of the unknown quantity is to be determined, it is obvious that a ready method of performing the latter operation is of great importance; and it is, therefore, not surprizing that so many attempts have been made during the last two or three centuries to attain this desideratum. It is very remarkable, considering the great progress which has been made of late years in analysis, that we still possess no method of exhibiting in a finite and rational form any equation *generally* beyond a quadratic.

A cubic equation, when not of the irreducible form, may be given also in a rational and finite form: but, if it be one which falls in the irreducible case, the result, though finite, is imaginary, and therefore becomes useless when numbers are the objects of our research. Equations of the fourth degree may also be exhibited in a finite form: but they necessarily involve a cubic, and this cubic may be of the irreducible

form, in which case no numerical result can be obtained; and beyond this limit no exhibition of the root has hitherto been made, either real or imaginary, notwithstanding the repeated attempts of all the most celebrated algebraists of the last three centuries. Mathematicians having therefore been unable to effect a general finite solution of equations, they have turned their attention to different methods of approximation. Vieta was, we believe, the first who attempted a general resolution of equations by approximation. Newton followed next; then Raphson; afterward the method by position, but who its author was we are not informed: to which we may add a new method of approximation, published by Mr. Barlow in his Mathematical Tables.

These methods, however, with the exception of the first, are all subject to one important defect, viz. that, when two roots lie nearly together, we are unable to say towards which of them our approximation is directed. This has always been deemed a very striking defect, and a direct method of approximation has accordingly long been considered as a great algebraical desideratum. At length, Lagrange published his work *De la Résolution des Equations Numériques*, which, in one respect, contained every thing that could be desired; the method was general and direct: but, unfortunately, the labour attending a solution by this rule was so great, that even its author never employed it for equations beyond those of the third degree. Another method was afterward published by Budan: but the length of the calculation renders it wholly impracticable. After the trials of so many eminent mathematicians, and when all of them had failed, as far as the finding of a *general practical* mode of solution was concerned, we were not very sanguine in our expectations of Mr. Horner's success: but, on farther examination, we are convinced that he has completely succeeded, and that his method contains all the generality and facility of solution which can be expected, if not all which could be desired.

We have said that we could have wished to give a general idea of the practical part of this method: but we are much afraid of not succeeding beyond a cubic, although, according to the general notation of the calculus of derivations, the entire practical operation for equations of all dimensions is exhibited in one short table.

Let $x^3+ax^2+bx=c$ be any cubic equation; find, by the usual method, the nearest integer less than one of its roots; let this integer be $r$, and transform the equation into another in $z$, by substituting $x=r+z$; viz.

$$z^3+a'z^2+b'z=c'.$$

Find

Find how often $b'$ is contained in $c'$, and let $r'$ be the quotient. To $a'$ add $r'$; to $b'$ add $r'(a'+r')$; multiply $b'+(a'+r')r'$ by $r'$, and it will be the subtrahend to be taken from $c'$. Call $a'+r'=a''$, $b'+r'(a'+r')=b''$, and the remainder last obtained $c''$.

To $a''$ add $2r'$, and call $a''+2r'=u$, and the quotient of $c''$ by $b''$ call $r''$; then make $u+r''=a'''$; $b''+r'a''+r''^2+r''a'''=b''$; and $r''b'''$ will be the new subtrahend to be taken from $c''$. Find, again, how often $b'''$ is contained in the remainder $c'''$, and call it $r'''$, with which proceed exactly as in the last case; so shall $r+r'+r''+r'''$, &c. be the root sought.

The above directions will be better understood by comparing them with the following operation:

Let $x^3+10x^2+5x=260$ be the proposed cubic. The nearest integer to one of the roots is 4, or $r=4$; and the reduced equation is

$$Z^3+22z^2+133Z=16.$$

| $a'=22$ | $b'=133$ | $c'=16{\cdot}000$ (·117 |
|---|---|---|
| $r'=\ \ {\cdot}1$ | $r'a''=\ \ 2{\cdot}21$ | $13{\cdot}521$ |
| $a''=22{\cdot}1$ | $135{\cdot}21$ | $c''=\ 2{\cdot}479000$ |
| $2r'=\ \ 2$ | $r'a''+r''^2=\ 2{\cdot}22$ | $1{\cdot}376531$ |
| $r''=\ \ 1$ | $r''a'''=\ \ 2231$ | $c'''=1{\cdot}102469$ |
| $a'''=22{\cdot}31$ | $b'''=137{\cdot}6531$ | |
| &c. | &c. | &c. |

Whence the root is 4·117, &c.

It will be observed that there may be sometimes a doubt respecting the value of each new numerical figure; the same that is, in part, experienced in the common method of extracting the square root; — and as in that case, so in this, if the subtrahend be found too great, the quotient figure must be taken less. It will also be noticed that, after two or three quotient figures have been found, the new values of $b'$, $b''$, $b'''$, &c. will increase very slowly; and, consequently, all the latter figures of the root may be found by simple division, such as is frequently practised in the square root. When any of the co-efficients $a$, $b$, $c$, are negative, it is only necessary to pay a proper attention to the effect of the different signs, as in any other algebraical operation.

We had written thus far when it occurred to us that Mr. Peter Nicholson, the author of several analytical works, had lately published a Treatise on Algebra, in which was given a new method of approximating to the roots of equations; and, on referring to it, we find that his rule, although in some degree less general (as it does not appear to apply to exponential equations) and less methodical and scientific than that of

Mr. Horner, is still fundamentally alike. At the same time, the methods of investigation, and even the mechanical parts of the operations, are so entirely dissimilar, that no idea can be formed of the two solutions being derived from each other, or from any common original. We are, therefore, necessarily led to the conclusion that these two gentlemen, by following routes altogether different, have arrived very nearly at the same time * at the same point of destination; and it is remarkable that it should be one which has been sought in vain by all the most eminent algebraists of the last two centuries. We shall take an early opportunity of noticing in a more particular manner the work of Mr. Nicholson above mentioned.

## Part III.

*An Account of Experiments for determining the Variation in the Length of the Pendulum vibrating Seconds at the principal Stations of the Trigonometrical Survey of Great Britain.* By Captain H. Kater, F.R.S.—The subject of weights and measures having been at various times before the British parliament, an address was presented to the Prince Regent, in pursuance of a resolution of the House of Commons of the 15th of March, 1816, to the following effect:

'"Resolved, that an humble address be presented to His Royal Highness the Prince Regent, that he will be graciously pleased to give directions for ascertaining the length of the pendulum vibrating seconds of time in the latitude of London, as compared with the standard measure in the possession of this House, and for determining the variations in length of the said pendulum, at the principal stations of the Trigonometrical Survey extended through Great Britain; and also for comparing the said standard measures, with the ten-millionth part of the quadrant of the meridian, now used as the basis of linear measure on (*a part of*) the continent of Europe."'

His Royal Highness having been pleased to comply 'with the prayer of this address,' the proper steps were taken to carry the proposed measures into effect; and Captain Kater, whose experiments relative to the length of a pendulum vibrating seconds in London we have before reported, was appointed to undertake the operations mentioned in the title of this article.

Provided with every necessary apparatus, Captain K. left London on the 24th of June, 1818, and began his operations

* Mr. Nicholson's publication appeared, we believe, in May or June, 1819, and Mr. Horner's paper was read before the Royal Society on the 1st of July.

at Unst, on the 10th of July, his instruments being all fixed and ready for observations by the 22d of the same month. Our readers are aware that Unst is one of the Shetland isles, where, during the preceding summer, M. Biot and Captain Mudge had undertaken a similar course of observations, while Captain Colby and Dr. Gregory were carrying on a like series with the Ordnance-clock and zenith-sector, in the island of Balta; the distance between the two stations being only about two miles and a half. An account of the latter operations, as far as they relate to the clock, has been since published by Dr. Gregory, to which it may be necessary for us to refer, in one or two instances, in the course of our subsequent remarks on the present memoir.

The principal objects which Captain Kater had in view were, the determination of the latitudes and longitudes of his several stations, and the rates of his clock and chronometer, in order thence to deduce the number of vibrations made by his invariable pendulum in a mean solar day; which would of course indicate the change of intensity in the power of gravity at the several stations, from which the figure of the earth, or at least that of the British meridian, was to be inferred. The operations at each station were precisely of the same kind, the only difference being what might be caused by certain local circumstances. We shall, therefore, content ourselves with slightly indicating the mode of proceeding at the first station, and then confine our remarks wholly to results, with such general observations as they may suggest.

The place selected for the pendulum-experiments was an unfinished cottage belonging to Mr. Edmonstone, very near to M. Biot's former station. One of the walls of this cottage was three feet thick, and to this the iron frame for the invariable pendulum was firmly fixed, and, at a proper distance below it, was placed the clock. The telescope for observing the coincidences was fixed on its proper stand at a convenient distance in front, exactly as described in Captain Kater's former paper. (See M. R. vol. lxxxvii. p. 50.)

The next object was a proper support for the transit-instrument; which being accomplished, and the bell-tent erected over the spot, it only remained to bring the telescope into the plane of the meridian, which was thus effected:

'The *interval* of time between the transits of the same star being all that is required for the present purpose, it is not necessary that the transit-instrument should be accurately in the meridian; it is sufficient that it should always describe the same vertical circle; it was however brought very near the meridian, at all the stations, by the following method:

'The

'The error of the chronometer was determined by altitudes of the sun, and the times were computed when the first and last limb would be on the meridian.

'The axis of the transit was carefully levelled, and a little before the time of the sun's first limb coming to the meridian, the middle wire of the transit was brought in contact with it, and kept so by the horizontal adjustment till the calculated time of its arrival on the meridian. The position of the instrument was afterwards farther corrected if necessary by the transit of the second limb. At other of the stations, when the weather permitted, the instrument was brought extremely near the meridian by the transit of the pole-star, the telescope being sufficiently powerful to command this star with ease, at any time of the day.

'A mark (generally a flat board sharpened at one end to penetrate the ground) was sent to as great a distance as convenient, and so placed by signal, that it was bisected by the middle wire of the transit; and to this the instrument was carefully adjusted previously to every observation. The preceding detail may serve, with very little difference, for each of the stations, and I have been thus minute in my description of the various adjustments necessary, in order that no difficulty may be experienced by any who may use the pendulum after me.

'In observing the time of the transits, the chronometer was used, and was found to be particularly convenient from its beating half seconds. As soon as possible after the passage of the star, the chronometer was carefully compared with the clock, and the difference being applied to the time of the transit shown by the chronometer, and also the computed gain or loss of the clock during the interval between the observation and the comparison; the time shown by the clock at the instant of the transit was obtained.

'These comparisons, as well as the whole of the data necessary for the examination of the results given in this paper, will be found in the Appendix.

Every thing being now ready, the transit-observations were begun on the 22d of July, and continued to the 28th. The pendulum-experiments were commenced on the 23d; and at the same time the zenith-distances of the sun's upper limb were taken for the latitude. Of the experiments and observations we cannot in course give any details; and it will be sufficient to indicate the nature of the corrections and reductions afterward made in order to reduce all the results to those that would have taken place at the same temperature and level, and *in vacuo*.

As the pendulum is vibrating in a fluid, it is obvious that a part of its gravity will be counteracted by the buoyancy of that fluid, or of the atmosphere; and, consequently, the number of vibrations observed will be less than they would be in the same time *in vacuo*; the difference being greater or less under

under different degrees of temperature and of barometrical pressure. After all, however, this correction is so minute that we consider the introduction of it as exhibiting rather the appearance of accuracy than the real attainment of it; if it had been entirely omitted, it would not have made a difference amounting to one-fifth of a vibration in twenty-four hours; the greatest correction arising out of this consideration being 6·09, and the least, 5·91. The correction for level is a little different from the one that is usually employed, which rests on the erroneous assumption that the mass of any hill, mountain, or table-land, producing the elevation, has no effect in accelerating the pendulum; whereas it is evident that, although the diminution of gravity, as it regards the general mass of the earth, is less as we ascend a mountain, we have the additional attraction of the mountain itself, which has a tendency to diminish the error as it regards distance only. The value of the additive part of this correction is in course almost a matter of assumption: but still, by a little attention to the strata and to the form of the ground, an approximation may be obtained. The reductions for temperature were of the usual kind.

We must now leave the detail of the operations, and confine ourselves to results only; the first series of which are exhibited in the following table:

| Place of Observations. | Latitude. | Vibrations in a mean solar day. | Length of the Pendulum, vibrating seconds in parts of Sir George Shuckburgh's scale. |
|---|---|---|---|
| | ° ′ ″ | | Inches. |
| Unst - - | 60.45.28,01 | 86096,90 | 39,17146 |
| Portsoy - | 57.40.58,65 | 86086,05 | 39,16159 |
| Leith Fort - | 55.58.40,80 | 86079,40 | 39,15554 |
| Clifton - - | 53.27.43,12 | 86068,90 | 39,14600 |
| Arbury Hill - | 52.12.55,32 | 86065,05 | 39,14250 |
| London - - | 51.31. 8,40 | 86061,52 | 39,13929 |
| Shanklin Farm | 50.37.23,94 | 86058,07 | 39,13614 |

It is to be observed that the scale of inches, in which the measures in the last column are given, is that of Sir George Shuckburgh, at the temperature of 62°. If, now, the earth were of uniform density, or if the density varied according to any law from the surface to the centre, and if its figure were any one of revolution, the ratio of its axes might be immediately inferred from the preceding experimental data: but we

we know that neither of these conditions actually obtains; and it is therefore by no means extraordinary that the fractions expressing the ratio in question, or that of the compression, are subject to such irregularities as those that are exhibited in the following table; in which the compression is computed by comparing the result obtained at each station with all the others:

| | Diminution of gravity from the Pole to the Equator. | Compression. |
|---|---|---|
| Unst and Portsoy - - | ,0053639 | $\frac{1}{304,8}$ |
| Leith Fort - - | ,0054840 | $\frac{1}{298,6}$ |
| Clifton - - | ,0056340 | $\frac{1}{291,8}$ |
| Arbury Hill - - | ,0054282 | $\frac{1}{301,3}$ |
| London - - | ,0055510 | $\frac{1}{294,7}$ |
| Dunnose - - | ,0055262 | $\frac{1}{296,0}$ |
| Portsoy and Leith Fort - - | ,0056920 | $\frac{1}{288,0}$ |
| Clifton - - | ,0058194 | $\frac{1}{281,8}$ |
| Arbury Hill - | ,0054620 | $\frac{1}{299,7}$ |
| London - - | ,0056382 | $\frac{1}{288,6}$ |
| Dunnose - - | ,0055920 | $\frac{1}{291,0}$ |
| Leith Fort and Clifton - | ,0059033 | $\frac{1}{276,0}$ |
| Arbury Hill - | ,0053615 | $\frac{1}{306,1}$ |
| London - - | ,0056186 | $\frac{1}{289,8}$ |
| Dunnose - - | ,0055614 | $\frac{1}{292,7}$ |
| Clifton and Arbury Hill - - | ,0042956 | $\frac{1}{378,8}$ |
| London - - | ,0052590 | $\frac{1}{309,0}$ |
| Dunnose - - | ,0052616 | $\frac{1}{308,7}$ |
| Arbury Hill and London - | ,0069767 | $\frac{1}{233,8}$ |
| Dunnose - - | ,0060212 | $\frac{1}{270,8}$ |
| London and Dunnose - - | ,0052837 | $\frac{1}{307,0}$ |

We have made the above extract in order to draw from it the following important inference, viz. that we never can expect to arrive at greater accuracy than we now possess relative to the figure of the earth from pendulum-experiments; these results including degrees of compression which exceed the extreme limits due to the two hypotheses of Newton and Huygens; namely, $\frac{1}{230}$ and $\frac{1}{578}$. It is true that the anomalies due to a particular stratification will become the less apparent as the stations are the more distant: but still we shall never, in any case, be able to eradicate them entirely, nor, perhaps, approach so nearly towards it as Captain K. seems to imagine. He observes:

'It must be evident that nothing very decisive respecting the general ellipticity of the Meridian can be deduced from the present experiments. For this purpose it is requisite that the extreme stations should comprise an arc of sufficient length to render the effect of irregular attraction insensible; and this effect might be diminished, if not wholly prevented, by selecting stations of similar

similar geological character, and which should differ as little as possible in elevation above the level of the sea.

'If however some deduction be made for the superior density which it has been remarked exists at Portsoy, the compression $\frac{1}{304}$ deduced from that station and Unst, may perhaps be considered as not far distant from the truth, both being situated on rocks of a similar nature; Unst consisting chiefly of serpentine, and Portsoy, of serpentine, slate, and granite; and as $\frac{1}{178}$ the ellipticity given by the experiments at Unst and Arbury Hill, is nearly the same as that resulting from Unst and Portsoy, it would be no improbable conjecture that the sudden increase of gravitation observed at Arbury Hill, may be occasioned by a rock of primitive formation, approaching the surface of the earth in the vicinity of that station.

'These facts appear sufficient to explain the anomalies which have been remarked in the Trigonometrical Survey of Great Britain. For if the disturbing force in the neighbourhood of Arbury Hill were supposed to be situated to the north of that station, the plumb-line would be attracted northward, the observed latitude would be less than the true, and the length of the degree deduced from the arc between Dunnose and Arbury would be in excess, and that derived from the arc between Clifton and Arbury in defect. This last error will be augmented, if we suppose the attraction of the matter near Arbury Hill to be felt at Clifton, and the plumb line at that station to be drawn towards the south.'

If this explanation had been given earlier by the Royal Society, they would then have seen the impolicy of admitting into their Transactions the memoir of a foreigner, written with no other intention than that of endeavouring to prove that an error must have been committed at the station in question, because it gave an anomalous result. It may be said, perhaps, that such explanation could not be given before other operations were performed to establish the accuracy of Colonel Mudge's observations; this, however, we deny: we made the inference at the time in question, (see M. R. vol. lxxiii. p. 391.); and we do not admit that the least additional confidence is due to the former observations, because they agree with those that are now made by Captain Kater. The idea of confirming results obtained with the great zenith-sector by skilful and practised observers, by means of an instrument of a foot in diameter (p. 403.), appears to us as absurd as the conclusion of Don Joseph Rodriguez himself; viz. that there must be an error in the astronomical observations, because the geodetic part was correct. Indeed, in another page, the author acknowledges that 'an error of 5″ could scarcely be supposed possible with such an instrument as the zenith-sector, in the hands of Colonel Mudge, and the less so from its appearing that the latitude of Blenheim, deduced trigono-

trigonometrically from that of Arbury-Hill, differed only a fraction of a second from the latitude obtained by observations made with Ramsden's quadrant at the Blenheim observatory.' The reduction here intimated is, we suppose, that which was made by Dr. Gregory at the time, as we are not aware of its having been proposed by any person before, although it might have been done with the greatest ease; if it had, however, the paper of Don Joseph Rodriguez could not have been admitted into the Transactions of the Royal Society.

A singular circumstance is related by Captain Kater with respect to his clock, viz. that it was found to accelerate for some days after its first erection at each station; its rate then becoming uniform. This the author attributes to the action of the sea-air on the external surface of the oil, which he observes would, of course, account for the first retardation and gradual acceleration; and hence again it is inferred that no reliance whatever can be placed on results obtained by means of pendulums attached to clocks. We do not feel quite disposed to admit this sweeping conclusion, particularly as we do not perceive that any thing of this kind was noticed in the Ordnance-clock, which, at least on the second day, "seemed to have attained its full rate." (See Dr. Gregory's paper before mentioned.) There must also, we suspect, be some mistake in page 389. relative to the determination of the latitude of M. Biot's station by Col. Mudge; because it appears, from the article last cited, that Col. Mudge was able to proceed only as far as Edinburgh, in consequence of ill health. If this mistake be a mere inadvertency, it is of little consequence, and not worth remark: but, if the statement be intentional, and made only to keep out of sight the name of a most indefatigable and accurate observer, (Captain Colby,) it betrays a feeling which we are always sorry to see blended with matters of science. The same remark applies to the silence observed with respect to Dr. Gregory's experiments, and the results deduced from them. Can we suppose that such omissions arise from an idea that nothing is deserving of notice which has not emanated from some one of the members of the Royal Society? Should this be the prevailing opinion in a certain quarter, we believe that it is very far from being general.

We shall proceed in a future Number with the other classes of papers contained in this ample volume.

[*To be continued.*]

ART.

ART. VI. *Researches concerning the Laws, Theology, Learning, Commerce, &c. of Ancient and Modern India.* By Q. Craufurd, Esq. 8vo. 2 Vols. pp. 360. in each. Boards. Cadell and Davies.

THE author of these volumes published many years ago his Sketches of the Hindoos, (see M. R. vol. v. N. S. p. 241. and vol. viii. p. 250.) and has now presented us with a wholly new work, founded less on observation but more on erudition: both, however, contain agreeable facts, various inquiries, and recondite instruction. Mr. Craufurd was one of those English gentlemen who were travelling in France at the recommencement of hostilities in 1803, and who were seized by command of Bonaparte as prisoners of war: an inhospitable severity, which was defended as an act of reprisal for similar conduct of the British government at sea, many French ships having been captured without a previous declaration of war, and the crews detained in England as prisoners. This irregular method of beginning hostilities has often been adopted by the British crown, although contrary to the law of nations; and, because all that is captured previously to a declaration of war escheats to the king as a droit of admiralty, it gives colour to the allegation that for the sake of this personal profit he is contented to forfeit the honour of a delicate justice. Parliament should put an end to this corrupt privilege on some demise of the crown; and then, if circumstances require this promptitude of predatory warfare, it can neither be founded on this motive nor tarnished by its operation.

Mr. Craufurd's learned treatise is divided into fourteen chapters, of which seven are contained in each volume: an appendix of illustrative documents, and a good index, completing the work. The first chapter discusses the geography of Antient India. Some positions of Langlès, of Rennell, and of Maurice, are examined; and a panegyric is pronounced on Dr. Wilkins and on Sir William Jones. The works of Fra Paolino do not appear to be familiar to the author; M. Dubois (see our vol. lxxxvi. p. 9.) added but little to the *Systema Bramanicum*. In our judgment, the Bramanic institutions are of Persian origin, have descended the Indus, and from Guzurat have overspread the peninsula. Many resemblances may be traced between the legislation of Leviticus and the Institutes of Menu; and, in the rabbinical writers of the Jews, a still closer resemblance of ritual and observance may be detected between the ecclesiastical schools of the two sects. The fundamental schism about right hand and left is mentioned by Jonah as prevalent at Nineveh; and,

at

at the time of the Magophonia, undertaken by Darius the son of Hystaspes the Mede, a vast flight or migration of the idolatrous priesthood of the Persians took place towards the south-east. At this period, probably, the fugitive Mages came with their Babylonian learning into Hindustan, and superinduced on a comparatively ignorant people the system of discipline now taught at Benares, and the Sanscrit language.

The second chapter treats of the Institutes of Menu. As in the book of Genesis the world is stated to have originated in water, so in the book of Menu the Nara, or Spirit of God, is represented as moving on the waters, and thus commencing creation. In the schools of Babylon, Thales learnt the theory that the universe originates in water: the Oriental philosophers being what we should now call *Neptunists*. Mr. Craufurd feels inclined to refer to a more antient period than the reign of Darius Hystaspes the conversion and civilization of Hindustan; and one of the arguments urged by him is the early use of money among the Hindus: but Darius is known to have well understood the art of coining, and to have minted into drachmas the golden statue of the Babylonian god Bel, or Baal. Some commentators of Daniel suspect that the Jews Shadrach, Meshach, and Abednego were his masters of the mint. Jacob payed a hundred lambs (Genesis, xxxiii. 19.) for a field: the earliest coins were stamped with figures of cattle: *pecunia* seems to be derived from *pecus*: Servius Tullius, says Pliny, "*ovium boumque effigie primus æs signavit*:" allusion is made to the oldest Greek money by the name of *oxen* (Iliad ii. 449.); and Herodotus ascribes its fabrication to the Crœsus of the Lydians: — so that every symptom tends to refer the commencement of coinage to a period not much preceding Cyrus. Mr. Craufurd can trace his Hindu money no farther back than to the time at which the Institutes of Menu were written, where mention occurs of certain coins: but we see no reason for supposing these Institutes to be prior to the reign of Darius. The doctrine of patriarchal longevity, and of the progressive diminution of the length of human life, is taught in the Institutes of Menu (c. i. § 83.). Neither Moses nor any Jewish writer before the captivity having alluded to the eleven opening chapters of Genesis, they are supposed first to have been prefixed at Babylon to the Memoir of the House of Joseph; and, as this same doctrine of patriarchal longevity occurs there also, it seems to have been, like the origin of the world from water, a tenet of Babylonian philosophy. A period of seven days is repeatedly mentioned in the Institutes of Menu, for instance (c. viii. § 108.); and, as the Ægyptians did not know the week

week of seven days in Joseph's time, nor do the Babylonians appear to have known it before Cyrus, this is strongly symptomatic of a document at least as late as the time of Darius. The doctrine of a future state is familiar in the Institutes of Menu; the earliest trace of it in Scripture occurs in the writings of Ezekiel. A complete system of measures, weights, and coins is given in the Institutes; three barley-corns make one *ractica*, &c. and this is not symptomatic of early society. Ten years' prescription confers a right to a chattel, and this again implies established policy. We find regulations for those who insure risks at sea (c. viii. § 157.); mention is made of spirituous liquors (§ 159.); penalties are inflicted on those who leave lands uncultivated (§ 243.), which imply a land-tax of one sixth; wheel-carriages are mentioned (§ 291.); ferries for wheel-carriages are noticed (§ 404.); and students of theology are exempted from toll. We are persuaded that Sir William Jones much antedates this book in assigning for the æra of its composition 880 years before Christ. The conspiracy which placed Darius on the Persian throne was headed by *seven* persons (Herodotus, Thalia, 71.), probably from an ominous regard to sacred numbers; and to these seven persons was afterward assigned the administration of government. Now to this *sevenfold* division of the supreme authority, which was peculiar to the Persian empire, and which began in the age of Darius, there is a marked allusion in the Institutes of Menu (c. ix. § 294.); and this decisive circumstance strongly tends to prove both the Persian origin of the legislation, and that it was posterior to Darius. The various allusions to fire-worship unite to favour a like inference. Darius, though placed on Dr. Priestley's Chronological Chart only 500 years before Christ, is himself there placed too soon in consequence of a reliance on the very erroneous chronology frequently appended (for instance, in the Cambridge edition of 1775) to the received version of the Scriptures: so that Sir William Jones antedates by nearly 400 years the Institutes of Menu; — and, if this point be conceded, Mr. Craufurd must give up all Hindu claims to coinage prior to the reign of Darius.

Chapter III. discusses the Hindu account of the Deluge. The story of Satyaurata is adduced: but this relation is now known to be of equivocal antiquity. — Still, if the converters of Hindustan were originally expelled from Persia, they may have adopted from Jewish sacred books the basis of their narration.

In the fourth chapter, Mr. C. treats of the affinity between the mythology of the Hindus and that of the Greeks

and Romans. From the Jewish Chronicles, we know that, throughout Palestine, two distinct sects were dwelling together in the time of the kings: — a sect of monotheists, who courted the protection of the Babylonian monarchs; and a sect of idolaters, who courted the protection of the Ægyptian monarchs. These idolaters worshipped the Lingam, and had divinities analogous to those of the Greeks and Romans: they formed the mass of the Phœnician and Ægyptian nations: whether they came from Ezion-geber on the Red Sea, or crossed the wilderness from the Euphrates, still a Babylonian origin may with great probability be assigned to this sect; and before the time of Cyrus the Babylonian sovereigns were of this persuasion. Among the priesthood of these primæval idolaters, we should perhaps seek the original Bramins: since it would be natural that they should carry eastward and westward the same superstitions. The Dionysiacs of Nonnus are stated by the present author (p. 122.) to bear a close resemblance to the Ramayan of Valmic. Candlesticks with seven branches are lighted up before the Lingam, which exactly resemble (p. 140.) the candelabra of the Jews that are to be seen on the triumphal arch of Titus. The Amruti of the Hindus is etymologically identical (p. 168.) with the Ambrosia of the Greeks.

The fifth and sixth chapters concern the philosophy and theology of the Hindus. Their esoteric theology is pantheism, — a pantheism analogous to that of Philo, which deifies the great whole, and maintains it to be animated by an intelligent soul: — their exoteric theology is an allegorical polytheism: but these mythological deities, like the Oberon and Titania of Shakspeare, though introduced as realities, pass for such only with the vulgar. Brahma, the incomprehensible being, has alone existed from all eternity: every thing that we behold, and we ourselves, are portions of him; and the souls of gods and men, and of all sentient creatures, are detached emanations of the universal soul, into which at stated periods they are re-absorbed. During this separation, the illusion, called individuality, takes place, and the soul considers itself as a separate existence, forgetting that it is a spark of the divinity. In as much as it can by contemplation and exercise resume the consciousness of its native essence, dismiss every selfish care, and pursue the general welfare, it becomes meritorious, and adapts itself for re-union with the benefactor of all. Until this perfection of virtue is attained, the soul is liable to pass into the bodies of other creatures; — of unclean animals, if it has too much listened to the interests of individuality; — of higher natures, if it has acquired habits of kindness; — but the consummation of its felicity

felicity is to dissolve into the fruition of deity itself. The distinction of Brahma into *Creator*, *Preserver*, and *Destroyer*, is an allegorical distinction of capacities, and belongs to the exoteric doctrine, which personifies these capacities by the names *Brama*, *Vishnu*, and *Sheeva*.

The subsequent extract from a metaphysical work of the Hindus, which has been paraphrased by the Pundit Radhacant, may give some farther idea of this philosophy:

" " By one Supreme Ruler is this universe pervaded; even every world in the whole circle of nature. Enjoy pure delight, O man, in abandoning all thoughts of this perishable world; and covet not the wealth of any creature existing."

" " There is one Supreme Spirit, which nothing can shake, more swift than the thought of man."

" " That Supreme Spirit moves at pleasure, but in itself is immovable: it is distant from us, yet near us: it pervades this whole system of worlds, yet is infinitely beyond it."

" " The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirt as pervading all beings, henceforth views no creature with contempt."

" " In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, — what room can there be for delusion of mind, or what room for sorrow, when he reflects on the identity of spirit?"

" " The pure enlightened soul assumes a luminous form, with no gross body, with no perforation, with no veins, or tendons, — unblemished, untainted by sin; — itself being a ray from the Infinite Spirit, which knows the past, and the future, — which pervades all, — which existed with no cause but itself, — which created all things as they are in ages most remote."

" " To those regions, where evil spirits dwell, and which utter darkness involves, will such men surely go after death, as destroy the purity of their own soul."

" " They who are ignorantly devoted to the mere ceremonies of religion, are fallen into thick darkness; but they surely have a thicker gloom around them, who are solely attached to speculative science."

" " A distinct reward, they say, is reserved for ceremonies, and a distinct reward, they say, for divine knowledge; adding, *This we have heard from sages who declared it to us.*"

" " He alone is acquainted with the nature of ceremonies, and with that of speculative science, who is acquainted with both at once: by religious ceremonies he passes the gulph of death, and by Divine knowledge he attains immortality."

" " They, who adore only the appearances and forms of the Deity, are fallen into thick darkness; but they surely have a thicker gloom around them, who are solely devoted to abstract thoughts."

" " A distinct reward, they say, is obtained by adoring the forms and attributes, and a distinct reward, they say, by adoring the

abstract essence; adding, *This we have heard from sages who declare it to us.*"

' " O M, Remember me, divine Spirit!"

' " O M, Remember my deeds!"

' " That all-pervading spirit, that spirit which gives light to the visible sun, even the same in kind am I, though infinitely distant in degree. Let my soul return to the immortal spirit of God, and then let my body, which ends in ashes, return to dust!"

' " O Spirit, who pervadest fire, lead us in a straight path to the riches of beatitude! Thou, O God, possessest all the treasures of knowledge: remove each foul taint from our souls; we continually approach thee with the highest praise, and the most fervid adoration."

' " As a tree, the lord of the forest, even so, without fiction, is man; his hairs are as leaves; his skin, as exterior bark."

' " Through the skin flows blood; through the rind, sap: from a wounded man, therefore, blood gushes, as the vegetable fluid from a tree that is cut."

' " His muscles are as interwoven fibres; the membrane round his bones as interior bark, which is closely fixed; his bones are as the hard pieces of wood within: their marrow is composed of pith."

' " Since the tree, when felled, springs again from the root, from what root springs mortal man when felled by the hand of death?"

' " Say not, he springs from seed: seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal."

' " But a tree which they have plucked up by the root, flourishes individually no more. From what root then springs mortal man when felled by the hand of death? — who can make him spring again to birth?"

' " God, who is perfect wisdom, perfect happiness. He is the final refuge of the man, who has liberally bestowed his wealth, who has been firm in virtue, who knows and adores that Great One."

' " Let us adore the supremacy of that Divine sun, the Godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat."

' " What the sun and light are to this visible world, such is truth to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of beings: that is the light by which alone our minds can be directed in the path to beatitude."'

All this approaches very near to the system of Berkeley; whose spiritual pantheism, in fact, dissolves into illusion the phænomena of sensation and those of individuality.

A gentle

A gentle rebuke of Mr. Ward's somewhat intolerant and bigoted misrepresentations of Hindu ritual and doctrine occurs at the end of the first of these chapters.

Chapter VII. treats of the Sikhs, a modern deistical sect of the Hindus; and much personal observation is mingled in this part of the narrative, which does honour to the author by a liberal and sympathetic tone of commentary. He is one of those travellers who possess the art of voluntary transmigration; who can put himself in the place and feel with the prepossessions of those whom he criticizes; and who can regard with candour and charity the equally natural hallucinations of the Asiatic and of the European: — in this respect as unlike as he is superior to Mr. Ward, who can make no allowance for varieties of practice, and would superinduce on others his own way, in places and circumstances which would render it to them a misfortune.

Volume II. opens with the eighth chapter, which disserts on the astronomy and other sciences of the Hindus. The oriental astronomers have an arbitrary date called the Kaly-Yug, which is placed 3102 years before the commencement of the Christian æra: it answers very much to our æra of the creation, which was borrowed from the Jewish schools of mathematical science, who adopted it from the Babylonians. It would be absurd to infer, because we speak of many antient events as having happened so many years after the creation, such as the deluge, or the building of the tower of Babel, that astronomy and the art of verifying dates was already established in Europe at the creation: yet M. Bailly, Mr. Playfair, and the present author, all seem rather inclined to presume that Hindu astronomy, and the art of verifying dates, had already acquired its present accuracy in Hindustan at the Kaly-Yug. We demur to their grounds of inference, and would argue that, although the Hindu astronomical tables may specify correctly the places of the moon at the Kaly-Yug, yet these specifications of positions are the result of recent and subsequent calculation; and that astronomy cannot be traced farther back among the teachers of the Hindus than to about 900 years before Christ. The signs of the zodiac are nearly similar in their astronomy and in our own, a proof that both have a common origin. We call these signs, *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, *Sagittarius*, *Capricorn*, *Aquarius*, and *Pisces*. From observation it is known that, at the vernal equinox, the sun formerly rose in *Taurus*, now rises in *Aries*, and will rise in *Pisces*. This retrograde motion, or precession of the equinoxes, takes place at the rate of about 50 seconds yearly, or one degree 12 minutes secularly.

larly. The equinox recedes, then, in 72 years one degree, in 2160 years one sign, in 12,960 years six signs, and will have performed the whole cycle of revolution in 25,920 years. After that period, the equinoxes and solstices will again occur in precisely the same signs as at present.

Simple inspection sufficiently proves that these signs were named and invented at some period when the solstice occurred during the sun's stay in *Cancer*, and the equinox during its stay in *Libra*; the former emblem obviously alluding to the retrograde motion which the sun seems at that period to assume, and the latter emblem to that equipoise of day and night which occurs at each equinox. The signs of the zodiac, therefore, either came into use about 900 years before the vulgar æra, when the summer-solstice fell in the 15th degree of *Cancer*, and the autumnal equinox in the middle of *Libra*; or they came into use about 13,860 years before the vulgar æra, when the winter-solstice fell in *Cancer*, and the vernal equinox in *Libra*. No intermediate period will account for the choice of these two emblems.

In the nomenclature of the signs, it is obvious to expect a calendar of nature, a description of the successive phænomena of the year, a catalogue of the agricultural labours practised in the country in which this invention originated. Accordingly, says M. Bailly, if *Cancer* be supposed to have denoted originally the winter-solstice, and *Libra* the spring-equinox, the whole series of emblems appears to be such an almanack for the climate of Ægypt, and of no other. The *Scorpion* grows troublesome there in April. The time for beginning warfare, to which the *Archer* seems to allude, was May, when the rising of the Nile was about to render the men useless at home; and the *Capricorn* was a figure half goat and half fish, apparently descriptive of the partial inundation which takes place in June; when the goats can browse on the hills, while half of the land is inhabited by fishes. The inundation continues through the watery sign of July. In August, the flood abates, denoted by fishes taking an opposite direction: — in September, the sheep can already be driven into the meadow: — in October, the Bull is yoked to the plough. The Twins, or rather the Children, are emblematic of rapid growth: — the Crab denotes the retrograde motion of the solstitial sun: — the Lion indicates the tawny colour which the ears in January assume; and the Virgin is a gleaner crowned with corn, the favourite emblem of harvest. How can these signs, concludes M. Bailly, be any thing else but an Ægyptian almanack, and, if so, above 15,000 years old?

To

To this exquisitely ingenious argument for the antiquity of human civilization, a fatal objection occurs. These signs cannot have been invented between the tropics, where all the days are of equal length; for they pointedly notice the distinction between the solstitial and the equinoctial seasons. They cannot, then, have originated either in Ægypt or in Hindustan, but must have been imagined as far north as Balkh, and in some such geographic position, to have radiated alike into the Dekkan and into Ægypt. Now they form a calendar of nature for the latitude of Balkh, if we suppose them to have originated 900 years before Christ, when the summer-solstice fell in *Cancer*, and the autumnal equinox in *Libra*. March is there the month of lambs (*Aries*); April, that of turning oxen (*Taurus*) out to pasture; May, the growing season (*Gemini*), the pledge of fecundity; June, the time of solstice (*Cancer*) and solar retrogression; July, that of fierce heat (*Leo*); August, that of harvest, represented by a gleaner (*Virgo*); September, the period of equinox (*Libra*); October, the season when scorpions (*Scorpio*) are most troublesome; November, the hunting-season (*Sagittarius*); and December, another solstitial period, of which the mixed figure called *Capricorn* seems to be emblematic. In the Hindu zodiac, this figure is half a fish, which sinks, and half an antelope, which climbs. The rains and snows of January are designated by *Aquarius*; the floods of February by *Pisces*.

The æra of Nabonassar began on the 26th of February, in the year 747 before Christ, and was computed by years of 365 days: but this form of date, which from the want of leap-years loses a day in four years, must have been instituted 137 years before that time, when the new-year's day fell on the vernal equinox; that is, 884 years before the vulgar æra. This form of date having been common to the Assyrian, Chaldean, and Ægyptian provinces, must have originated in schools of astronomy situated at or near Balkh, where the celebrated Zoroaster is said to have studied; and it is naturally probable that the zodiacal signs should have been invented in the same observatory with the year of 365 days, which they assisted to ascertain. All the phænomena, therefore, seem to conspire to place the commencement of the astronomy common to the Hindus, Ægyptians, and Chaldees, about 900 years before Christ. That portions of the Hindu astronomy should result from observations made between the tropics is to be expected: the reign of Salivahana, when a reform is stated to have taken place in the methods of calculation, terminated in the year 78 of the Christian æra.

The ninth chapter describes the architecture of the Hindus. An original account occurs of the ruins at Malvalipuram, a place on the sea-coast, about 38 miles south from Madras, Mr. C. having resided some years in that part of India. We quote this curious description:

'The first written account given of it, that we have seen, is one by Mr. Chambers *, and another by Mr. Goldingham. † Mr. Chambers observes, that the name as here pronounced, *Mavalipuram*, is Tamulic, or in the language vulgarly called Malabar; but that the proper name in Hindū and Sanscrit is Maha-Balipur, or *the city of the Great Bali*. Besides the places formed by excavations in the rocks, the remains of numerous buildings are to be traced on the surface of the hill, as well as on the plain below it. After passing several objects of inferior note, the first that attracts attention in mounting the hill, is a small Hindū temple, covered with sculpture, and hewn out of a single detached mass of granite, about twenty-six feet in height, nearly the same in length, and about fourteen in breadth. Within it, is a *Lingam*, and an inscription on the walls, in a character now unknown to the Hindūs. Mr. Chambers remarks, that it neither resembles the Devanagari, nor any of the characters connected with or derived from it. Contiguous to this, the surface of the rock, for about ninety feet in extent, is covered with sculptures, the most conspicuous of which is a gigantic figure of Krishna; near him are his favorite Arjoun, in the attitude of prayer, and a venerable figure, said to be the father of Arjoun. Among the figures of several animals, there is one, which the Brahmins name *Singham*, or lion, but which is not an exact resemblance of that animal; nor is this surprising, as the lion is not an inhabitant of this part of Asia; but in the same group the elephant, monkey, and other figures, are executed with spirit and fidelity. At a small distance are the ruins of some temples built of brick surrounded by a wall of stone, and an excavation in the rock, fronting the east, the massive roof of which is supported by rows of columns, but now so much corroded by the air of the sea, as to render it impossible to form a just idea of their original shape. A little farther on is a more spacious excavation, now used as a *Choultry*, or place of accommodation for travellers. Figures, sculptured on the wall fronting the entrance into it, represent Krishna attending the herds of Ananda, the Admetus of the Hindūs; from which circumstance Krishen is called Goupal, or the *Cowherd*, as Apollo in this quality was named by the Greeks Nomius. In the group is a man playing on a flageolet to a child, and a figure of Krishen larger than life, attended by Goppias, or nymphs, who may be termed the Hindū muses.

'On the pavement of this room is another inscription, in characters also now unintelligible. The ascent of the hill from

'* Asiatic Researches, vol. i. p. 145.'

'† Ibid. vol. v. p. 69.

hence

hence is at first gradual and easy, and where otherwise, it is rendered so by steps shaped out of the rock. A winding staircase leads to a temple likewise cut out of the rock: in it are several figures in relief, which being sheltered from the sea-air, by fronting the west, are in perfect preservation. The top of the hill is strewed with fragments, said to be the remains of a palace.—At one end of a rectangular polished slab of granite, ten feet in length, with steps to ascend to it, is the figure of a *Singham* couchant; the Brahmins of the place call this slab the couch of Dhermah Rajah. Further on, is a reservoir cut into the rock, which is said to have been, originally, a bath for the use of the female inhabitants of the palace. Descending over immense fragments of stone, is a spacious excavation destined as a temple of Siva, who, in the centre compartment, is represented of large stature, with four arms, the left foot resting on a bull couchant. Near him, on the left, is a small figure of Brahma, one of Vishnu, and another of the goddess Parvati. At one end of this temple is a gigantic figure of Vishnu sleeping, his head reclining on an immense hooded snake rolled in numerous coils, and having several heads, so disposed as to form a canopy with their heads over the head of the God. At the opposite end of this temple is the consort of Siva, with eight arms, and mounted on a *Singham*; fronting her, a gigantic figure of human shape with the head of a buffalo; between them a man suspended with his head downward. The goddess has several warlike weapons, and some armed attendants of diminutive size. The monster opposite to her with the head of the buffalo is armed with a club. In the character of Durga, and protectress of the virtuous, she is supposed to be rescuing from the figure with the head of the buffalo the person represented as suspended between them.

'On a spot considerably elevated over this excavated temple, is a smaller one, wrought out of a single block of granite, and similar to one already described. Within it, is a slab of polished granite, resembling the one called by the Brahmins the couch of Dhermah. Adjoining is another temple of nearly equal dimensions, but in a rude state, and which evidently had never been finished. On the plain at the bottom of the hill is a village, chiefly inhabited by Brahmins. Near to it are remains of many stone edifices, and a large tank surrounded with stone steps descending from the margin to the bottom.* Contiguous is a small temple, with a canopy of stone, which attracts attention by the beauty of its construction. The canopy is supported by four columns with bases and capitals, each of a single piece of granite, about

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'* Numerous *tanks* of this kind are to be found in every province of India, some in front of temples, others for the use and ornament of towns. They are of a quadrangular form; but it is said that the Hindūs, from some superstitious notion, never construct any thing of an exact square, though the deviation from it is sometimes so small as not to be perceptible to the eye.'

twenty-

twenty-seven feet in height, and five feet and a half in diameter at the base; but instead of being fluted, or smooth and round, or presenting four equal sides, each has sixteen equal sides. East of the village, and washed by the sea, is a temple containing a Lingam, and dedicated to Siva. In this temple, besides other figures, there is one of a gigantic size stretched on the ground, and fastened to it. The Brahmins say that it represents a prince, who was conquered and thus secured by Vishnu. The waves now wash the door of the innermost apartment of this temple where the Lingam is placed, but before which Mr. Chambers supposes there were several spacious courts, such as are frequently to be found in the construction of great Hindū temples; and the column, that must have been used to ascertain the meridian when the temple was begun, and placed in front of it, is now seen standing at some distance from it in the sea.

'In the neighbourhood of this building are detached fragments of it washed also by the waves; some have sculptures on them, but these are much defaced. The Brahmins assert, that, beyond this, lie the ruins of a city, said to have been of great magnitude and magnificence, and which, though formerly several miles distant from the ocean, is now covered by it. Many circumstances tend to confirm this assertion. Mr. Goldingham says that a Brahmin of about fifty years of age, a native of the place, assured him that his grandfather had seen the gilt tops or pinnacles of the towers of five different temples, under water, but which are no longer visible. That this once flourishing city was destroyed in some remote age, by one of those extraordinary convulsions which our globe has undergone, and to which it is subject, and not by the gradual encroachment of the sea, as sometimes occurs, cannot be doubted. Remains of buildings are to be observed, which evidently were never finished, and whose execution must have been arrested by the event. Mr. Chambers, speaking of some of these, says *, "Though the outward form of some temples is complete, the ultimate design of them has manifestly not been accomplished, but seems to have been defeated by some extraordinary convulsion of nature. For the western side of the most northerly one is excavated to the depth of four or five feet, with a row of pillars left on the outside to support the roof; but here the work has been stopped, and an uniform rent of about four inches broad has been made throughout the solid rock, and appears to descend to its foundations, which are probably at a prodigious depth below the surface of the ground. That this rent has happened since the work was begun, or while it was carrying on, cannot be doubted; for the marks of the masons' tools are perfectly visible in the excavated part on both sides of the rent, in such a manner as to shew plainly that they have been divided by it. Nor is it reasonable to suppose that such a work would ever have been designed, or begun, upon a rock that had previously been rent in two."

'* Asiat. Res. vol. i. p. 152.'

'About

'About a mile south from the village are structures similar to those already described. One of these is about forty feet in height, twenty-nine in breadth, and nearly the same in length, formed out of a single stone, the outside of which is covered with sculpture. The next to this is also cut from one mass, in length forty-nine feet, in breadth and height twenty-five, and rent through the middle from top to bottom. Beside these, there are three smaller structures of stone. Here also is a statue of a Singham, or lion, much bigger than life, and near it an elephant, but which is only nine feet in height and large in proportion, exhibiting the true figure and character of the animal; and both Mr. Chambers and Mr. Goldingham speak with praise of the manner in which several of the sculptures at Mavalipuram are executed. They appear to be the works of no mean artists. Mr. Goldingham has given exact copies of eighteen different inscriptions. *'

Chapter X. treats of the manners and customs of the Hindus, and does justice to the mild, merciful, kind, tolerant, and benevolent character of the people. The practice, however, of widows burning themselves on the funeral pyre of the husband, is justly deplored. Is no pecuniary interest concerned in keeping up this form of suicide? Does the widow, according to Hindu jurisprudence, inherit an inconvenient share? Cannot convents be introduced, in which the widow, by renouncing the world and its inheritances, might be allowed to live?

The eleventh chapter, on the languages of India, hazards the singular proposition or theory that the Sanscrit language was never vernacular any where, but was contrived by the learned for literary purposes exclusively. Much curious literature is displayed in all this dissertation: but the author is not sufficiently impressed with the fact that the Zend, in which dialect the sacred book of the Parsees is written, closely resembles Sanscrit, and that the Latin and Greek languages contain a notable proportion of Sanscrit roots. The inference appears to us to be that the Sanscrit is a language of western origin as to Hindustan, perhaps native in Bactriana, and is probably that of the Mages, who were expelled from the Persian empire by the intolerance of Darius.

In Chapter XII. we have an account of antient authors who have described India, but it contains little that is new or peculiar.

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'* For an account of Mavalipuram, see also "Monumens Anciens et Modernes de l'Indoustan, by M. Langlès," p. 47. *et seq.*; and "Journal of a Residence in India, by Maria Graham," p. 155.'

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The thirteenth chapter speaks of the antient commerce of India, but flies back frequently to the topic of the preceding section. The observation occurs that the silk-worms of India feed on other plants besides the mulberry.

Chapter XIV. gives a general summary of the preceding matter, and forms a short but elegant peroration to the work. An appendix of quotations too long for insertion in the text, or in the notes, terminates the volume: one of the most curious is a letter from M. Delambre on the Hindu astronomy, which is given in the original French.

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ART. VII. *The Inquisition Unmasked:* being an Historical and Philosophical Account of that tremendous Tribunal, founded on authentic Documents; and exhibiting the Necessity of its Suppression, as a Means of Reform and Regeneration. Written and published at a Time when the National Congress of Spain was about to deliberate on this important Measure, by D. Antonio Puigblanch. Translated from the Author's enlarged Copy, by William Walton, Esq. 2 Vols. 8vo. 1l. 10s. Boards. Baldwin and Co.

A FEW years ago, we hoped to have congratulated ourselves and our contemporaries that we had lived to behold the death and sepulture of that diabolic ordeal, which, under the gentler title of "The Inquisition," has uniformly tampered with the lives and liberties of millions of the human race. The march of Jesuitism, that fruitful parent of all evil, seemed at last to have had its day: the authority of papal Rome was becoming every hour more feeble and indistinct; and the whole offspring of her prolific womb seemed destined to fall by the same sword which consigned the mother to her grave. In short, we were looking, with pleasing expectation, for the full accomplishment of the mystic vision of the Apocalypse, which represents "the great city of Babylon cast as a millstone into the sea, and the voice of harpers and musicians heard no more in her; for that by her sorceries were all nations deceived, and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The dream, however, was as short-lived as it was pleasing, and the restoration of the "legitimate" monarch to the throne of Spain seemed to tell us that to other and mightier hands, if not to a distant age, was reserved the happiness of witnessing the overthrow of that odious system which seeks to uphold religion by intolerance and tyranny, and bathes her altars in the blood of innocence. Once more, however, the conduct

conduct of Spain bids us renew the sigh for what is past, and the hope for what is to come.

It was at that critical moment, when the newly assembled Cortes were about to deliberate respecting the future suppression or the continuance of this tribunal, that Don Antonio Puigblanch issued the publication before us. Of the author we are told but little either by himself or his translator: but, considering his present endeavours to expose the horrors of gross oppression as the well timed exertions of a zealous friend of humanity, we receive them with sentiments correspondent to our sympathy in the cause which they defend; and, led by the now passing events to turn our attention to his volumes, perhaps we may trust that his arguments, and his efforts, may still have had some of that success among the higher powers of his country, to which the truth of the one and the strenuousness of the other justly intitle them. — The work is appropriately introduced by a set of 'Preliminary Remarks' from the pen of the translator; in which, with much discernment and felicity of expression, he sets forth the causes that contributed to sink the Spanish monarchy to her humble level in the scale of nations, and silently engendered that habitual inactivity and general depression, which, paralyzing every generous feeling of the people, threatened at one moment to give them up a prey to the invasion of foreign arms, and then again laid them prostrate beneath the iron rod of a domestic oppressor. Speaking of the general state of national feeling at the commencement of the French invasion, Mr. Walton observes:

'Charles IV., a weak and inactive prince, had then governed about eighteen years; but, subservient to an intriguing and dissipated wife, and guided only by a corrupt and ambitious minister, his reign had been distinguished by no act that could endear his name to posterity, or tend to solace the reverses of fortune which awaited him. On ascending the throne, he found that despotic and illiberal system in force which had gradually extinguished the martial spirit of the nation, overturned the free principles and constitutional charters possessed by most of the provinces prior to the reign of Philip II., and broken down the bulwarks of civil freedom, so long the peculiar boast of Aragon and Navarre. Unaware of that evident truth, that the safeguard of a monarch's throne is founded on the love he inspires and the good he has done, the preceding rulers of Spain had erected their power on the ignorance of their subjects and the degradation of the human mind; and Charles, devoid of sufficient energy or discernment to deviate from the footsteps of his ancestors, was seemingly fearful of placing his kingdom on a level with those which had profited by the improvements of the age. Acting in the fullest sense on the

the principle that sovereignty is of divine institution, and that the people possess no rights, the cultivation of those arts which embellish, ennoble, and preserve human life had been prevented; the enjoyment of those studies which enlarge the faculties, assuage the fiercer passions, and soften the manners of a nation, had been proscribed; till, at last, absurd prejudices, taught in the schools, and preached from the pulpit, had led the mass of the people to believe that civil liberty, instead of a blessing, was a curse; and that to pronounce its name was a crime punishable with the severest anger of Heaven.

'The remembrance of the proud days of Spain seemed obliterated, — enterprize and martial glory had lost their attractions, — the possession of the new world had introduced effeminacy; riches, acquired without toil and divided only among a few persons, had engendered habits of luxury and corruption, whilst it appeared to be the chief aim of the court and nobility to forget the exalted and dignified character formerly attached to the Spanish name, and to cause the nation to assume no other than the supple and frivolous refinements of Italian manners introduced by the queen. Hence the arts and sciences, which had made so rapid a progress in other parts of Europe, were stationary in Spain, or only pursued in the greatest seclusion; nor were any other improvements attempted than those which the caprice or passions of a profligate minister thought proper to dictate. Thus, whilst the retainers of the crown wallowed in riches, their tenants and all the lower orders were depressed by indigence, and debased by a total want of instruction; nor did the scanty produce of their labours seem their own, it served rather to feed the pampered appetites of their lords, or to be absorbed in the monastic burdens of the state. The public revenues, destined for the defence or melioration of the country, were spent in ostentatious magnificence; often wrested from a wretched peasantry or the shackled and unprotected merchant, they were lavished by the hand of fanatical zeal, or appropriated to support the luxury of men in power. A handful of privileged nobles and favourites were every thing, and the people nothing. Consideration, power, with enjoyments of every kind, fell to the lot of the former, whilst the latter had to endure hardships, contumely, and servile obedience, without being allowed to remonstrate. Neither talents, courage, nor virtue, could fill up the immense distance placed between the only two existing classes of the community.

'Religion itself had been made subservient to political purposes and base and selfish interests, or was only known by the increasing profligacy of its ministers. The legislative, executive, and judiciary powers were held by the same hand, — the administration of justice confided to venal minions, — the judges, under regal or ministerial influence and open to corruption, were no longer the protectors of right and innocence against unfeeling and unprincipled power; whilst a systematic plan of superstition and pious fraud had poisoned all the sources of religious truth and morality, and tainted the general mass of society with licentiousness and vice. The preposterous union of civil with ecclesiastical authority

authority had armed the ministers of the altar with weapons of vengeance, and empowered them to enforce their precepts by appealing to a penal code the most monstrous and cruel that was ever invented. In brief, bent down by a long series of tyrannic acts, even at the beginning of the present century, Spaniards appeared as a herd of cattle, formed only to comply with the caprices of their masters, and to supply their wants.'

From this melancholy picture of the abject degradation of the country, is inferred the necessity which existed at that critical juncture for re-assembling the Cortes as the only legal form of government 'adequate to the existing emergency, and capable of giving that union and energy necessary to the health of the body politic, and of introducing a reform such as the country required.' To the propriety of re-assembling the antient representative body of the nation, as one introductory step to an effectual reformation of the country, we entirely assent: but with regard to its adequacy to heal the existing diseases of the body politic without the united aid of various other co-operative instruments, we confess that our doubts prevail over our belief. Such a measure might certainly have in time introduced a more liberal spirit of inquiry, have engendered a more general appreciation of popular rights, and have gradually opened the eyes of the nation to at least a partial view of the horrors which they had so long and so contentedly endured: but the root of the disease, we imagine, was too deeply fixed to be accessible by this instrument alone. Unless the seeds of the antient superstition, which had spread its venom so widely through the vitals of the nation, could be exterminated, every remedy, we apprehend, must prove languid in its operation and partial in its effects: the old connection with the great parent of religious intolerance and arbitrary power must continue unbroken; and thus, while a few more enlightened individuals might adequately sympathize in their country's wrongs, and be ready to take arms in her defence, the great body of the people would remain victims to the inveteracy of their own prejudices on the one hand, and to the delusions of a bigoted priesthood on the other. Anxiously we now again turn our eyes to the renewed efforts of ill-fated Iberia.

Having dismissed this part of his subject, the translator proceeds to anticipate the quantum of sympathetic interest with which the British public will receive the record of a nation's sufferings, for whom we once felt so ardent and enthusiastic an attachment, and in whose cause some of our noblest blood was spilt and our brightest laurels gathered.

'If

'If such, then, is the situation of Spain, and if the chief coadjutor of this fresh degradation has been the restored Inquisition, the British public must not only feel sympathy for its victims, but an anxious wish must also prevail to know the nature and tendency of that tribunal from an authentic source. England, only a few years ago, glowed with enthusiastic ardour at the sight of a whole people rising in arms to repel an invader, and intent on improving the favourable circumstances in which they were placed, by securing to themselves internal reform. In joining the struggle, Britons also hoped that the intercourse and friendship which followed would hereafter be favourable to liberality and freedom, and that, at least, cordial gratitude would be the result of the many sacrifices they had hastened to make. If, however, the antecedent documents are attentively noticed, they will be found levelled with a view to efface every moral vestige of Britons from the soil of Iberia, and to excite virulent animosity against her liberators, by rousing and sanctioning popular prejudices of the most baneful and inhospitable kind. The main object of a glorious and necessary revolution is thence completely defeated, and regardless of those offices of national confidence which otherwise would have resulted, that country is now rendered impervious to the access of Britons which lately constituted the theatre of their martial glories; for what man could repose in quiet upon his pillow who has heard the inquisitorial edicts of 1815, and others which we have no room to insert, read from the pulpit, and knows their execution is confided to the numerous and mercenary spies with which every town and village is crowded?'

In this estimation of British sympathy, perhaps Mr. W. reckons too warmly. Whatever indignation was at first excited by the frustration of our efforts for the emancipation of the Spanish people, we fear that those efforts were not so pure and disinterested as to render us still unwearied by the dangers of asserting the rights, and the fatigue of listening to the grievances, of others. Mr. W. seems to forget that exertions for the benefit of a neighbour, whether employed by nations or individuals, if received with coldness and repaid with ingratitude, are apt to generate a degree of listless despondency, in an inverse ratio to that 'enthusiastic ardour' in which they at first originated. The Inquisition, also, is an old and odious story. The time has elapsed in which the attraction of novelty would have lent its embellishment to the notes of woe; and, though the philanthropists of the age may be ready to catch at all that aims at the downfall of persecution, or holds out the most ideal prospect of the extinction of despotic sway, yet to many readers, we fear, the pages before us will betray the tedium of a twice-told tale.

These, we readily admit, are disadvantages arising out of the nature of the subject, not deficiencies for which the author

author is to be accountable. His work was addressed not to us, but to his own countrymen; and his purpose was not to amuse the people of England with an interesting tale of grief, but to awaken the dormant feelings of Spaniards to a proper estimation of their civil liberties, and to extinguish for ever the most oppressive system of organized iniquity which has hitherto punished or debased mankind. Had the publication originated in this country, we should say that the author had by no means evinced judgment in his mode of treating its contents. Grave and philosophical disquisitions, elaborately spun out to establish at last only a set of truisms, are obviously more adapted to Spanish than to English ears. Had the main facts alone been brought forwards, and the history of the proceedings of the Inquisition been detailed in a simple and unassuming style of narrative, we should have been satisfied: but, when we find page after page occupied by a serious and precise demonstration that 'the rigour of the Inquisition is incompatible with the meekness of the Gospel,' that 'it is opposed to the doctrine of the holy fathers and the early discipline of the Christian church,' and that it is the supporter of despotism and the destroyer of liberty, we grow impatient of the sight of homely and horrid truths, and long to be diverted into a more devious and amusing path. The translator, who informs us that he executed his portion of the work 'from the author's enlarged copy,' would therefore have done well, in our opinion, if he had compressed the better substance of the volumes into one moderate octavo.

From the great mass before us, however, indisputably much is to be gleaned that is both original and interesting; and the component parts of the Inquisition are often well, though in general too diffusely, described. In the first volume occurs an animated delineation of the grand *auto da fé* which was celebrated at Madrid in 1680, in the reign of Charles the Second; from which a partial extract may serve to give our readers some idea of the magnificence and splendour of the ceremony, and the severity and iniquity of the tribunal, while it conveys some notion of the style of the author and of the translation. Omitting to accompany the immense procession in its triumphal march through the streets and squares of Madrid, we take leave to fall into the ranks at the moment when it is entering the grand piazza, where a temporary theatre is formed for the accommodation of the *spectators*, and the representation of the *scene!*

'The stage had been erected on the side of the large square, facing the east, being one hundred and ninety feet in length, one hun-

hundred in breadth, and thirteen in height, forming a parallelogram with a surface of nineteen thousand square feet. The ascent to the stage was by two spacious flights of steps, placed in front at the two extremities. On the two sides, and facing each other, were constructed two flights of seats, of a length equal to the width of the stage, — the upper ones being nearly on a level with the second story of the houses of the square. The royal family occupied the centre angle of the theatre, and saw the whole ceremony from a balcony of one of the principal houses; and the attendants belonging to the palace, together with the ambassadors of foreign powers, were seated in the contiguous ones. On the flight of seats situated to the right of the king the constituted authorities took their places; viz. the corporation of Madrid with several grandees and titled characters; the councils; and, on the highest part, the Inquisitor General on a throne. The raised seats on the left were appropriated to the prisoners, who occupied the highest in proportion as their crimes were most grievous. In Mexico this part of the stage was usually semi-circular, so as to form a more showy appearance, and rising in the form of a cupola or half-moon. On the plane of the stage, a small distance from the centre, near the seats occupied by the tribunal and facing that of the king, an altar had been constructed with a pulpit on the Gospel side, leaving room for two inclosed areas which were formed by balustrades placed one before the other. In that nearest his majesty the royal guard was posted; and in the furthest one, ranging aside the altar, were seated the families of the inquisitors; and those who could not find room there were accommodated on other benches placed under the breast-work, which ran from one staircase to the other, and crowned the whole front of the theatre.

'In the open space, ranging in the centre, a raised platform was constructed, and on it two bars, latticed round in the form of tribunes, where the prisoners remained standing whilst the recorders seated at two desks read their sentences to them. The whole was covered with a large awning to break the force of the sun, thus forming in the square a theatre sufficiently large for the convenience of such an immense concourse of people; who, in addition to the stage, occupied all the balconies of the four fronts of the buildings, as well as the remaining part of the square. Such was the exterior form of the theatre, which was besides adorned with rich carpets and hangings of crimson damask.

'In the cavities or hollow parts under the raised seats several apartments were fitted up as prisons, and courts in which the culprits might be heard; and also as rooms intended for the use of the preacher and officiating priest, in case any thing might happen to him during so long a ceremony. Places were likewise prepared as offices and refectory; where refreshments were provided for the inquisitors, as well as the other guests who might wish to partake of them.

'"This grand piece of machinery," says our historian (Olmo), "was finished on Friday the 28th of June, having only been commenced on the preceding 23d."—"It appeared," adds he, "that God

God moved the hearts of the workmen, so as to overcome the great difficulties which occurred in the execution; a circumstance strongly indicated by sixteen master-builders, with their workmen, tools, and materials, coming in unsolicited to offer their services to the overseer of the works; and all persevered with such fervent zeal and constancy that, without reserving to themselves the customary hours for rest, and taking only the necessary time for food, they returned to their labour with such joy and delight that, explaining the cause of their ardour, they exclaimed in the following manner: 'Long live the faith of Jesus Christ; all shall be ready at the time prescribed; and, if timber should be wanting, we would gladly take our houses to pieces for a purpose so holy as this.'" The activity and zeal thus evinced by the people will appear still more astonishing if we reflect, that at no former period had the apathy of the nation been greater, or the decline of the Spanish empire more rapid.

'On the arrival of the procession at the theatre the prisoners ascended by the stair-case nearest their destined seats; but, before occupying them, they were all paraded round the stage, in order that their Majesties, who were already seated in their balcony, might have the satisfaction of viewing them near. The tribunals and persons invited then proceeded to take their respective seats, and the Inquisitor General ascended his throne. Before the commencement of the mass his Excellency, clothed in his pontifical robes, approached the balcony of his Majesty, and ascending to it by six steps from the level of the stage, tendered to him the oath usually taken by kings on such occasions. Its form is as follows:

'"Your Majesty swears and promises on your royal faith and word that, as a true Catholic king chosen by the hand of God, you will with all your power defend the Catholic faith which our holy mother the apostolic church of Rome holds and believes, as well as the preservation and increase thereof; and will persecute, and command to be persecuted, all heretics and apostates opposed to the same; and that you will give, and command to be given, to the holy office of the Inquisition, and also to the ministers thereof, all aid and protection, in order that heretics, disturbers of our Christian religion, may be seized and punished conformably to the laws and holy canons, without any omission on the part of your Majesty, or exception in favour of any person of whatsoever quality he may be," &c.'

Of those portions of the work which are devoted to description rather than discussion, the majority are taken up with the portraiture of tortures, penances, and punishments, as revolting to the feelings of humanity as they are contrary to the very first principles of infant justice. The 'unmasked Inquisition' is indeed a monster of the most unsightly kind: ghastly in countenance, huge in dimensions, and ferocious in nature. Still we are not certain that the author's purpose would not have been equally well answered, while we

are confident that the taste of the British public would have been better consulted, if he had been satisfied with stripping off the veil which concealed such frightful deformities, and had forborne to replace it by any additional and superfluous investiture.

In the Appendix to our sixty-second volume, p. 482., we gave an account of M. Lavallée's History of the Inquisition; and another work intitled *A Critical History of the Inquisition of Spain*, by Don John Anthony Llorente, formerly a secretary in that tribunal, will be the subject of an article in our forthcoming Supplement to the present volume of the Monthly Review.

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ART. VIII. *The Monastery.* A Romance. By the Author of "Waverley." 12mo. 3 Vols. 1l. 4s. Boards. Longman and Co. 1820.

WE have perused 'the Monastery' with mixed sensations; with unabated admiration of the powers of its author, and with unfeigned regret that the subject which he has now selected does not display them to the best advantage. Measuring those powers, indeed, by exuberance of production, it would not be possible to do them justice by any ordinary phrase of commendation; and periodical criticism lags behind the prolific rapidity with which he increases his intellectual family.

The pen was scarcely dried, with which we had been pointing out what we conceived to be the merits and the defects of "Ivanhoe," when another romance burst into life, glowing with the ruddy freshness and stamped with the vigorous features of the same parentage. It should seem, also, that the press is by this time teeming with another birth; for we are told in the introductory letter of Captain Clutterbuck (vol. i. p. 53.), that the manuscript relates to different persons, as well as to different periods. Yet, in this extraordinary career, not a single instance has occurred of marked and obvious failure; and so uninterrupted has been the flow of his prosperity, that the author has now nothing to apprehend, unless it be the fate of Polycrates of Samos, who was destroyed for no other reason than that of his good fortune.* With regard to him, envy, which so frequently disturbs the triumphs of living reputation, seems to have been wholly silent. As for praise, he has had it to satiety; and those per-

* The tale is told by Herodotus, l. xii.

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sons, from whom the greater part of the reading public receive their impressions in matters of literary taste, appear on the subject of these writings to have been engaged in a contest of panegyric. All the hitherto known limits, within which modern merit has been extolled, are contemptuously passed by; and pages of declamatory criticism are employed in merely varying the diction of that overflowing and hyperbolical compliment, which, when the author of "Waverley" makes his appearance, seems impatient of all stint or limitation. Nay, more: — as if to sum up every item of human commendation into one, he has been lately compared to Shakspeare himself, for the exuberance of his fancy and the beauty of his creations. Beyond this, encomiastic criticism cannot go; for language has exhausted its topics of comparison and its forms of excellence. We will not, however, ask these wholesale distributors of reputation to point out the traits of resemblance; nor summon them from their vague and indistinct generalities to those details and proportions, the neglect of which renders all critical decision ridiculous. The chief excuse, which we can suggest for these exaggerated praises, is that the works of this ingenious writer, whether from local and provincial associations or from whatever other cause, have excited emotions in persons of warm and lively temperaments, which have not suffered them to wait for the calm determinations of common sense and reason. Yet there is a self-complacency also in doling out such liberal donations: we are supposed to feel in proportion as we praise; and a thrifty commendation is sometimes imputed to a defective taste or a blunt discernment.

As to ourselves, though by no means unwilling to be pleased, we must be permitted to travel at our usual pace, and with our habitual dread of being carried away by the gusts of fashionable doctrine, which rage from every quarter of the compass, and threaten at no distant time to overthrow all manly and independent criticism. We must persist in our old habits of judging by just and accurate standards, and be careful not to confound our emotions with our investigations. Extravagant praise also must be as disgusting to a good writer himself as it is to his readers. "What have I done to deserve this?" was the exclamation in which the just Athenian conveyed his dislike of unmeasured applause. "Extravagant praise," moreover, (may the omen be averted from the author of "Waverley!") is generally the prognostic of frail and deciduous reputations.

We have more than once expressed our obligations to this writer for the interesting fictions which he has woven with

such consummate ingenuity, and we are willing to repeat what we have so often said. For him we abjure the frigid criticism, that hunts with petty inquisition into subordinate faults and trifling incongruities in works of imagination; and, indeed, whatever withdraws us from the present, and makes the ideal predominate over the languid sameness of real existence, if it does not advance us in the scale of thinking beings, at least gladdens and refreshes us. With spells of magic potency, and with the creations of a rich and embroidered fancy, so skilfully has this writer stolen us, as it were, from ourselves; with such exquisite cunning has he extracted a kind of poetry from the common incidents of life; with such an extent of legendary knowlege, he has displayed so wonderful an aptitude in drawing from historic research those minute traits of manners and modifications of social life which, by reason of the wide range which it traverses, and the rapidity with which it moves along, are in history too general and indistinct; that it would be worse than affectation to stand aloof from the general feeling, and to refuse our humble proportion of those "golden opinions he has bought from all sorts of people," and which have fixed him in so high a rank in the literature of the country.

Our motives, then, in the mixed judgment which we have to pronounce both as to the plan and the execution of this romance, will not be suspected. It would be easy to join in the critical declamations to which we have adverted, as it is always more practicable to conform to prevailing tastes than to inspire new. The author has in some sort himself formed the taste by which he is generally tried. Although, however, we might object, and sometimes with good reason, to the general plan of his fictions altogether, we will forego those objections; and, comparing the author only with himself, we do not hesitate to express our regret that 'the Monastery,' with many beauties, is of a class much inferior to the inventions so charmingly bodied forth by the same pencil. It wants something that his warmest admirers will miss in it. The story leads us along, but, with the *Antiquary*, *Guy Mannering*, and *Waverley* in our remembrance, it appears woefully defective in its groupes. Where, we are tempted to ask, are those mysterious personages, formed in the brightest dreams of fancy, who seemed to connect, as it were, the real and the unreal creation; to have been only half earthly, yet invested with attributes essential to modes of existence so wild and extraordinary? Here we have nothing of all this. The characters are, perhaps, consentaneous to the turbulent times to which they belonged. We have Father Boniface, Father Philip, and other ecclesiastics: but they are clothed in the same costume, utter the same

same jargon, and live the same jolly lives, that will be found among the friars in half the romances of the last century. Moss-troopers we have also in abundance; tinctured, indeed, with the libertine spirit of their profession, trained to criminal daring, and loathing the peaceful habits of regular pursuit: but speaking the common language of men of every age, whether they be the outlaws of Robin Hood or the borderers of the fifteenth and sixteenth centuries, who are at war with the salutary restraints of manners and police, yet are marked with nothing that is peculiarly and distinctively their own. In the external garb of these persons, we see a faultless correctness even to the fashion of a doublet. Their phraseology is quaint, and may pass tolerably well for that of the period which has been chosen: yet it is not the mere spoken diction, which from the time of Elizabeth has not undergone so much change as we may be led to imagine, that distinguishes the dialogue of elder times from that of the present day. It is the peculiar and appropriate genius of that dialogue, modified as it then was by peculiar habits of thinking, when every thing was seen and observed through the medium of prevalent associations; it is this alone that can impart to it the real character of the time in which it is supposed to have been uttered. The stiff and Latinized phrase, the unintermitted quaintness, which the author has distributed almost alike to all his personages, was not in general currency even in the days of Elizabeth: but, as it was introduced by the writers of that age, so it was confined to those who had education enough to affect something above the simplicity of vernacular conversation.

Probably our fair novel-readers will look in vain through these volumes for a regular heroine. We have, it is true, the miller's daughter, buxom, cheerful, good-natured, and credulous: but, as for her who is decidedly the principal female character in the piece, she is pale, melancholy, and pensive; and she is not sufficiently brought forwards to excite that powerful tribe of emotions, which generally follow the heroine of romance through the fortunes of her life. A sad and by no means uninteresting relique of her fallen house, and its prostrate honours, she has a soft and tender hue of character thrown over her that is sufficient to excite our pity, — but no more. The whole, or nearly the whole, of the interest which we might otherwise have taken in the vicissitudes of her fate, is intercepted by the præternatural being that hovered over her birth, haunts her infancy, and, by mysterious omens, leads her along to her destiny. She holds, from the very beginning of her days, a commerce with those that belong

not to mortal life; she hears "sounds that the earth owes not;" she is the creature of a strong-working predestination, that over-rules the ordinary impulses by which human nature is governed. This remark applies also to the hero, Halbert Glendinning. He holds high converse with the same aërial visitant, who controuls his fate, and protects him from those consequences which, in the natural order of human things, would follow his resolves and his actions.

In Sir Piercie Shafton much dramatic skill is exhibited. He forms an exquisite portraiture of the coxcomb of the day, not without some streaks of manly and generous sentiment, but made up of so much pleasant absurdity that it throws almost the only agreeable light amid the dark and frowning characters of the romance. That this portraiture is not a mere creature of the fancy is manifest from the source to which we are referred. 'It was about this time,' says the author, 'that the only rare poet of his time,' (the compliments paid to him by his editor, Blount,) 'the witty, comical, facetiously quick, and quickly facetious John Lylly, — he that sate at Apollo's table, and to whom Phœbus gave a wreath of his own bays without snatching, — he, in short, who wrote that singularly coxcombical work called *Euphues and his England*, was in the very zenith of his absurdity and reputation. The quaint, forced, and unnatural style which he introduced by his "Anatomy of Wit," had a fashion as rapid as it was momentary, — all the court-ladies were his scholars, and to *parler Euphuisme* was as necessary a qualification to a courtly gallant, as those of understanding how to use his rapier or to dance a measure.' It is more than probable, however, that the real prototype, to whom we owe the rich morsels of pedantry and quaintness that fall from Sir Piercie Shafton, will after all be found in a character which has been sketched with exquisite humour by Shakspeare *; we mean "the child of fancy that Armado hight;" with some mixture of Master Holofernes, of whom our friend Moth says, "they have been at a great feast of languages, and have stolen the scraps." The sketch given by our great poet of Armado is a sort of fac-simile of the fop of 'the Monastery.'

> "A man in all the world's *new* fashion planted,
> That hath a mint of phrases in his brain;
> One whom the music of his own vain tongue
> Doth ravish like enchanting harmony.
> A man of compliments. ——"

* Love's Labour's Lost.

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We cannot omit a specimen of Armado's conversation, to shew how closely that of Sir Piercie resembles it in its embroidery.

"*Moth.* Why tender Juvenal? Why tender Juvenal?
"*Arm.* I spoke it tender Juvenal, as a congruent epitheton, appertaining to thy younger days, which we may nominate tender.
"*Moth.* And I, tough senior, as an appertinent title to your old time, which we may name tough.
"*Arm.* Pretty and apt."

The same spirit of reciprocation is observable in Mary de Avenel's dialogue with the Euphuist. 'Valiant Sir,' said Mary, (who could scarce refrain from laughing,) 'we have but to rejoice in the chance which hath honoured this solitude with a glimpse of the sun of courtesy, though it rather blinds than enlightens us.'—'Pretty and quaint,' answered the Euphuist.' (Vol. ii. p. 49.) Armado's love-letter is the very essence of Euphuism. "By Heaven! that thou art fair is most infallible; true that thou art beauteous; truth itself that thou art lovely. More fairer than fair, beautiful than beauteous, truer than truth itself; have commiseration on thy heroical vassal. The magnanimous and most illustrate king Cophetua set eye upon the pernicious and indubitate beggar Zenelophon; and he it was that might rightly say, *Veni, vidi, vici*, which to anatomize in the vulgar, (O base and obscure vulgar!) videlicet, he came, saw, and overcame."

Of the author's choice of præternatural agents we shall say but little. He is minutely conversant in the legendary learning of his country; in the Celtic and Teutonic superstitions; in fairies, kelpies, wreaths of the mist, and bubbles of the stream, the fantastic beings with which fancy and ignorance peopled the rude and uncultivated solitudes of the north; and he has therefore invested them, we doubt not, with great correctness, in their local and provincial attributes. For the purposes of exciting awe and terror, we have always conceived the mythology of the northern nations to be singularly effective. Hence he has a powerful machinery at his command; and he has so undisputed a sway over it, that we freeze into marble at the apparition who plays so important a part in his romance, though her visits are for the most part kind and beneficent. The haunts of these personages are wild and desolate places, in blue lakes, and evening mists; and we thus feel conscious of their power to harm us, even when they are employed in the most benevolent offices, because, being surrounded by silence and desolation, we seem to have no refuge from their malevolence. How unlike the

the spirits which floated in the entranced vision of our southern poet!

—— "the gay creatures of the element
That in the colours of the rainbow live,
And play i' the plighted clouds."

Yet what is 'the Monastery,' how skilful soever may be its construction, but a fairy tale? It is, indeed, more diversified with probable incidents than those ingenious stories which pleased our infancy, and (if we speak fairly) have sometimes amused our riper years, called *Les Contes des Fées:* but the effect of fairy tales is in all cases nearly alike. As far as the agency of these shadowy but powerful beings is concerned, the author who introduces them is absolved from a nice adherence to probability in the conduct of his story. With the influence of human passion on human conduct, — with the perplexities which are unravelled by the gradual progress of events, and which require an attentive observation of life, and a rigid adherence to verisimilitude in pourtraying it, — with all this he has nothing to do. Arraign him for violations of truth or common sense, and he may appeal against the jurisdiction which tries him. The "spirits that know all mortal consequents" have decided on the fates of his heroes and his heroines. Every ill that assails them is warded off by invisible protection; swords and spears "impress the intrenchant air," but do not fall on "vulnerable crests;" or, if they happen to inflict what we should call an unlucky wound, it is soon healed, and the very scar is not visible. The inconvenience, on the other hand, which the inventor of the fiction has to encounter, is a general absence of sympathy for persons so protected, and the chance of exciting in his readers an incredulous hatred of the most natural and probable part of it.

That the author before us was not driven to præternatural aid by a penury either of fancy or of skill, the former fascinations of his art have abundantly shewn; and that, if he were desirous of exciting terror, even to intensity, and of dissolving it by the same means which raised it, (that is, by a combination of events which, appearing to be out of the usual course, are yet, by the mere intervention of common incidents, reconcileable to the natural order of human things,) he had powers capable of attaining his purpose, we are unwilling to dispute. We well remember the sovereignty of Mrs. Radcliffe in this department of romance; the skill with which she conducted us through the dark and gloomy mazes of her narrative; the unsleeping watchfulness with which she compelled

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us to hang over the vicissitudes of her plots; the delightful poetry, whether in prose or in numbers, that embellished her descriptions; and, above all, the matchless dexterity with which she unravelled the web of her own enchantments. We have mentioned this memorable name, not to awaken an invidious comparison; for we conceive that we have paid no slender compliment to the author of "Waverley," if we reminded him that, instead of the tale of a white lady, he might have excelled in that higher walk which was so successfully trodden by the female genius of whom we have made this passing mention.

It is time to present our readers with a slight analysis of 'The Monastery;' first remarking that we are ushered to the story by some preliminary letters, conceived no doubt with great humour, but not precisely of such a kind as to disturb the usual composure of our muscles.

In the fertile valley of Teviot-dale, on the frontier of the two kingdoms, and in the village of Kennaquhair, was situated St. Mary's splendid monastery; founded and enriched with considerable donations of land by the piety of David the First of Scotland. In those times of disorder which preceded the union of the two crowns, the vassals of the church enjoyed some immunities from the general insecurity; and they were exempt from a great portion of the services to which lay-vassalage was subject, possessing in tolerable quiet their *feus*, as they were called, in small hamlets, where forty or fifty families resided for their mutual protection. All comfort, too, was not excluded from their houses, or rather fastnesses. Their condition, considered relatively to the times, was somewhat improved: their intercourse with the ecclesiastics procured a little instruction in reading and writing for the children; and the peace of 1550 had restored, in some degree, tranquillity and repose among them. Of these houses, one was a lonely tower at some distance from the village, the tower of Glendearg; situated in a green knoll in the middle of a wild and narrow glen, half surrounded by the windings of the stream. Simon Glendinning, of an antient border-family, had marched with the men of the Halidome (so it was called) of St. Mary's, and had fallen in the disastrous battle of Pinkie. Elspeth, his widow, was alone in that desolate habitation, when the dreadful news reached her. The Protector Somerset had adopted measures that rendered resistance fruitless; and those who fled left their lands and houses to military exaction. An English captain is introduced in the opening scenes of the romance, at the head of a small party of horse, engaged in the service of extorting submission. Elspeth saw them,

them, threading their way up the glen, and threw herself on his protection, in deep mourning, with her two orphan boys. A short dialogue ensues; which, as it brings out in all their contrasts the characters of two of the chief personages in the piece, we must give in the words of the author:

'"It shall never be said we disturbed by carousal the widow of a brave soldier, while she was mourning for her husband. — Comrades, face about. — Yet, stay," he added, checking his warhorse, "my parties are out in every direction; they must have some token that your family are under my assurance of safety. — Here, my little fellow," said he, speaking to the eldest boy, who might be about nine or ten years old, "lend me thy bonnet."

'The child reddened, looked sulky, and hesitated, while the mother, with many a *fye* and *nay phsaw*, and such sarsenet chidings as tender mothers give to spoiled children, at length succeeded in snatching the bonnet from him, and handing it to the English leader.

'Stawarth Bolton took his embroidered red cross from his barret-cap, and putting it into the loop of the boy's bonnet, said to the mistress, (for the title of lady was not given to dames of her degree,) "By this token, which all my people will respect, you will be freed from any importunity on the part of our forayers." He placed it on the boy's head; but it was no sooner there, than the little fellow, his veins swelling, and his eyes shooting fire through tears, snatched the bonnet from his head, and, ere his mother could interfere, skimmed it into the brook. The other boy ran instantly to fish it out again, threw his brother's bonnet back to him, first taking out the cross, which, with great veneration, he kissed, and put into his bosom. The Englishman was half diverted, half surprised, with the scene.

'"What mean ye by throwing away Saint George's red cross?" said he to the elder boy, in a tone betwixt jest and earnest.

'"Because Saint George is a southern saint," said the child sulkily.

'"Good —" said Stawarth Bolton. "And what did you mean by taking it out of the brook again, my little fellow?" he demanded of the younger.

'"Because the priest says it is the common sign of salvation to all good Christians."

'"Why, good again!" said the honest soldier, "I protest unto you, mistress, I envy you these boys. Are they both yours?"

'Stawarth Bolton had reason to put the question, for Halbert Glendinning, the elder of the boys, had hair as dark as the raven's plumage, black eyes, large, bold, and sparkling, that glittered under eyebrows of the same complexion; a skin deep embrowned, though it could not be termed swarthy, and an air of activity, frankness, and determination far beyond his age. On the other hand, Edward, the younger brother, was light-haired, blue-eyed, and of fairer complexion, in countenance rather pale, and not

not exhibiting that rosy hue which colours the sanguine cheek of robust health. Yet the boy had nothing sickly or ill-conditioned in his look, but was, on the contrary, a fair and handsome child, with a smiling face, and mild, yet cheerful eye.'

That day's calamity had also visited a lady of higher rank, the widow of Walter de Avenel, a man of worth and courage, and of an old family; once of rich possessions, but lately reduced to an extensive barony near to St. Mary's, and to the little tower of the Glendinnings. When she heard of the death of her husband, she was also informed that an English party was advancing to plunder her house and lands. She flies for refuge to Dame Glendinning with Mary, her infant daughter, and the shepherd Martin and Tibb his wife, two faithful servants who adhered to her shattered fortunes, and who now offer their services to the Dame; which, in a scarcity of hands for domestic labour, were gladly received as an equivalent for their support. On the last day of October, they proceeded on their melancholy pilgrimage to Glendearg, five Scots miles, over rocks, mosses, and moors. It was a perilous task to cross the bog. In a sad perplexity, Martin their guide not knowing his way, and the pony on whom the infant was placed (her mother feebly walking by her side) suddenly refusing to stir, the præternatural agent of the romance, *the White Lady*, is for the first time introduced; when the child suddenly exclaims, "Bonnie ladie signs to us to come to yon gate." Shagram the pony, now left to himself, set off boldly in the direction to which the little girl pointed. It is remarkable that the child frequently mentioned *the beautiful lady* and her signals, and that the pony always moved in the direction which the child indicated.

"All-hallow-eve," said Tibby in a whisper. "For the mercy of our Lady not a word of that now," said Martin. At length, they arrived at the tower of Glendearg, where the hospitable Elspeth gladly received them. Occupied in the tender care of rearing the infant Mary, the afflicted widow of Walter Avenel deemed it prudent not to enter into controversy with Julian Avenel, who since her departure had seized on his deceased brother's house and lands, the rightful patrimony of her little daughter; a forbearance that was repaid by presents, which more than alleviated to Dame Elspeth the weight of their maintenance: such as cattle, raiment, and household stuff; which Julian, a wild rover, who mingled in the forays and enterprize of the times, was amid the general licence enabled to procure, at the expence probably of the English farmers. She, therefore, remained quiet in the humble retreat of Glendearg.

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On Hallowmas-eve, the mysterious agency is again put in motion. The widow of Avenel was reading portions of the Bible (which, in those early days of the reformed faith in Scotland, was a prohibited book,) to the little circle of Glendearg, while the children were playing in another apartment; when the two boys, Halbert and Edward Glendinning, came open-mouthed into the hall, to tell them that an armed man was in the spence, or parlour. Mary, the heiress of Avenel, was the only one who saw the spectre. "What like was he?" said Tibby. "Black-haired, black-eyed, with a peaked black beard," replied the child, "and he had a beautiful hawk with silver bells on his left hand, with a crimson silk hood upon its head:" but the Lady of Avenel suddenly took the child away. "St. Mary preserve us!" said Tibb to Elspeth, "the lassie has seen her father."

From the death of Walter, his widow's health and strength waned daily, until Elspeth urged her to admit the visit of a priest, and Martin was dispatched to the religious brotherhood of St. Mary's. At the Monastery, the message occasioned a conversation, which gives us a sketch of the manners and characters of these reverend persons. An hour's private conference with the Lady of Avenel discovered to the monk that she was tainted with the new heresy; and the threats of the monk and the authority of his order prevailed on Dame Elspeth to put the 'thick black volume with silver clasps' into the hands of the holy father, who trotted homewards to St. Mary's with his prize. The adventure of the friar is so characteristic of the author's manner, and will convey so complete a notion of the work itself, that, although our limits will be transgressed, we cannot forbear to give it; intimating, however, that, before he could enter the Monastery, the monk had to cross a river over a draw-bridge, the keeper of which, a dependant of a neighbouring baron, had been engaged in disputes with the Abbot relative to a toll which he demanded, and frequently indulged his spleen by either refusing admittance to the monks or giving them considerable time to cool their heels.

'It was a fine moonlight night, as we have already said, when Father Philip approached this passage, the singular construction of which gives a curious idea of the insecurity of the times. The river was not in flood, but it was above its ordinary level, — *a heavy water*, as it is called in that country, through which the monk had no particular inclination to ride, if he could manage the matter better.

'"Peter, my good friend," cried the sacristan, raising his voice; "my very excellent friend, Peter, be so kind as to lower the

the draw-bridge. Peter, I say, dost thou not hear?—it is thy gossip, Father Philip, who calls thee."

'Peter heard him perfectly well, and saw him into the bargain; but, as he had considered the sacristan as peculiarly his enemy in his dispute with the convent, he went quietly to bed, after reconnoitring the monk through his loop-hole, observing to his wife, that "a riding the water in a moonlight night would do the sacristan no harm, and would teach him the value of a brigg the neist time, on whilk a man might pass high and dry, winter and summer, flood and ebb."

'After exhausting his voice in entreaties and threats, which were equally unattended to by Peter of the Brigg, as he was called, Father Philip at length moved down the river to take the ordinary ford at the head of the next stream. Cursing the rustic obstinacy of Peter, he began, nevertheless, to persuade himself that the passage of the river by the ford was not only safe, but pleasant. The banks and scattered trees were so beautifully reflected from the bosom of the dark stream, the whole cool and delicious picture formed so pleasing a contrast to his late agitation, to the warmth occasioned by his vain endeavours to move the relentless porter of the bridge, that the result was rather agreeable than otherwise.

'As Father Philip came close to the water's edge, at the spo where he was to enter it, there sat a female under a large broken scathed oak tree, or rather under the remains of such a tree, weeping, wringing her hands, and looking earnestly on the current of the river. The monk was struck with astonishment to see a female there at that time of night.—After observing the maiden for a moment, although she seemed to take no notice of his presence, he was moved by her distress and willing to offer his assistance. "Damsel," said he, "thou seemest in no ordinary distress; peradventure, like myself, thou hast been refused passage at the bridge by the churlish keeper, and thy crossing may concern thee either for performance of a vow, or some other weighty charge."

'The maiden uttered some inarticulate sounds, looked at the river, and then in the face of the sacristan.—

'To express himself by signs, the common language of all nations, the cautious sacristan first pointed to the river, then to his mule's crupper, and then made, as gracefully as he could, a sign to induce the fair solitary to mount behind him. She seemed to understand his meaning, for she rose up as if to accept his offer, and while the good monk laboured, with the pressure of the right leg and the use of the left rein, to place his mule with her side to the bank in such a position that the lady might mount with ease, she rose from the ground with rather portentous activity, and at one bound sate behind the monk upon the animal, much the firmer rider of the two. The mule by no means seemed to approve of this double burden; she bounded, bolted, and would soon have thrown Father Philip over her head, had not the maiden with a firm hand detained him in the saddle.

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'At length the restive brute changed her humour; and, from refusing to budge off the spot, suddenly stretched her nose homeward, and dashed into the ford as fast as she could scamper. A new terror now invaded the monk's mind, — the ford seemed unusually deep, the water eddied off in strong ripple from the counter of the mule, and began to rise upon her side. Philip lost his presence of mind, which was at no time his most ready attribute, the mule yielded to the weight of the current, and as the rider was not attentive to keep her head turned up the river, she drifted downward, lost the ford and her footing at once, and began to swim with her head down the stream. And what was sufficiently strange, at the same moment, notwithstanding the extreme peril, the damsel began to sing, thereby increasing, if any thing could increase, the bodily fear of the worthy sacristan.

I.

'Merrily swim we, the moon shines bright,
Both current and ripple are dancing in light.
We have roused the night raven, I heard him croak
As we plashed along beneath the oak
That flings its broad branches so far and so wide,
Their shadows are dancing in midst of the tide.
"Who wakens my nestlings," the raven he said,
"My beak shall ere morn in his blood be red,
For a blue swollen corpse is a dainty meal,
And I'll have my share with the pike and the eel."

II.

'Merrily swim we, the moon shines bright,
There's a golden gleam on the distant height;
There's a silver shower on the alders dank,
And the drooping willows that wave on the bank.
I see the Abbey, both turret and tower,
It is all astir for the vesper hour;
The monks for the chapel are leaving each cell,
But where's Father Philip, should toll the bell?

III.

'Merrily swim we, the moon shines bright,
Downward we drift through shadow and light.
Under yon rock the eddies sleep,
Calm and silent, dark and deep.
The Kelpy has risen from the fathomless pool,
He has lighted his candle of death and of dool:
Look, Father, look, and you'll laugh to see
How he gapes and glares with his eyes on thee!

IV.

'Good luck to your fishing, whom watch ye to night?
A man of mean or a man of might?
Is it layman or priest that must float in your cove,
Or lover who crosses to visit his love?

Hark!

Hark! heard ye the Kelpy reply as we passed,—
"God's blessing on the warder, he lock'd the bridge fast!
All that come to my cove are sunk,
Priest or layman, lover or monk."

'As she sung the last stanza, they arrived at, or rather in, a broad tranquil sheet of water, caused by a strong wier or dam-head, running across the river, which dashed in a broad cataract over the barrier. The mule, whether from choice, or influenced by the suction of the current, made towards the cut intended to supply the convent-mills, and entered it half swimming half wading, and pitching the unlucky monk to and fro in the saddle at a fearful rate.

'As his person flew hither and thither, his garment became loose, and in an effort to retain it, his hand lighted on the volume of the Lady of Avenel which was in his bosom. No sooner had he grasped it, than his companion pitched him out of the saddle into the stream, where, still keeping her hand on his collar, she gave him two or three good souses in the watery fluid, so as to ensure that every part of him had its share of wetting, and then quitted her hold when he was so near the side that by a slight effort he might scramble on shore. This, accordingly, he accomplished, and turning his eyes to see what had become of his extraordinary companion, she was no where to be seen, but still he heard as if from the surface of the river, and mixing with the noise of the water breaking over the dam-head a fragment of her wild song, which seemed to run thus:

'Landed — landed! the black book hath won,
Else had you seen Berwick with morning sun!
Sain ye, and save ye, and blythe mot ye be,
For seldom they land that go swimming with me.

'The ecstacy of the monk's terror could be endured no longer; his head grew dizzy, and, after staggering a few steps onward and running himself against a wall, he sunk down in a state of insensibility.'

Boniface, the sleek and rosy-faced Abbot, ate and drank heartily, and slept soundly: but the times had cut out considerable work for churchmen; and Father Eustace had been placed at St. Mary's as sub-prior, to aid, by a more active and zealous discharge of his functions, the inefficiency of the Abbot. He is represented as an honest, learned, conscientious ecclesiastic, but animated with the fiercest zeal against the new heresy. Intelligence was brought to them that the mule on which Friar Philip rode had returned to the stable all over wet, with the saddle inverted under her belly: when, in the midst of the bustle excited by this intelligence, the friar himself made his appearance, propped on the arm of the convent-miller, who had found him wet and

senseless under the wall of the kiln. Every body concluded Philip to be mad when he told his story. The Bible, however, was no where to be found; and zeal for the salvation of sinners, or (which was the same thing) the conversion of heretics, determined Father Eustace to visit Glendearg, in spite of white women and fairies. The mystery now grew thicker: for he there found that the book, which Father Philip had carried away with him, had that morning returned to its owners in a strange way; that Halbert and Edward, with Mary Avenel, having wandered to a solitary cleugh, saw a white woman sitting on the burn-side, wringing her hands, who, as they approached her, vanished; and that, on the spot where she sat, they found the book, and brought it with them to the tower.

The friar was perplexed (as well he might) by these mysteries; and he moreover found that the errand on which he had travelled was now bootless; for that the Lady of Avenel had rendered up her spirit to her Creator, just as he was going into her apartment to visit her. While he was venting his remorse for the delay which had prevented the salvation of a soul, and inflicting penances on himself for this breach of duty, Christie of Climthill, who is pourtrayed with considerable effect, armed and accoutred, rode into the court-yard of Glendearg. He was one of the jack-men, (as they were called, from their jack, or doublet, quilted with iron,) of Julian Avenel; and he intimated to Eustace, not in very courteous phrase, his master's intention of holding the Lady's funeral-feast at the Monastery, (for it seems that he had heard of her being on her death-bed,) and of inviting himself with a score of horse and a few friends at the charge of the convent. An altercation occasioned by the freebooter's insolence to the friar ensued, which was half pacified by Dame Elspeth; and Father Eustace, to avoid renewed strife, taking care first to possess himself of the book, turned his mule homeward to St. Mary's, the day being nearly spent, and at a quicker pace than usual, that he might remind the Abbot of the exactions with which the jack-man had threatened them. His reveries were, however, suddenly interrupted by the tread of a horse, and the jack-man passed him at a furious pace. Suddenly, the friar's mule stood immoveably still; and an adventure followed, not dissimilar to that of Friar Philip, which, though the good father escaped a ducking, ended as before in the loss of the book. We give a brief specimen of the rhymes in which the mystical warnings of the White Lady are denounced, and which would do very well for that infantine portion of the reading community who

who thrill with horror over the adventures of their Blue-Beards and Hickathrifts.

> 'What ho! Sub-prior, and came you but here
> To conjure a book from a dead woman's bier?
> Sain you and save you, be wary and wise,
> Ride back with the book, or you'll pay for the prise.
> Back, back,
> There's death in the track!'

He descended the glen, but the sprite was with him again, and in a friendly voice warned him of impending danger. Something immediately rushed by him, and hurled him from his mule. After an interval, he recovered his senses: but no sooner had he hurried into the refectory, where he was met by his rejoicing brethren, who had been much alarmed for his safety, than he fixed his eye on Christie of Clinthill, fettered and guarded; the Abbot (for spiritual persons held temporal jurisdiction in their demesnes) having already tried and convicted him on his own confession, of the murder of Father Eustace, and having actually sent for the baillie to execute him. It seems that the ruffian, choaked with rage at a reproof which the friar had given him at Glendearg, had meditated his death. From this fate the good man had been, as we have seen, supernaturally warned: but Christie said that, when as he thought he had inflicted the mortal stab, and was proceeding to search his victim for a gold crucifix which he had about him, a White Lady appeared to him, struck him down with a bull-rush, and gave him a specimen of her rhyming talents; and the scene had such an effect on his nerves, that, as soon as he arrived at the Monastery, he confessed his malefaction. The friar, in whose character a high moral dignity exists, interposed effectually on behalf of the villain; to the great disappointment of the baillie, who arrived too late with his halberdiers, and a rope, to perform the last ceremony on him.

Two or three years now glide on, during which Eustace was frequent in his visits to Glendearg, and took a lively interest in the fate of the three orphans, who were sheltered under its roof. It was certainly an odd sort of spirit, that should seek the advancement of heresy by tearing the Bible from his grasp, and yet have preserved the life of so zealous a Catholic. The rapid developement of Halbert's disposition is pleasingly accomplished. Eustace found him not so docile in his lessons as Edward. "My heart," said the old Dame, speaking of Halbert, "tells me that he will take to his father's gates, and die his father's death." Halbert and Edward were con-

stant companions of Mary de Avenel, now about fourteen years old, and neither of them was unconscious of certain emotions towards their attractive play-mate and foster-sister. On Halbert, these emotions had the effect of stirring him to high resolve, and of overcoming the indisposition to study, of which he was himself conscious. "I will soon learn to read as well as you, Edward, for I know a better teacher than your grim old monk, and a better book than his printed breviary."

Here is another dash of the præternatural.* Halbert, who alluded as may be seen to secret communions with a mystic being, hastened to the spot which she haunted; repeated the charm (how he obtained it we are never told); summoned all his powers to hold high converse with his ethereal visitant; and at last besought her to give into his keeping the holy book for which Mary of Avenel had so often wept. The lady returned her response in rhyme, (of prose she had evidently a great contempt,) told him that the book was many fathoms under ground, asked for his hand to conduct him to it, rebuked his timidity, and descended with him at a rate of travelling which took away his breath. We will not attempt to describe the grotto, and the altar, and the flames from which the book was rescued. They will, we suppose, very shortly exercise the ingenuity of the scene-painters, who will lend their aid to the drama over which, of course, the public will in a short time be doomed to yawn, when it is constructed out of the materials of this romance.

The groupe at the tower was now increased by Hob Miller, with his daughter, and Sir Piercie Shafton the Euphuist, of whom we have already said something. He was introduced into the tower as an asylum, by the recommendation both of Julian Avenel and the Father-abbot of St. Mary's; the knight having with great difficulty escaped the rigorous search which had been set on foot for him in England, where he had engaged in enterprizes against the established religion and government. The poor widow was not much pleased with this addition to her family-circle: but acquiescence was not only prudent, it was necessary. The knight poured out his refined nonsense chiefly to Mary Avenel, having conceived an utter contempt for the other inmates of the tower: but his Euphuism, though it had no more effect on the rest than that of making them stare, sank deep into the greedy ears, while his fine person captivated the ductile heart, of Mysie, the miller's daughter. Halbert knew not exactly what to make

* It may here be remarked that the præternatural parts of this story are intended for a faint allegory of the progress of the Reformation.

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of the contemptuous language and manners of the stranger, and gave him a rebuke with an energy new to his character, but which his late musings, and his commerce with higher beings, seemed to have imparted. The next morning, Halbert at the early hour of seven returned to the spence or public room; having secured the Bible under the floor of his apartment. There he found the Euphuist, and a rather hostile dialogue ensued, in which the strife that was gathering was checked, but not subdued, by the presence of Mary. The Knight still preserved his *hauteur*, and the storm was almost bursting in Halbert's bosom, when intelligence arrived that the Lord-abbot, the Sub-prior, and Father Philip, were on their way to Glendearg, and had sent a mule laden with provisions for their repast. Halbert, whose aim with his bow was unerring, was dispatched in the tumult of his indignation to the hill for venison: for the good dame was in a high bustle to do the honours of her house to such dignified visitors. This visit was in compliment to Sir Piercie Shafton. Halbert having killed a deer, impatient also of the inglorious obscurity of his lot, and sighing for a wider expanse of action, sent Martin with it to Glendearg, and repaired, intent on high purposes, and glowing with high resolves, to Corrinan-shian, the haunt of the White Lady, and again evoked her. She appeared with displeasure on her brow, telling him that it was Friday, and that

> —— 'the mortal is most forlorn
> Who meeteth our race on the Friday morn.'

Young Glendinning, however, addressed her in peremptory and commanding words, and, while he was speaking, she assumed an appearance hideously wild and grotesque: but, seeing that he was undaunted, she gradually resumed the same fixed and melancholy aspect, telling him in rhyme that, if he had trembled or quivered in the slightest degree, he would have been lost for ever, but that she was bound to reply to whatever he should demand. The youth asked her to apprize him of the reasons of the sudden revolution in his tastes, his pursuits, and his feelings. "Is it to thy influence," he asked, "that the change is owing?" The White Lady reminded him that the witchery of Mary Avenel's charms had wrought the change: when he asked her by what means he might urge his passion, she gave him an answer sufficiently ambiguous; and when he questioned her as to her connection with mortal things, and particularly the house of Avenel, she shewed him a thread of gold, which had dwindled from a massive chain with the waning greatness of that house:

saying that her existence would melt away as soon as the thread broke, that the star of Avenel was dim, and that hate and rivalry lowered on its fortunes. The word *rivalry* instantly conjured up to him Sir Piercy Shafton; and, when he besought her for an opportunity to redeem the insult which his honour had sustained, she took from her hair a silver bodkin, which she gave to him, directing him to shew it to Sir Piercie when "he boasteth high," and then vanished.

The Abbot, who was delighted with the venison so skilfully killed by Halbert, and in the good nature excited by good cheer, was desirous of conferring on him the office of forest-ranger to St. Mary's, a lucrative station, it should seem, and enriched with various perquisites: but, when the youth was expected to kneel and do homage for the investiture, he remained standing, and refused the office, being determined (he said) to seek his fortunes elsewhere, and to yield up the paternal fief to his brother and his mother. His resolves astonished all, and severely afflicted poor Elspeth, while the Abbot deemed him mad. When the latter rebuked him for being so self-willed, Sir Piercie chose to join in the reprehension with a sarcastic allusion to the lowness of his fate; and high words ensued, which not even the presence of the holy fathers could restrain. Young Glendinning shewed him the silver token, and asked him whether he knew it. Never was such an instant change exhibited from serene contempt to the most extravagant passion, as that which took place in the usually smooth features of the Knight. He quivered with rage, clenched his fist, and ran out of the room like a demoniac. While the reverend conclave were stupified with this strange phænomenon, he came back, and whispered to Halbert: "Be secret, thou shalt have the satisfaction thou hast asked for." Sir Piercie resumed his tranquillity; in answer to the queries of the monks, ascribed his emotion to an habitual malady, which visited him with sudden paroxysms; affected courtesy to young Glendinning; and almost imposed on Father Eustace himself, who knew not how to unravel the mystery.

We pass over the intermediate occurrences. It might be foreseen that an encounter was to take place between Halbert and the Euphuist; and those readers, who have appetites for the marvellous, will have a banquet in the duel-scene, the parties having eluded observation under pretence of an amicable expedition to wake a stag from his lair early on the morrow. Mary had indeed penetrated their intentions; and we have a conversation of high interest between Halbert and that attractive young creature, which is a great relief amid so

much mirthful agency, as it interposes one of those pleasing sketches of the workings of the human heart which do not often occur in the work. Halbert and the Knight proceeded to the Corrinan-shian, the haunted spot, which for that reason was not much frequented. When they reached the place of mortal strife, they were not a little surprised to find a grave dug at the foot of the rock, with a mattock and shovel. The result, however, of the conflict was an apparently mortal wound given by Halbert to Sir Piercie, which passed through his body. In an agony of remorse, the youth rushed over crags and through bogs for aid to his wounded antagonist; found an old pilgrim, (who turns out to be Henry Warden, the famous preacher of the Reformation,) and brought him to the place of the conflict: but, when they arrived there, no trace of the body of the vanquished knight was discoverable; the turf was stained with blood, the cloak had vanished with the body, and nothing remained but the doublet, where he had laid it down before the fight. The old man was bending his steps to Julian Avenel's castle, to which he had letters of recommendation; and Halbert, not knowing where to betake himself, accompanied him thither. After a long and fatiguing journey, they arrived at Avenel Castle, which is described with the author's curious felicity in picturesque delineation. The character of the Baron de Avenel was well calculated to excite terror: but poor Warden, who had no small share of fanaticism, seemed unconscious of the danger; and Halbert was assured by Christie of Clinthill, whom they met, that, if he answered boldly to the baron's questions without 'stopping to pick his words, there was no cause to fear; and that the devil was not so black as he is painted.' An interesting but unhappy female, Catherine of Newport, an inmate of the castle, sate by the chimney-corner, unheeded, watching with trembling solicitude the broken words of Julian, who scarcely deigned to notice her. Struck with the looks and the stature of Glendinning, and having received intimations from Christie of the youth's courage and activity, it was not the baron's intent that he should leave the castle with the same ease with which he entered it. He wanted men of limbs and sinews, and Christie had a hint to ply him with wine and wassail, for Halbert had rejected his invitation to wear the baron's colours in his cap, as the price of his protection. As for Henry Warden, whose zeal for the reformed doctrines was only equalled by an ardent and unquenchable zeal for their propagation, — a zeal which knew no distinction of persons, times, and places, — he began a rather severe objurgation of the lawless baron, and read him a lecture on his

unlicensed intercourse with the unfortunate lady under his roof. The poor creature, struck with the eloquent and dauntless integrity of the preacher, besought the Baron to listen to the good old man, who had the courage to urge him to marry the victim of his licentiousness: but she received so brutal a reproof, although in a situation which ought to have protected her, that she fell lifeless on the floor. Halbert was with difficulty restrained from taking instant vengeance on her unfeeling tyrant, and the preacher continued his exhortations, ill-timed as they were. The result was that he was sent to the dungeon of the castle, and Halbert retired to his apartment, which was meant to be his prison: but he contrived to escape from the window, having first had a communication through a small aperture of the cell with Henry Warden, who had the means in his scrip of writing a letter, which he directed young Glendinning to give to the leader of a body of horse, whom he would meet on his way to Edinburgh.

The residue of the story must be briefly sketched, although the last volume is the most interesting portion of the romance. The supposed dead Sir Piercie returned to the tower, whence Halbert Glendinning had been missing the whole day. The knight came back without him; it appeared that on the morning they had been at strife; blood was traced on the ground where the knight admitted that he had parted with Halbert; a newly-made grave, recently filled up, was also observed there, Martin having at the instance of Mary followed them when they departed; his shirt was also remarked to be stained with blood; and, when the poor Euphuist contended that he himself was wounded, no appearance of a wound was to be discerned on his person, except that of one which was perfectly healed. All these circumstances, and the strange relation which he gave to the sub-prior of the incidents of the day, constituted a mass of evidence so strongly manifesting that he had murdered Glendinning, that he was with some difficulty rescued from the vengeance of Edward, and placed under a guard whom the latter had summoned among the neighbouring vassals. From this imprisonment, he was most romantically rescued by Mysie of the mill, into whose heart his silken speeches and courtier-like phrases had deeply sunken. Their adventures occupy a considerable space; and the credulous affection of the girl, and the coxcombry but high-spirited honour of the knight, are admirably brought forwards.

The White Lady made her appearance to Mary de Avenel in the midst of her sorrows for the supposed death of Halbert, and discovered to her the spot where he had concealed the Bible. In her affliction, she was solaced by its healing

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and efficacious lessons, and her heart acquiesced in the conclusion, "surely this is the word of God." Christie of Clinthill announced to them that no murder had been committed, and that he saw Halbert alive and well on the preceding night. Henry Warden was sent as a prisoner to the abbey, but on his way halted at the tower: when a recognition occurred between Father Eustace and the reformer; and a conflict took place between old attachments and the zeal which was ferociously eager to water the church with the blood of heretics, in the bosom of Eustace. Henry Warden's testimony also confirmed that of Christie as to the existence of Halbert. Edward, confessing his love for Mary Avenel, and revealing to the reverend father that he had secretly rejoiced at the death of his brother, dedicated himself to holy orders; a resolution to which he was impelled by an interview with the White Lady, while he was searching for the supposed grave of Halbert. The remaining incidents are too crowded for an analysis.

In the mean while an army under Sir John Foster, by the express orders of Elizabeth, who had received intelligence that Sir Piercie Shafton was sheltered in the abbey, was on its march to lay waste the abbey and its lands. Eustace, to whom the whole authority of the Monastery had been resigned by the timid and wavering abbot, determined to defend it, and to summon to the protection of the Halidome all the barons and the immediate vassals of the church who were interested in preserving it from an English invasion. During this confusion at St. Mary's, Halbert joined a party under Moray, the illegitimate son of James the Fifth, in order to give him the letter which Henry Warden had intrusted to him in his captivity at Avenel castle, and at the same time related to Moray the incidents of that captivity, with the circumstances that rendered him a fugitive from his home. Rising rapidly in the esteem and confidence of the Earl, and surrounded by reforming preachers and soldiers, he became a convert to the new faith. Moray, temporizing between the violent policy of the English court and the cause of the Reformation, marched with great celerity towards Teviot-dale, to prevent Sir John Foster's attack on the Halidome, and Glendinning was dispatched with orders both to the abbot and Foster to abstain from hostility: but it was too late. War and terror had done busy work in the Halidome, and the vassals of the church had sustained a defeat. The death of Julian Avenel in the arms of the unhappy Catherine, who herself falls a victim to her misplaced affection, forms a powerful sketch. A captive, whom Sir John Foster imagined to be the Euphuist, turned

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out to be the miller's daughter, who had rescued the knight a second time by assuming his resemblance during his flight. A scene occurs between Henry Warden and Eustace, in which the former communicates to him the conversion of Mary Avenel, which is described with great force and truth of character. The emotions of Edward also, when he heard that Moray had rewarded Halbert's services with the hand of Mary Avenel, shew the pencil of a master. The procession of the monks to the market-place of Kennaquhair, in order to surrender the abbey, the interposition of Henry Warden in behalf of Eustace, and the high-spirited conduct of the Euphuist in discovering himself to save the venerable abbey from plunder and sacrilege, are well imagined. There is something comic in the ludicrous detection of the coxcomb's birth, which explains also the emblematic token given by the White Lady to Halbert, and by him shewn to Sir Piercie; for it turns out that the maternal ancestor of this refined courtier was old Overstitch of Holderness, *a tailor*. We need not hint to those of our readers who are skilled in the *denouement* of romances and novels, that Mary de Avenel is led to the altar by Halbert Glendinning, and that Sir Piercie weds the buxom daughter of the mill.

We have thus endeavoured to do justice to the romance now under our examination. We are not insensible to its beauties: but we have so valuable an interest in the inventive genius of this author, and we anticipate such rich supplies of future amusement from his pen, that we could not forbear to point out what we believed to be real blemishes both in its plan and its execution; ardently hoping that the ghosts, and kelpies, and white ladies, will hereafter give place to groupes more worthy of his taste and talents. These are weeds which will flourish in a coarser soil, and are ill-exchanged for the exquisite creations on which his fancy has heretofore been occupied.

> "*Grandia sæpe quibus mandavimus hordea sulcis,*
> *Infelix lolium, et steriles dominantur avenæ.*
> *Pro molli viola, pro purpureo narcisso,*
> *Carduus et spinis surgit paliurus acutis.*"
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> VIRG. Ecl. v. 36.

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ART. IX. *The History of New South Wales.* 8vo. pp. 479. 14s. Boards. Hamilton.

CONCERNING New South Wales we have repeatedly conversed with our readers; and the accounts of Collins and of Hunter in particular, with the "Picture of New South Wales"

Wales" by Mann, attracted and deserved a copious commentary.* We retain our doubts of the wisdom of trying at so great a distance so expensive a plan of colonization. A criminal population, moreover, does not form the cheapest raw material of settlement. If the disbursements necessary to transport, to protect, and to re-educate grown felons, had been employed in patronizing the voluntary removal of the adventurous and industrious poor, it is likely that agriculture and the simpler arts would have been more speedily introduced, and more skilfully practised, than on the present system; when persons unused to such occupations are, by military superintendance, compelled to attempt them, and are suffered, after seven or fourteen years of involuntary apprenticeship, to withdraw their incipient utility. Examples of prudence, economy, and good conduct, of docility to instruction, of skill in the mechanic arts, and of reverence for property, these are the elements of germinating civilization and durable prosperity: but extravagance, intemperance, anger, idleness, and ignorance, which characterize almost all convicts, can tend only to render their own maintenance a perpetual burden, and their children an anarchic mob. At least as many unproductive persons, whose labour contributes in nothing to the progress of the public property, must reside in a colony of thieves, to perform the office of watchmen and superintendants, as there are productive labourers in the whole community.

Still, in the case before us, the first difficulties are conquered; the means are provided of growing up from within a purer and a better generation; and it is now desirable to allow gratuitous passages in his Majesty's vessels to any adventurous settlers who may be willing to attach themselves to the colony. Many divisions of labour are still without their appropriate agents; the rewards of industry and the profits of stock are very considerable; and, in the course of a life, an affluent fortune may be acquired in New South Wales from a small or negative beginning. To any such speculative emigrants, the present history will be a welcome guide; since it compiles in an abridged form the principal facts concerning the country, and subjoins some recent modern information not previously before the public in all the desirable detail.

The island of New Holland, which is equal in extent to the whole of Europe, lies between 10½° and 43½° south lati-

* For these and other articles on the subject, our readers may refer to M. R. vol. ix. N. S. p. 198.; xxvii. p. 242.; xli. p. 323.; xlii. p. 1.; lviii. p. 62.; lxviii. p. 1., and lxxviii. p. 349.

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tude, and between 110½° and 153½° east longitude: but, having been imperfectly explored before it was settled, the station of colonization appears to have been unfortunately chosen. The highest point, accessible to shipping, of the largest navigable river, is in general the place to be selected for the metropolis, or primary sea-port: but the great rivers of New Holland probably flow south westward, directly *from* the mountains at the back of our colonies; so that we placed ourselves as it were in the Peru, instead of being seated on the Orellana, of the region, which has obviously a geographical structure not unlike that of South America, though its parts trend reversely.

New Holland was discovered by Quiros, a Spaniard, in 1609, and was visited at different places by many Hollanders, viz. Zeachen, Edels, Vandiemen, Vannuyts, Dewitt, Carpenter, Pelsaert, and Tasman, the latter of whom was employed by the Dutch East-India Company to make a survey of the coast in 1642. It was not until 1699 that King William employed Dampier in a similar examination: but Captain Cook, in 1770, first ascertained the insular and vast character of the country. In 1786, the colony was founded which forms the subject of this book.

The anonymous compiler has divided it into thirty-three chapters; which narrate successively the arrival in New South Wales of the first colonists; describe Botany Bay and the contiguous natives; next Port Jackson; and then the removal of the settlement to Sydney Cove. The reading of the King's commission, the establishment of a court of justice, and the instruction to take possession of Norfolk island, as a retreat in case of emergency, are detailed. Governor Philip's excursion to the Blue Mountains is related, with the consequent hostilities with the natives, and the examination of Broken Bay. Internal incidents take their turn; and the works at the settlement, the diminution of the public ration, the distress of the colony, and the apprehension of famine, form interesting and instructive difficulties. The naming of Paramatta, the arrival of Governor Grose, the allotments of land to settlers, and the intercourse with the New Zealanders, fill another amusing series of chapters. The government of Captain Paterson and the arrival of Governor Hunter, the discovery of coal, the census of the population, live stock, and lands in cultivation, have statistical value. An amusing detail succeeds of the coasting enterprizes of Mr. Bass and Lieutenant Flinders. A chapter on political economy records the prices of commodities, the scarcity of a regular currency, and the foundation of the Sydney Gazette, the impression of which

was frequently suspended for want of paper. From this Sydney Gazette are extracted many of the new materials of the ensuing chapters, such as the account of the races. The arrival of Governor Bligh, his arrest by the resident military commander, the intervention of Lieutenant-Governor Foveaux, of Governor Paterson, and of Governor Macquarie form a sort of civil war, which terminates in the trial and degradation of Colonel Johnston. The parliamentary report of 1812 concerning the state of the colony, the consequent new regulations, and the courts instituted, are described. A general account of the natural productions, and an inland tour of the Governor and of Mr. Evans, who passed the Blue Mountains, form the concluding information. As this excursion is the greatest addition to the extant knowlege of the country that is contained in the volume before us, we extract the official report of it:

'On the 13th of May, 1815, Mr. Evans commenced his tour of discovery; and on the 2d of June, finding his provisions would not enable him to proceed farther, he began to retrace his course back to Bathurst, where he arrived on the 12th, having been absent thirty-one days. In the course of this tour, Mr. Evans has been so fortunate as to travel over a vast number of rich and fertile vallies, with succession of hills well covered with good and useful timber, chiefly the stringy bark and the pine, and the whole country abounding with ponds and gullies of fine water; he also fell in with a large river, which he conceives would become navigable for boats at the distance of a few days' travelling along its banks. From its course he conjectures that it must join its waters with those of the Macquarie river; and little doubt can be entertained, that their joint streams must form a navigable river of very considerable size. At a distance of about sixty miles from Bathurst, Mr. Evans discovered a number of hills, the points of which ended in perpendicular heads, from thirty to forty feet high, of pure lime-stone of a misty grey colour. At this place, and also throughout the general course of the journey, kangaroos, emus, ducks, &c. were seen in great numbers, and the new river, to which Mr. Evans gave the name of the *Lachlan*, abounds with fish; although, from the coolness of the season, he was not able to catch any of them. In the course of this tour, Mr. E. also discovered a very unusual and extraordinary production, the proper or scientific name of which cannot at present be assigned to it. It possesses much of the sweetness and flavour of manna, but is totally different in its appearance, being very white, and having a roundish irregular surface, not unlike the rough outside of confectioners' comfits, and of the size of the largest hail-stones. Mr. Evans does not consider it to be the production of any insect, tree, or vegetable of the country; and from hence the most probable conjecture appears to be, that it is a production of the same nature with that which is found in Arabia, and there called "wild honey," and supposed

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to be a dew. 'Where this substance was found most plentiful, Mr. E. saw the kangaroo in immense flocks, and wild fowl equally abundant.

'The natives appeared more numerous than at Bathurst; but so very wild, and apparently so much alarmed at the sight of white men, that he could not induce them to come near, or to hold any intercourse whatever with him.

'At the termination of the tour, Mr. Evans saw a good level country, of a most interesting appearance, and a very rich soil; and he conceives that there is no barrier to prevent the travelling farther westward to almost any extent that could be desired. He states that the distance travelled by him on this occasion was 142 measured miles out; which, with digressions to the southward, made the total distance 155 miles from Bathurst; — he adds at the same time that, having taken a more direct line back to Bathurst, than that by which he left it, he made the distance then only 115 miles; and he observes that a good road may be made all that length without any considerable difficulty, there not being more than three hills which may not be avoided.

'From the entire tenor of Mr. Evans's narrative of this tour, it appears that the country over which he passed has even exceeded the country leading to and surrounding Bathurst, in richness, fertility, and all the other valuable objects for the sustenance of a numerous population.'

Much remains to be done for this growing colony. *In the* first place, the opposite or south-west coast of New Holland, or Australasia, as Mr. Pinkerton has proposed to name it, should be carefully surveyed; and a settlement founded there also, with a communication through the interior. The available capacities of the country cannot be appreciated, and called out in their proper order, without at least a rough survey and a rude map of the inland region. In the second place, oriental settlers should be encouraged to domesticate themselves there. They would exemplify, and thus teach, *the* use of various local productions which to the Europeans vegetate in vain. In May, 1800, as Col. Collins mentions, some propositions were received from the Bengal government, respecting the transportation of Indian convicts to New South Wales. This measure was not adopted, from the want of any permission to that effect from the British government: but the time is surely come when such convicts would be found eminently useful: they might be formed into task-gangs; and their labour might be let by contract for limited periods to the several established settlers. This would be a means of cheaply stocking the country insensibly with a more various and mixed population; some of whom would no doubt introduce and perpetuate habits of life more adapted to the region and climate than natives of Britain can be expected to carry out.

It

It is a first principle of colonization to assemble the greatest possible variety of races and ranks of men; and, after having observed attentively their relative progress and success, to seek farther recruits in the class which is found from experience most to prosper.

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# MONTHLY CATALOGUE,

## For APRIL, 1820.

### POETRY *and the* DRAMA.

Art. 10. *Rosalba*, a Tale of Sicily. By R. C. Barton. 8vo. pp. 100. 5s. sewed. Lloyd and Son. 1819.

This common-place little production is introduced by a preface, in which (according to a practice which we recollect at school) the Reviewers are lashed for '*future impudence.*' In truth, this sort of anticipation of censure is very ill-advised, for it is generally just, and therefore furnishes a critic with the necessary clue for condemnation, without the trouble of minute inquiry.

Nothing can be more hacknied than the story of Rosalba. She is the only daughter of a rich landholder; and Enrico, her lover, is the only son of a poor man, who has been thus reduced by the every-day occurrence of being bail for a friend who ran away from his bond of honour. The father of Rosalba in course disapproves of so unprofitable a connection: but Enrico, having saved the daughter from a wild boar, obtains the object of his choice from the relenting parent.

Would the repeated offer of *treacle* to a full-grown guest be likely, or not, to disgust him? Having answered this question, our readers need not be asked what they think of the preceding portion of Rosalba.

Just as the characters are in the middle of singing the subjoined Bridal Hymn, a party of infidels rush in, bind them for slaves, and put an end to all the *agrémens* of the party.

'Bridal Hymn.

'*Enrico.*

'Gracious Lord! behold, thy servant
Kneels before the Throne of Heav'n,
Grateful for all earthly blessings,—
This the greatest thou hast giv'n.

'*Rosalba.*

'Let my timid voice approach thee;
Deign to hear my grateful pray'r;
Make me, O heavenly God, I pray thee,
Worthy my Enrico's care.

'*Both.*

'Heav'nly Father, we beseech thee
On us let thy Spirit light;

Let

Let thy guardian-angels keep us
Ever guiltless in thy sight.

' *Enrico.*

' Grant, O Lord! ' tis all I ask thee, —
All I seek from Heaven above,
For myself a mind contented,
Health and peace to her I love.

' *Rosalba.*

' For myself I ask no further,
To him alone thy cares extend;
Yet, grant that when he 's taken from me
Mine may with his being end.

' *Both.*

' Heavenly Father, should thy wisdom
Kindly bless our marriage-bed,
Let our offspring ——— '

Here enter the infidels.

We are far from being deficient in sympathy with the sentiments of Enrico and Rosalba: but we think that they must have rehearsed their parts very frequently, to have had them so perfect on the nervous occasion above stated.

When Rosalba sees Enrico in chains, (and here the story certainly rises in novelty) she begins to cool her forehead with the blood of the wounded infidels; which, as we might expect, gives the lady and her white gown so tremendous an appearance, that, on her sudden attack, the infidels are struck with a panic, and, supposing her to be a maniac (a character which they superstitiously revere), they leave her to herself, and we hear no more of her! Enrico and all the males sail away in excellent spirits, and thus ends ' Rosalba, a Tale of Sicily.'

We should here conclude our notice of this publication: but we are really desirous to benefit the author, whatever he may think of the severe manner in which we have discharged our duty to the reader; and we therefore do admonish him, most sincerely, that *no* talent for poetry is discoverable in ' Rosalba,' but *much* unexceptionable English, and *something* that might be turned to a better account.

Art. 11. *The Family Shakspeare*, in Ten Volumes; in which nothing is added to the original Text, but those Words and Expressions are omitted which cannot with Propriety be read aloud in a Family. By Thomas Bowdler, Esq. F.R.S. and S.A. 18mo. 3l. 3s. Boards. Longman and Co.

A family circle can scarcely obtain a more gratifying relaxation, on a winter's evening, than that which is afforded by reading aloud the plays of our immortal bard: but it would be more frequently indulged, if the licence of the times in which they were produced had not occasioned the introduction of too many expressions and allusions, which would raise a blush on the cheek of modesty, if understood; or which, if not comprehended, might create inquiries

quiries that a gentleman would find rather difficult to solve. An edition, therefore, which, by expunging such objectionable passages, enables a reader boldly to proceed, without fear that the next sentence may bring him to an aukward *hiatus*, is certainly a desirable accession to a family-library.

The work before us seems to fulfil its promise in this respect; and it is of little importance whether it has not exceeded it, considering the uses for which it is intended, and that such an edition will never be inspected for any critical purpose. We cannot, however, avoid remarking that in our opinion the editor has sometimes shewn the truth of the old saw, that the *nicest* person has the *nastiest* ideas, and has omitted many phrases as containing indelicacies which we cannot see, and of the guilt of which our bard, we think, is entirely innocent. In other cases, Mr. Bowdler seems to be rather fastidious in his alterations of a mere vulgarism that was appropriate to the character, and adopting in its place a *genteeler* word that has destroyed the spirit of the passage. The critical or religious and moral ideas of the editor seem also to be subject to some vicissitudes; for he expunges in one place as coarse, or as unholy, or as indelicate, words which in another he allows to stand, without any apparent reason for the alteration in his opinions.

In our Number for October, 1807, we noticed a work under the same title, in four volumes; which contained only twenty of the plays.

Art. 12. *Hacho;* or, The Spell of St. Wilten; and other Poems. 8vo. pp. 160. Hone. 1819.

"Another and another still succeeds."—We are here presented with one more of the innumerable offerings at the shrine of the Muse of the Epopea,—an irregular heroic poem, in the style and manner, though not with the genius and happy fancy, of Walter Scott. From the preface of the anonymous author, we in fact learn that the tale of Hacho is founded on a note accidentally perused in one of that Bard's popular productions, mentioning an invasion of Scotland by the Danes under Hacho, during the reign of Alexander; which name, for metrical convenience, has been altered to Fergus. *For metrical convenience*, also, we suppose, the author has moreover contrived to dispense with good poetry, and other essential requisites, in the execution of this species of epic; of which the wild and irregular form, and the varied versification, were no sooner introduced and established than they were judiciously abandoned by the celebrated author above mentioned. The Danish hero, Hacho, is a giant of very small dimensions indeed, when compared with the Rodericks and Marmions of the north, or the Corsairs and Giaours of the east.

While we feel ourselves compelled to pronounce that the chief poem in this volume is deficient both in interest and execution, we must not omit to mention the superiority of several miscellaneous pieces which follow it, and from which we quote the following very poetical lines: (p. 146.)

'Farewell, sweet moon, pass but a few short years,
And he who gazes on thy beauty now
With eyes of deepest rev'rence, will ere long
Be cold as thou art, and thy beams, that shine
Upon his lone unnoticed grave, will stir
No feeling in his soul. — Oh, I will hail
My hour when it approaches, life has been
A source of sorrow, and it matters not
How soon I quit the scene, for I have roved
A friendless outcast in the thorny world,
Upon it, but not of it; and my death
Is but escape from bondage.'

It is with difficulty, and a disagreeable feeling of the inequality of the human mind, that we are led to believe the author of Hacho to be the writer of the above lines.

Art. 13. *Parga.* A Poem. 8vo. pp. 90. Gold and Northhouse. 1819.

Few things in history itself are more shocking than the fate of Parga. It combines profession and treachery; boasting and cowardice; Christian seeming with more than Turkish despotism and cruelty. Alas! the details of the shame of the English government are too well known, in this most painful transaction: it is a blot which never can be wiped out of our national annals; although (thank Heaven!) it will not be considered, by the well-judging, as a part of our national character: it is the act of individual Englishmen, (if they *must* so be called,) and not of England.

This poem, however, will do little credit to so good a cause as that of the Parguinotes, for it wants strength, where it should have breathed fire against the foes of honour and liberty: but it is well meant; and, as far as it goes, we heartily recommend it to the perusal of all patriotic readers. The notes tell a plain tale, — a tale which our latest posterity will blush to read.

Art. 14. *The Saviour of the World.* A Poem, in irregular Verse, on the Death, Resurrection, Descent into Hell, Ascension, and Second Coming of our Lord Jesus Christ. By Joseph Higgins, a Layman of the Church of England. 12mo. 5s. Boards. Whittemore. 1819.

We meet with some productions of which it is difficult to speak, without inadvertently committing the very fault that they exemplify. Of such a kind is the present extremely indecent poem; in which, under the notion of piety, the author is guilty of the most impious familiarities with the most sacred subjects. Will it be believed that 'the Saviour of the world' is here *described* as going with the penitent thief into Paradise, as bidding '*adieu*' to the inhabitants of heaven, and as afterward holding a conversation with Satan in the infernal regions? — We call on the author, by every remnant of good sense and good taste which his religious or worldly propensities may have left him, to give up this

" profane

" profane babbling," and these audacities of devotion, " falsely so called."

As a composition, our readers will immediately see the merit of this very objectionable little volume by the following brief quotation; all that we can bring ourselves to quote from such a performance:

——— ' *May I presume*
*Intrusively to ask*, why sits this gloom
Upon your countenances? let me share
Your confidence. Believe me, Sirs, I bear
A sympathizing heart,' &c.

Art. 15. *Thoughts and Feelings.* By Arthur Brooke. 12mo. pp. 180. Longman and Co. 1820.

" *O curas hominum! O quantum est in rebus inane!*"

" Vanity of vanities," saith the preacher, " all is vanity;" and, frequently as we are forced to reiterate this observation, it compensates in everlasting *applicability* for the want of those novel attractions which belong to more recondite passages. Nothing could be more unaccountable than the constant reproduction of poetry which brings neither fame nor profit to the writer, were it not for this clue of " vanity!"

" Search then the *ruling passion*."

This it is which inundates our booksellers' windows with *unread*, *uncut*, and *unsold* pamphlets in prose and verse; — this it is which inks many harmless fingers, and wastes many valuable hours:

" *Scribimus indocti doctique poemata passim.*"

*Indoctus* we do not say is an epithet applicable to the present author: our remarks are general: but we will enable our readers to judge of Mr. Brooke for themselves. His " Durovernum," &c. we have already submitted to their opinion; and let them now attend to his ' *Thoughts and Feelings.*'

' Oh thou that mockest at misfortune! Thou
That warrest with the dead! Oh may the blight
Of lasting infamy upon thy brow,
England! for this all blisteringly light!
And when thou fall'st, as soon thou must, then be
Such mercy as thou shewedst shewn to thee.'

We cannot but observe that Mr. Brooke is an Englishman by birth; and that any man who is so *denationalized*, so dead to all patriotism, as to utter this rhapsody, is scarcely a fit object for the pen of the critic. We are referred to the daily papers of December, 1818, for the story of an unfortunate Spaniard, whose suicidal body was subjected to gross treatment in this country, in order to account for this burst of indignation: but he who can lash his country for the acts even of its government, must have *cast off England*, and cannot wonder if the compliment be returned. — Is the following much better?

'*Lines occasioned by a Midnight Walk in the Country, after a Conversation on that much disputed Subject, whether the Note of the Nightingale is merry or sad.*

'The moon has sunk beneath yon hill —
It is the midnight hour;
And in the dark horizon still
The storms of evening lour.

'But there's a glowing genial gale
Breathes richly o'er the plain,
And sweetly in the distant vale
Night's chantress pours her strain.

'Oh let none think her note is sad,
For grief is *man's* alone;
Earth — air — the whole creation's glad, —
'Tis only his to groan.

'The meaner brute a blessing found,
To joys of sense confined,
On man the God of nature frowned,
*And cursed him with a mind.*'

Some less exceptionable specimens may be found, but these call for exemplification and censure.

Art. 16. *An Epistle in Verse;* written from America, in the Year 18—. By Charles Leftly, the Younger. 8vo. pp. 24. 1819.

Since the genius of poetry can assume in our days as great a variety of shapes as the Proteus of antiquity, we must no more be surprized at beholding him in the thin form of an epistle, than in the bulky epics and mock-heroics of Madoc or Joan of Arc, with the modern-antique tribe of Lakists, &c. His present appearance is in a sort of flying description of trans-Atlantic scenery, evidently the production of one who is unused to the rhyming mood, though possessing powers of poetry which, by assiduous cultivation, may intitle him to rank above the spirits of mediocrity that so unceasingly haunt us, and will *not* be laid by the utmost exorcising of the critics. The ensuing lines, however, are of a very superior character to those with which we generally meet in such compositions, and we have pleasure in quoting them. They describe the tediousness of a voyage:

'*'Tis a dull life, when day succeeding day,*
*Before us spreads a dark and watery way;*
*The spirit sinks in languor, when the eye,*
*Has gaz'd for weeks upon the sea and sky,*
*And the frail bark that bears us, seems a lone*
*And trembling object in a world unknown.*
*And the heart leaps when bursts the cry of "*LAND*!"*
*Though barren rock it prove, or burning sand.*
*'Twas thus th' Atlantic nights of danger o'er,*
*We first approached Columbia's favoured shore,*

Far

Far to the south, where through its marshy sides
The classic Ashley rolls its sluggish tides;
Where, as the light canoe glides swift along,
The dashing oar divides the negro's song;
While midst its swamps, the rice-plant rears its head,
And the pale cotton spreads a downy bed.'

For other passages of equal merit with the above, we must refer our readers to the epistle itself.

Art. 17. *Leonora di Burger, La Festa D'Eleusi di Schiller; recate in Versi Italiani. Con altre traduzzioni e Rime Originali. Da* W. E. Frye, *Capitano di Fanteria nel servizio Britanico.* 12mo. pp. 85. 4s. 6d. Boards. Boosey and Sons, and Porter. 1820.

At no period of our literary history, has a taste for the Italian poets been so generally diffused as it evidently is at present; and this extension of it arises not less from the superior enthusiasm and beauty of their sentiments, than from the charms of language in which they are conveyed. To this cause, likewise, the Italians owe their numerous and elegant versions of the best works of other languages, both antient and modern: while the facility which such a rich and flexible tongue affords in expressing the variety of human passion and feeling, in its nicest shades and colourings, has moreover led even foreigners to attempt a successful cultivation of its powers. The names of Milton and Gray, and more lately of Mathias and others, will readily occur on this occasion to the minds of the lovers of Italian poetry; and though Captain Frye cannot claim the perfect command and ease of language which distinguish the composition of his predecessors, and almost confound it with that of the natives themselves, we might suppose that he has been long resident in the country, and he certainly must have been very conversant with the old poets, before he could give us so favourable a specimen of their style as his translation of Leonora affords. This fine ballad, long since so well known in England, and which it is said first awoke the genius of national song in Scott, has been translated into almost every modern language, and well deserves to appear in the softer charms of the Italian: where, without losing any of its strength, it has certainly gained much in musical versification. It is followed by Schiller's *Feast of Eleusis*, the spirit of which would scarcely have disgraced the hymns of the antient muse. The translation is free and unshackled for a foreign pen.

This little volume is a very creditable proof of the mode in which the leisure hours of a *half-pay life* have been employed by Captain Frye; who, we perceive by the papers, has been recently restored to regimental service, and advanced to the rank of Major.

Art. 18. *Legitimacy*, a Poem; or, Leonard and Louisa. A Tale for the Times. By John Brown, Esq. Author of "Psyche," "The Stage," &c. Small 8vo. pp. 46. Hatchard. 1820.

Every country can produce a set of authors who live like spring-

insects, and die under the first sun-beam of criticism, as their antitypes perish at the approach of winter. That these ephemerals should feed on the flowers before them is natural: but that any entomologist should be curious enough to dry and preserve such worthless specimens is unreasonable. Who, for instance, would *bind* a poem like 'Legitimacy?'

In "the Stage" of Mr. John Brown we saw something less absurd, something altogether more like a human production than in his "Psyche;" and we acknowlege this moderate merit in his 'Legitimacy' also. The title is evidently chosen, as almost all such titles are, for the purpose of catching that attention which the author despairs of securing by any intrinsic excellence, or by any expence of labour or of thought on his momentary performance.

An estimable clergyman has a charming daughter, Louisa by name, with a lover ycleped Leonard. The father and the young man engage in an argument on the popular subject of 'legitimacy;' which, like the celebrated dispute concerning monogamy in the Vicar of Wakefield, ends in the match being broken off. Leonard joins the *Radicals*; and Louisa assumes the disguise of an *Idiot-boy*, and reclaims her lover. The moment of discovery is particularly happy! Leonard is about to commit suicide:

> 'The youth (*Louisa*) still struggled with convulsive throes,
> And call'd on man, on God, to interpose:
> Yet Leonard grasp'd him, — till the strife disrob'd
> The bosom of his foe: — 'twas doubly glob'd,
> And burst in palpitations on his sight,
> Like sun-ray'd hills to trav'llers through the night.
> Amaz'd he stood! in such amazement stands
> The artist, when beneath his trembling hands,
> Relents the marble, e'en till then unkind,
> And one chance stroke gives unexpected mind.'

In this interesting situation we are sorry to be obliged to leave the lovers, and Mr. Brown.

Art. 19. *The Lay of Agincourt*, with other Poems. Crown 8vo. 6s. Boards. Longman and Co. 1819.

This is all very well: but, really, the 497th imitation of (Sir) Walter Scott must tire the most meritoriously persevering of the readers of modern poetry.

> 'Each eye upon Llewellin gaz'd,
> As from the couch his harp he rais'd;
> But little thought the list'ning band,
> As slow his wither'd trembling hand
> Drew forth the feeble tone,
> That e'er the bard would sing a lay
> Expressive of the proudest day
> To England ever known.
> — As little did the minstrel seem
> To think his skill could match the theme;

For,

For, as the strings he plied,
Pensive he list'ned to the sound,
Display'd his trembling hand around,
And shook his head, and sigh'd.'

May we not go on?

" But when he caught the measure wild,
The old man rais'd his head, and smil'd;
And lighted up his faded eye
With all a poet's ecstacy?'

*Vide* " Lay of the *Last* Minstrel."

Yet *the last* of these minstrels, we are persuaded, neither we nor our immediate successors shall be happy enough to behold.

Art. 20. *Dunrie;* a Poem. By Harriet Ewing. 8vo. pp. 202. 7s. Boards. Robinson. 1819.

In no portion of its annals has our country been witness to a brighter display of female genius and talent than the nineteenth century has afforded. We must not, however, invariably expect the same exhibition of excellence in the numerously fair candidates for poetic honours. To the rich and beautiful descriptions that pervade the poetry of a Barbauld, a More, and a Hemans, our feelings of pleasure, as we peruse them, offer the best tribute of applause. Though we cannot discover in the poem of 'Dunrie' any marks of superiority that approach the distinguished productions of the above ladies, it may still lay claim to something better than mediocrity of poetical talent. Too plainly deficient in all the great requisites which constitute a regular poem, and without any interest of plot and character, it yet possesses individual passages which breathe a tender spirit of poetic feeling and sweetness of expression: but we are sorry to say that they are too rarely scattered among matter of a very inferior composition. We quote the following as a favourable specimen of the style, the poem itself being far too long for us to give any regular explanation of it.

' O youth, sweet season of delight,
Like April morn, in dew-drops bright,
Gilding with fancy's vivid power
Each image of the passing hour,
Contrasting with the winter's gloom
Serener skies, and Flora's bloom;
And still from all that meets the eye
Extracting hope, and ecstacy.
O youth, the fond illusion prize,
Which like the glowing rain-bow flies,
As brightly beams, as quickly dies:
Be yours the reign of visions gay,
The lively morn, the jocund day,
The hopes that virtue may approve,
The soul that wakes to joy and love!'

If Horace's rule holds good, that mediocrity is inadmissible in poetical productions, we would give a friendly hint to the author of 'Dunrie' to expect little more from the cultivation of her talents than the pleasure which the employment may bestow.

Art. 21. *Harvest*, a Poem, in Two Parts; with other Poetical Pieces. By Charlotte Caroline Richardson. 8vo. pp. 106. Sherwood and Co.

As descriptive poetry and pastoral poetry are supposed to have been the first which engaged the attention of mankind, we may presume that the themes on which they can possibly be exercised are now nearly exhausted. We are still, however, occasionally favoured with attempts at novelty in this line; though regular descriptive poems have seldom been presented to the public since the period at which Thomson, Mallet, and other superior writers, produced works that are still the favourite subjects of admiration with the lovers of pastoral scenery and manners.

In the little work before us we find much beautiful description, though conveyed in no very poetic language; and a simplicity of character, with a degree of interest in the narrative of rural life and occupations, which are pleasing to those who are delighted with traits of nature and truth, rather than the gorgeous embellishments of poetry. Among the minor pieces which display much of the feeling but little of the graces of poetry, we notice *The Orphan.*

'The infant dawn of youth had fled,
And peace and joy no longer shed
Their cheering beams on me:
No ray of hope, no generous friend,
Compassion's soothing balm to lend,
Or from the storms of life defend
A child of Misery.
I wander'd far, with sorrow chill'd;
While swelling woes my bosom fill'd,
I sought what Heav'n alone can yield,
I sought Humanity.
An orphan's voice could ne'er prevail,
The world but mock'd the plaintive tale
Of hapless misery.
My suit was vain, my prayers were spurn'd,
And oft my luckless fate I mourn'd,
Till some blest guardian spirit turn'd
Soft Pity's soul to me.
When soon my keenest woes were heal'd,
While gratitude my bosom fill'd,
I found what Heaven alone can yield,
I found Humanity.'

## NOVELS.

Art. 22. *Glenfergus.* 12mo. 3 Vols. 1l. 1s. Boards. Whittaker. 1820.

If this novel may be said to convey a few ingenious *hits* at projectors of both sexes, still it excites but little interest, because the

the greater part of it is occupied with descriptions of unpleasing and subordinate characters; and it is disfigured by numerous Scoticisms, and incorrect or inelegant phrases: such as, vol. i. p. 17., '*streight up and downism*;' p. 93., '*the maid lay squelch upon the floor, blubbering and bawling hideously*;' p. 97., 'Flora praised *in concento*, and sometimes threw in a little *solo*.' Vol. ii. p. 95., the word *compass* is used for *compress*; and in vol. iii. p. 222., the witticism of an old Grecian is introduced without any acknowlegement.

Art. 23. *The Mystery*; or Forty Years Ago. 12mo. 3 Vols. 1l. 1s. Boards. Longman and Co. 1820.

This book is advertized as containing matters of fact in the particulars relative to Africa and to Major Houghton: but we should have imagined that 'forty years ago' would not have accorded with the adventures of that unfortunate traveller. We do not however speak positively. Other anachronisms might be mentioned; and the 'Mystery,' on which the *dénouement* is made to depend, is a revolting story, no sooner related than contradicted. However, the London riots in 1780 are here well described, and a few other passages in the work may be said to evince some talent.

Art. 24. *Domestic Scenes.* By Lady Humdrum, Author of more Works than bear her Name. 12mo. 3 Vols. 1l. 1s. Boards. Longman and Co. 1820.

Though this novel is not devoid of interest, it is disfigured by some obvious improbabilities, and errors or oversights of the writer. Among the former, we must rank the stories of two ladies who conceal their marriages, and consequently involve themselves and their children in disgrace; the one adopting this step as a penance for her faults, the other in compliment to her husband's views.

In vol. i. p. 68., it appears that *Hurstbourne* is in *Hampshire*: yet we have been previously told that Mrs. Delmere, in travelling thither from a ship which had arrived in *the Downs*, was met by her friends at *Exeter*:—a notable specimen of geographical confusion!—The details of Mrs. Valacort's fashionable engagements are also tediously prolix, notwithstanding the assurance in vol. ii., p. 9., that 'her elegant taste gave a peculiar charm to all her *to do's*, her parties,' &c.; and the author's taste might have been usefully employed in amending such expressions as the following; vol. i. p. 363., 'Lady Belmont and Laura were *to stop* in town.' Vol. ii. p. 159., 'a little rosy-cheeked cherub *slammed the door to* again;' p. 179., 'if you neglect Lady Sabina *there will be plenty come forward* to make her amends;' p. 194., 'several, in squeezing past Mrs. Valacort and her niece, *nudged* each other;' p. 241., 'that is more than you are *up to*;' p. 252., 'enquiring whether he were *any ways* connected with her.' Vol. iii. p. 59., 'a meeting had not taken place *of* some years;' p. 225., 'Emily only *stopped* long enough:' in the same volume, p. 67., a Duchess is made to exclaim, "Dull work, *I trow!* make the best on't;' and in p. 65., Dr. *Baillie*

Dr. *Baillie* exchanges names with "the unfortunate Miss *Bailey.*"

It is really astonishing to see what *vulgar illiterate stuff* is issued from the press in the shape of novels; and puzzling to comprehend how persons so little qualified to wield the pen contrive to form any thing like a plot, and to make it *hang together* in any shape through two or three volumes.

## EDUCATION.

Art. 25. *The Juvenile Miscellany:* containing Geography, Astronomy, Chronology, Botany, Heraldry, Trade and Commerce, &c. &c. &c.: adapted for the Use of Schools and private Tuition. By R. Humber. 12mo. 3s. half-bound. Whittakers. 1819.

This is one of that numerous class of books which skim over the several sciences, and which are rather calculated to excite curiosity than to satisfy it. Indeed, such is generally the intention of the authors; and, if they succeed in this effort, they have done all that can be reasonably expected from them. Mr. Humber's performance is as well arranged, and as accurate in its explanations, as any that we have seen of the same kind; though we have noticed a few instances of hurry or of inadvertency. For example, to the question, 'By whom was the earth *first* peopled?' the answer is, 'By the children of Noah.' In another place it is said that, during seven weeks in the year in Lapland, the moon shines without *intermission;* and, in a third, the zenith and nadir are classed among the *circles* of the globe.

Art. 26. *D. Junii Juvenalis Satiræ, cum Notis Anglicis, Expurgatæ: Studio* Gul. Wilson, *M. A. Coll. Reg. Oxon. Soc. In usum Scholarum, præcipuè Begensis in Comitatu Cumbriæ, Grindallo Archiep. Cantuar. Fundatæ.* 12mo. Boards. Richardson.

We are glad to see a classical publication issuing from St. Bees' school; and this proof of the present claims of so respectable a foundation to public patronage will, we trust, facilitate the cleansing of that Augean stable into which the school, and all connected with it, have been metamorphosed, by the foul interference of interested motives in the appropriation of its endowments; or, at all events, by gross mismanagement of the whole concern.

An expurgate edition of the classics, sufficiently pure to prevent moral mischief, and sufficiently learned to improve youthful taste, has been always a desideratum in literature; and we greatly fear that it will ever continue to be so: at least, we cannot hope to see a writer, whose weeds and flowers are so intimately intertwined as those of Juvenal, redeemed from the opprobrium of encouraging the pollution which he condemns, by any selection, however careful, from his masculine but dangerous satires. Yet this *danger* must not be exaggerated; and we must not forget the fact that the very circumstance, the very character, of an *expurgate* edition, is in truth calculated to excite the curiosity which it professedly aims to limit, and to secure from mischief. It would occupy

occupy much more space than we can bestow on the present little school-book, to develope and to do justice to our ideas (such as they are) on this interesting question: but, on the whole, we decidedly think, that it had better be left to the master to make selections for the pupil out of entire works, than to put mutilated editions (*called expurgate*) into his hands.

Nothing can more clearly shew the fallaciousness of any expectations of complete purity in an edition of an antient satirist, than the lines which are left in this volume. We shall, of course, no farther designate them than by referring the editor to pages 37. 75. 96.; and to several others, which, as his second thoughts will probably have suggested to him, had better have been farther *expurgated*. "*Yet* here's a spot!" must, indeed, constantly occur to such an editor.

The note at page 195. is, perhaps, the most glaring instance of violating his own design, of which the present editor has been guilty, for here he has assisted Juvenal with the gratuitous improprieties of Martial: but, no doubt, this was an oversight; or an unconscious ebullition of the rage of commentating. — The notes, which are (judiciously) given in English, contain much useful elementary matter. Mr. Wilson freely lays his predecessors under contribution, but honourably assigns his property to each annotator whom he has enlisted in the service of his edition. We repeat our satisfaction, although with no high degree of panegyric, that St. Bees' school can enumerate among its sources of honour so creditable an auxiliary to the studies of youth, as the present edition of Juvenal.

Art. 27. *A short Introduction to the Greek Language;* containing Greek Precepts; a Speech of Clearchus, from Xenophon's Anabasis; and the Shield of Achilles, from Homer's Iliad. Translated into English. 8vo. 8s. Boards. Murray.

The contents of this little book are easily described. The introduction to Greek is a version from the Eton Grammar; the Greek prose is correctly translated; and the author subjoins the translation of Cowper to the Shield of Achilles. We presume that he prefers it to that of Pope, as better adapted to a school-exercise, and more likely to expedite the drudgery of literal interpretation.

We have nothing more to say of this slight effort than that it accords with our own notions of the best mode of teaching Greek, which is to make English, instead of Latin, the interpreting language: but it is obvious, if this be the case, that double care will be wanting in the Latin branch of education, in order to make up for the loss sustained by the pupil, from whom Latin has been withdrawn as a medium for teaching Greek. This, also, we think, would have good results: but we have neither time nor room, in this brief article, to detail our notions on a subject, in which we have the concurrent opinions of many distinguished scholars to support our own.

Art. 28. *A complete Treatise on the Present and Past Participles of the French Language:* in which every Rule is explained, and followed

followed by Examples, and an Analysis of each; &c. &c. By M. Maillard, Professor of the Latin and French Languages. 12mo. 3s. 6d. bound. Boosey and Sons. 1820.

To attain a correct and idiomatic use of the participles may be said to form one of the greatest difficulties in studying the French language; and, as M. Maillard has here explained their application with much industry and precision, his book will be an useful sequel to the ordinary French grammars.

Art. 29. *An Introduction to the Study of Arithmetic;* in which the Principles of the Science are fully developed and illustrated by practical Examples. By George Hutton. 12mo. pp. 164. Clement.

We have frequently stated our opinion that authors, who undertake to write on arithmetic and algebra, too often defeat their own intentions, by reducing that which ought to form a mental exercise to a mere mechanical operation; in fact that, instead of endeavouring to elevate the perceptions and ideas of the pupil to comprehend the particular subject in question, the latter is reduced to a level with the former, and divested of its most striking characteristic; while the learner loses all the advantages which ought to be derived from the study of a demonstrable science.

Mr. Hutton has avoided this beaten path, and has ventured to blend the theory with the practice. He observes:

'The method too generally adopted, of confining the attention of the pupil exclusively to the practical part of arithmetic, has, in the author's opinion, an evident tendency to defeat the salutary influence which the proper study of this subject would exert on the juvenile understanding, and to preclude that quickness of perception and accuracy of judgment, which it is so immediately adapted to excite.

'A subsequent attainment of mathematical knowlege may perhaps be regarded as a substitute for an earlier acquaintance with the theory of arithmetic: but if this attainment be not altogether precarious, it is too often reserved till the mind has assumed a propensity to take up results on the authority of habit, and the judgment has acquired a reluctance to exert itself in the investigation of truth.

'With a view, therefore, to promote such a study of this important subject as may either qualify the pupil to enter with advantage on the study of the mathematics, or enable him to reap all the benefit which arithmetic is capable of affording him, this little work has been composed; in which it was the intention of the author to comprize, for the use of his own pupils, a summary of the arguments he had employed in a familiar illustration of its principles.'

It may be questioned whether the author's explanations are not sometimes too long: but, at all events, the errors are on the right side; and we have no doubt that many youths, who have just left school with the character of expert calculators, might benefit by an attentive perusal of this little volume.

Art.

Art. 30. *Letters on History;* addressed to a beloved God-Child. By the Author of "Affection's Gift." In Two Parts. Part II. *Profane.* 12mo. 5s. 6d. Boards. Baldwin and Co. 1820.

These letters give in a short compass a judicious general view of profane history: the anecdotes are well selected; and the reflections, though mostly common-place, are favourable to religion and virtue.

A very few verbal errors may be noticed, such as, p. 67., 'the exhibition of vicious characters *afford* an important lesson;' and p. 34., '*neither* worshipping *or* regarding the Divinity,' &c.

We are of opinion that the present and other elementary historical works would be made more useful to English readers, by accenting the Greek and Roman proper names.

Art. 31. *English Stories;* illustrating some of the most interesting Events and Characters between the Accession of Alfred and the Death of John. By Maria Hack. 12mo. 7s. Boards. Darton and Harvey. 1820.

Some ingenious remarks, in dialogues between a mother and her children, accompany and elucidate these stories, which are related in an able and pleasing manner. In p. 161., however, the transition from the battle of Hastings to the reign of Henry the Second leaves too long a period unnoticed; and, in p. 350., the account of Prince Arthur's death, which Hume relates as "the most probable," might have been given on his authority.

Art. 32. *An Introduction to Geography;* on the Easy, Natural, and Self-evident Principle of describing the Maps in Writing, by which the irksome Labour and unnecessary Waste of Time, usually employed in the Acquisition of this Science, are avoided. By F. Francis, Private Teacher. 12mo. pp. 81. Law and Whittaker.

Were we to adopt this author's opinion of his performance, we should deem it far superior to any other work of a similar nature: but, if we rely on our own judgment, we shall say that it appears to be much of the same description with many others which it has been our business to notice. It has the merit of conciseness.

Art. 33. *Domestic Scenes at Woodlands;* a Tale. By a Lady. Small 12mo. 3s. Izzard. 1819.

This little book cannot boast of much novelty, but it may be recommended as a perfectly harmless performance.

## MATHEMATICS, &c.

Art. 34. *The Algebraist's Assistant,* being a Compendium of Algebra, upon the Plan of Walkingame's Tutor's Assistant. By James Harris, Teacher of the Mathematics, Walworth. 12mo. pp. 180. Longman and Co.

It is one of the most amusing parts of our duty, as reviewers, to read over the prefaces of the various works that come before us on arithmetic, algebra, geography, the use of the globes, &c.; since

since the multiplicity of books on each of these subjects lays every new author under an obligation to explain his motives for having intruded himself on the public. We find that the writer of this work, in his practice as a tutor, had frequently occasion to lament the want of a text-book, on the plan of Walkingame's Arithmetic, suited to the capacity of the higher forms in schools, and as introductory to the study of mixed mathematics. To fill this *gap* in the sciences, he has compiled the little treatise before us; in which, without either definitions or principles, the student is required to enter on various mechanical problems: as, for example, the laws of falling bodies, the collision of bodies, elastic and non-elastic; the descent of bodies over pulleys, &c. We shall only observe that we cannot see the propriety of this mode of arrangement.

## MISCELLANEOUS.

Art. 35. *A Refutation of the Claims preferred for Sir Philip Francis and Mr. Gibbon to the Letters of Junius.* 8vo. pp. 52. 2s. Reed. 1819.

Another appeal to the public on the claims to the honour of being Junius! — with the difference, however, that instead of arguments *for* we have here arguments *against* the pretensions of two prominent (involuntary) candidates. The writer of this short pamphlet contests the claims of Sir Philip Francis in every way; — as to style, intellect, knowlege of law, or personal connection. Sir Philip, who was indebted for his promotion under government to Mr. Welbore Ellis and Lord Barrington, could never, he says, have assailed the characters of these men with the vehemence and malignity which were manifested towards them by Junius: nor does he admit any foundation for the alleged resemblance between the hand-writing of Sir Philip and Junius. — The pretensions of Mr. Gibbon are deemed still less tenable; the style of Junius being direct and inartificial, while that of Gibbon is verbose and perpetually pointed at display. Gibbon was, as we learn from his history, very deficient in knowlege of jurisprudence, a department of study with which Junius was well acquainted; and in knowlege of the world and penetration into character, we can hardly suppose a more complete contrast. If any of our readers are still sceptical, we beg leave to refer them to our remarks on this subject, in our Numbers for October, 1818, and June, 1819; which contain a discussion of the claims set up for these well-known characters.

Art. 36. *Observations introductory to a Work on English Etymology.* By John Thomson, M.A.S. late private Secretary to the Marquis of Hastings, Governor-General of India. 8vo. pp. 52. Murray. 1818.

These observations on English etymology are introductory to a more comprehensive work on the subject, which the author proposes to publish. They display many of the requisite qualifications, but not all. For instance, the historical antiquities of those dialects, which have coalesced into the English tongue, cannot have been

been carefully studied by a writer who maintains in his first sentence that the English language is derived from the Gothic and Celtic. Let us suppose that he gives the name of Gothic to the language in which the Gospels ascribed to Ulphilas have been composed. To what dialect would he give the name of Celtic? To the Erse, or to the Welsh? Now to whichever of them he awards that indefinite name, it is not true that the English language is derived in any degree from it. None of our grammatical inflections or formative syllables, and very few individual words, can be referred with probability to either of these sources. The Welsh never overspread the eastern or English half of Great Britain, as Camden pretended. A Norse dialect, allied to the Saxon, was that of Caledonia in the time of Agricola; and an English dialect akin to the Saxon was that of London in the time of Julius Cæsar. Intercourse with France introduced what is called Norman phraseology; but this is not a Celtic but a Romane (see vol. lxxiii. p. 487.) or Romanse dialect. There is surely nothing Celtic in the English language. London is *long town;* not, as our author would have it at p. 30., the Armoric *lyn din*, lake-town.

A good dissertation occurs on the inherent aversion of our language to hybrid compounds; and we extract a passage on this topic.

'Instances, however, do occur where Gothic terminating particles coalesce with Latin words; either because the latter were deficient in expression or could not otherwise be reconciled to the idiom of our language. The Gothic adjunct, full, employed in converting substantives into adjectives, as ruefal, manful, hateful, has been extended to joy, scorn, cheer, use, which belong to another source; and we have substituted the Gothic adverbial termination ly, for the French ment, in derivations from the Latin. Gothic adjectives became substantives by the addition of ness, such as coldness, sadness, brightness; and our Latin words tedious, tardy, neat, plain, rude, apt, have followed the same construction; but all substantives used adjectively by the aid of y final, like hearty, handy, filthy, witty, are Gothic, except gaudy, balmy, and rosy. Substantives ending in head, or hood, from Gothic het, Teutonic heit, state, condition, like Godhead, maidenhood or maidenhead, manhood, childhood; which added to adjectives is contracted into th, as breadth, width, health, dearth, sloth; together with verbs rendered frequentative by the termination er, of which among many others are waver, chatter, clamber, wander; from wave, chat, climb, wend; and all those that admit of the prepositions, for, fore, up, y, or be, belong assuredly to the Gothic. Substantives made adjectives by ish, as English, childish, are all Gothic, but the vulgarism of feverish for feverous. The Gothic an or un being synonimous with the Latin negative in, and er with re, when used as prefixes, frequent substitutions of them have arisen, by which we say undoubtedly and indubitably, unviolated or inviolate, and release is the Gothic erlæsa confounded with the Latin relaxo.

'On the Latin side must be placed all our substantives and adjectives of two or more syllables ending in able, ible, al, ant, ate, ent, ence,

ence, ce, cy, ment, ous, ty, including also tude, by which adjectives become substantives, as solitude, multitude; and others converted into verbs by fy, as deify, vilify, glorify; but so inapplicable do they prove to our Gothic compositions that the most ignorant person would not transgress so far as to say lonelytude, manytude; or godify, foulify, praisify; which, however intelligible, could not be endured by an English ear. The prepositions ab, com, con, de, di, dis, e, ex, inter, ob, pre, pro, sub, subter, super, (French sur,) tra and trans, obtain alliance only with Latin or Celtic words; nor, with the exception of a very few terms from the Norman code which end with ance or ment, can any surer test of discrimination be applied than that no foreign graft is ever admitted on a Gothic stock.'

Many other delicate and curious observations are to be found in this pamphlet, which merits the perusal and consideration of our grammarians by profession.

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## CORRESPONDENCE.

We have received a letter relative to our recent notice of an ephemeral trifle called *The Fudger Fudged*, in which the writer relates a story concerning an alleged change of political principle in Mr. Moore. We are entirely ignorant as to the grounds of this charge, which we cannot admit to be authenticated by our correspondent, who is unknown to us, even if his signature be not fictitious: but, supposing the facts here asserted to be correct, they do not substantiate the allegation; and we can with confidence repeat what has been for years reported in highly respectable circles, that Mr. M. has sacrificed the fairest views of advancement to his patriotic feelings. The question involves no considerations personal to us which could make us 'shrink' from it: but it does involve circumstances and characters which it is not for us to bring into more particular discussion in this place.

We are certainly inclined to wish that political writers, of all parties, would moderate, if they cannot subdue, their personal hostilities: but the author of *The Fudger Fudged*, and his advocate, our correspondent, must be told that the language of both that publication and of this letter is such as to preclude the possibility of their complaining, with justice, of the strongest terms of reprehension.

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The letter from Barkisland urges a request with which it is not usual for us to comply: but it is also unusual for us to have it supported by such circumstances, and in such terms, as in the case before us; and, if not prevented, we will endeavour to attend to it.

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The continued illness of a coadjutor again prevents the accomplishment, this month, of several intended objects.

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*** The APPENDIX to this Volume of the Review will be published on the 1st of June, with the Number for May.

# THE APPENDIX

TO THE

NINETY-FIRST VOLUME

OF THE

# MONTHLY REVIEW, ENLARGED.

## FOREIGN LITERATURE.

ART. I. *Traité des Grandes Opérations*, &c.; *i. e.* A Treatise on Military Operations, on a great Scale; containing a Critical History of the Campaigns of Frederick II., compared with those of the Emperor *Napoleon*; and a Summary of the general Principles of the Art of War. By General Baron DE JOMINI, a Staff-Officer in the Service of *Napoleon*. Illustrated by a Military Atlas, and Plans of Battles. Second Edition. 8vo. Vols. I—IV. Paris.

*Suite du Traité*, &c.; *i. e.* A Critical and Military History of the Campaigns of the (French) Revolution, compared with the System of the Emperor *Napoleon*; being a Sequel to the Treatise on Military Operations on a large Scale. By General Baron DE JOMINI. 8vo. Vols. V—VIII. Paris.

WE had occasion, in our Appendix to vol. lxxxvi., p. 485., to apprize our readers of the extent of tactical knowlege possessed by General DE JOMINI, and to express our sense of the value of his observations on the interesting work of the Archduke *Charles*, respecting the principles of the military art, and the events of the memorable campaign of 1796. A native of Swisserland, and born about the year 1775, M. DE JOMINI was early destined to the military career, and entered the French service in a Swiss regiment: but he was obliged, by the disorders of the Revolution, to return to the Cantons; where, amid pursuits of a very different nature, he continued to cherish his original predilection for tactical

investigations, and actually composed the first part of the present treatise as early as 1804. In that year, Marshal *Ney* having become apprized of the extent of his study and research, recalled him to active service, and gave him an appointment on his staff; in 1805 he was promoted to the rank of Colonel; and, in the capacity of head of the staff to the corps of Marshal *Ney*, he went through the brilliant campaigns of 1806 and 1807. After having filled the same situation in Spain, in the less successful operations of 1808 and 1809, he was removed to the general staff under *Berthier*, but soon fell into a misunderstanding with that officer: in 1812, however, he participated in the dangers of the Russian campaign; and in 1813, he took a share in the early part of the operations of *Napoleon* in Germany. Here, unfortunately, his dissensions with *Berthier* recommenced, and led to a step unpardonable under any provocation in a military man; viz. that of abandoning his comrades in arms, and passing clandestinely to the hostile army: which event took place in August (1813), at the critical moment of the rupture of the armistice. The arrival of so well informed a staff-officer in the allied camp was a matter of high importance at that juncture, and procured for the fugitive the rank of Lieutenant-General in the Russian service: but it cast a permanent stigma on his honour, and prevents him at present from being received in the first circles of Paris, where he now resides, engaged in the prosecution of his military works.

The great majority of military authors confine their narratives to a detail of successive movements and conflicts, without attempting to illustrate the general combinations of a campaign: but, among the writers of the last century, are two striking exceptions; our countryman, General Lloyd, and *Tempelhof*, a German officer, both of whom displayed their talents in a history of the memorable war of 1756. The ideas of Lloyd are, in the opinion of M. DE J., sometimes contradictory, and seldom sufficiently generalized: but he teaches the rarely understood lesson, that military operations may be reduced to simple principles. Of *Tempelhof*, the great merit consists in exhibiting a correct view of the tactics of Frederick II., the motives of his principal movements, and the causes of his superiority over the Generals of the coalition. A work on the principles of tactics, by the Prussian General *Bulow*, though comparatively recent, is deficient in clearness, and so involved in scientific phrases about angles, segments, and circumferences, as to be almost unintelligible to any but a mathematician. Warned by this unsuccessful example, M. DE J. determined to observe a style studiously simple,

simple, and to seek a confirmation of his general rules less in a series of reasoning than in a reference to well known events in war: which naturally suggested an examination of the career of two of the most remarkable commanders of recent times, Frederick II. and *Bonaparte.* The operations of the former occupy the first half of the work.

Vol. I. contains a very brief sketch of the early campaigns of Frederick II., viz. from 1741 to 1745; followed by an account of the more memorable operations of 1756 and 1757, including the battles of Prague, Kollin, Rosbach, and Leuthen. — Vol. II. Campaign of 1758; battles of Zorndorf and Hohenkirchen; observations on the lines of operation adopted in the different campaigns of the war of 1756, and in the campaigns of the French revolution from 1792 to 1800. — Vol. III. Campaign of 1759; battles of Minden and Kunersdorf; campaign of 1760; battles of Liegnitz and Torgau. — Vol. IV. Campaign of 1761 and 1762; continued comparison of the system of *Bonaparte* with that of Frederick II.; general observations on the art of war.

Of Marshal *Daun*, the chief commander of the Austrians in this arduous contest, M. DE J. speaks with very qualified encomium; ascribing in a great measure to fortunate casualties his success in the sanguinary conflict of Kollin, in which (Vol. I. p. 95.) the Prussians lost not fewer than 14,000 men; and censuring him strongly (Vol. II. p. 269.) for not following up his signal success in 1758 at Hohenkirchen. With regard to Frederick, M. DE J. is by no means backward in rendering justice to his talents on particular occasions, such as his victories of Hohenfriedberg and Soor in 1745, and still more in his prompt conception of a new plan of operations, after his defeat at Hohenkirchen in 1758. In forming, however, a general estimate (Vol. IV. p. 273.) of the merits of his resistance to a host of foes during the war of 1756, M. DE J. makes a much larger deduction than the admirers of this remarkable sovereign will admit; and he fails, as we shall have occasion presently to observe in the case of other commanders, to make the requisite allowances for the difficulties of his situation. We should have much hesitation in agreeing with him that, in the outset of that war, Frederick ought to have made use of his temporary superiority in marching straight to Vienna, as if the occupation of that capital would have been a decisive blow; or as if the invasion of Saxony had not been an ample effort for the limited means of a kingdom which contained only three millions of inhabitants. In reading the early part of this work, it is well to bear in mind that it was written under the sway of *Napoleon*;

Prussia to bring the French forces on the Austrians in Flanders. M. DE J., however, accounts for it on grounds strictly military; by the deficiency and bad quality of the provisions, and the consequent sickness, particularly dysentery; several of the regiments having 400 men on the sick-list. He commends highly the conduct of the Duke of Brunswick in arguing against a general engagement, doubtful as was its result, and heavy as would have been the disaster if the Prussians had been obliged to retreat through a hostile and difficult country. The error lay in undertaking the invasion with inadequate means, and in listening to the fallacious reports of the emigrants that the population of France detested the new government, and was ready to come forwards in aid of the allies.

Notwithstanding the successes of the French towards the close of 1792, the campaign of 1793 opened with a very threatening aspect. England and Holland had now joined the alliance, and time had been afforded to the tardy Germans to bring up their numerous reinforcements. It was now also that the battle of Neerwinden (18th March) shewed the inferiority of the French, and proved the cause of a retreat, or rather a rout; which, had it been vigorously followed up by the allies, would have led to the entire dispersion of this ill-disciplined and ill-officered army: but the dilatory plan of regular sieges gave time to the French to re-organize their troops, and enabled the Jacobins, then in the plenitude of power, to send to the field a host called forth by the terrors of the Requisition, and supported by successive issues of assignats. That precious interval, the summer of 1793, was thus lost to the allies, and the succeeding spring exhibited their opponents imperfectly disciplined indeed, but full of zeal and powerful in numbers. The collective force of the allies on the Rhine, and throughout the Netherlands, varied from 250 to 300,000 men; and, if the French did not exceed the latter in number in the field, they not only acted with more concert but received more prompt supplies of recruits. M. DE J. describes (Vol. VI. p. 30.) the extensive and ill conducted battle of Turcoin on the 17th and 18th of May, 1794; in which, after conflicts of varied success and in remote positions, the definitive advantage remained with the Republicans. Hence he passes to the bold but disorderly movements of the army of the Sambre and Meuse commanded by *Jourdan*, but pushed forwards by the orders of the imperious and sanguinary *St. Just*. Of the battle of Fleurus, (26th June, 1794,) the author gives a circumstantial account; manifesting, what has long been our opinion, that this victory, so much vaunted by

by the Jacobins, would have ended in a repulse, had not the allies learned towards the middle of the day that Charleroi, the town which they were marching to relieve, had actually capitulated. The Prince of Cobourg, at that time commander-in-chief of the Austrians, shewed himself altogether unacquainted with the means of making up for deficient numbers by increased rapidity: retreat accordingly became unavoidable; and the result of the campaign was the acquisition by France of Belgium, of the provinces to the left of the Rhine, and, finally, of Holland.

The campaign of 1795 was not long, but exhibited a very different spectacle; the troops of Austria, alone and unaided, triumphing over the armies of France, though now familiar with war and commanded by officers of experience. M. DE J. admits that he has not yet had access to the best materials for this singular campaign, and, in our opinion, he underrates the merit of *Clairfait*; who, by the ability of his movements, repulsed *Jourdan*, raised the blockade of Mentz, and compelled even *Pichegru* to retreat. The author charges the Austrian commander with a want of boldness and activity in following up his successes: but he is evidently unacquainted with the difficulties experienced by *Clairfait* from the badness of the season, and the inadequacy of his means in various respects.

We now come to the most interesting part of the work, the campaigns of 1796 and 1797; in which *Bonaparte* in Italy and the Archduke *Charles* in Germany occupy the most prominent ground. These memorable operations are described in the last two volumes, and are elucidated, in their principal details, by maps and plans; though the quantity of these useful aids might have been much increased by a recourse to the economical and convenient process of lithography. The *début* of *Bonaparte* in April, 1796, evinced how promptly the arrival of a man of talents may change the face of affairs. He brought with him no additional force, and found the army nearly in the same situation in which, in the preceding year, it had struggled through a doubtful and indecisive contest. The country then occupied by the adverse forces is extremely mountainous, the roads are difficult, and the cultivated tracts thinly scattered; circumstances that had suggested to both sides the plan of disseminating their troops in a long line of positions. *Bonaparte*, on taking the command, perceived that the enemy were likely to direct a superior force against his right, and favoured this intention by pretended movements; while he marched his main body towards the centre of the long line of his opponents, and on

the 12th of April defeated it near the village of Montenotte. All the additional troops that could be spared being sent forwards to the support of the main body, it became, on the 14th, an advanced corps in the midst of enemies; who, if equally concentrated, would have been superior, but whose efforts were unavailing when confined to insulated attacks on the right and left. It was thus that the Piedmontese were foiled on that day at Millesimo, and that the Austrians were driven from the important post of Dego; and it was by a farther prosecution of this plan that *Bonaparte*, still advancing with collected strength, separated the Piedmontese on his left from the Austrians on his right, and forced or rather alarmed the court of Turin into a separate peace. He displayed equal talent in his advance into Lombardy; where, by keeping the south side of the Po, he avoided the Ticino and other rivers which flow into that great receptacle from the north, and would have afforded points of resistance to the retreating enemy.

M. DE JOMINI next analyzes his operations when, in the midst of the siege of Mantua, he learned that the Austrians under *Wurmser* had begun their march against him, with a force formidable both in number and discipline, but divided into two parts by the lake of Guarda. This state of things called forth all the decision of *Bonaparte*'s character: ordinary Generals would have withdrawn entirely, or, if they continued the siege, would have awaited the enemy at Mantua, and fought a battle with a very doubtful prospect under its walls: but he took a different course: he hesitated not to sacrifice all that he had done against the fortress, and to throw his heavy artillery into the Po, in order that he might march with rapidity, and with a collected force, against the smaller division of the Austrians. That corps, composed of warriors from the Rhine, made a firm resistance in several actions, but, being divided and unsupported, was destroyed, taken, or compelled to retreat before the arrival of the larger division under *Wurmser*. By that time *Bonaparte* had collected his troops, changed his front, and, attacking his veteran opponent near Castiglione, almost overpowered his army: but the fatigue of the French and some fortunate casualties enabled the Austrians to escape. Their fate was very different six weeks afterward, when *Bonaparte*, advancing into the Tyrol, found means, by marching suddenly through the long valley of the Brenta, to separate his opponents, and to oblige the Marshal with his staff and the flower of his army to fly to the westward, and to throw themselves, as their only refuge, into Mantua. Here they remained blockaded, until in the beginning of November a fresh effort was made by the

the Austrians commanded by *Alvinzi*; a General who began his career under flattering auspices, baffling the attacks of *Bonaparte* on the 6th of November, and decidedly defeating them on the 12th. Far from being discouraged by these repulses, *Bonaparte* conceived the bold and singular project of marching round the left flank of his enemy, gaining his rear, and becoming master of his stores and artillery. This attempt, which he subsequently repeated with complete success at Ulm in 1805, and with as signal failure in Champagne in March 1814, was, on this occasion, justified by the nature of the ground; the Adige covering the advance of the French, and enabling them, at the end of their nocturnal march, to arrive by a bridge at no great distance from the desired spot. On crossing that river, however, *Bonaparte*, instead of making a farther circuit, and submitting to a partial delay for the sake of keeping on dry ground, pushed forwards through a marshy track, and experienced at Arcola (as subsequently at Acre) what fatal execution could be done by a handful of brave men advantageously posted and firmly commanded. A single Hungarian battalion, stationed at the bridge which afforded the only access to the village, swept it with their guns, and repelled attack after attack, though made by the flower of the French troops.

This conflict was followed on the next day (16th of November) by another of a more general nature and more varied result, but still far from advantageous to the French. On the 17th the fighting was renewed for the third time, and continued throughout the day: but the Austrians, without having suffered more than their adversaries, now began their retreat, from a calculation of their General that the present was not the time for persevering in his efforts for the relief of Mantua. That time seemed to him, and to the court of Vienna, to have arrived in the middle of January; when a final attempt was made to penetrate towards the besieged city by two divisions; the larger marching from the mountains to Rivoli; the smaller from the eastward to Mantua along the level country. To this repetition of a former fault, *Bonaparte* opposed his usual plan of concentration; and with such complete success that the same troops who defeated the Austrian main body at Rivoli were able to accomplish a long march to the southward, and compel to a capitulation the smaller corps, after it had effected its progress from the eastward and had reached the vicinity of Mantua.

We have not room to enter on the details of the campaign of 1796 in Germany, though distinguished in military history by the unexpected march of the Archduke *Charles* against *Jourdan*,

*Jourdan*, and subsequently by the retreat of *Moreau*: but for these events we refer our readers to the elaborate work of the Archduke translated by M. DE J., and, in some measure, to our report of that book in our Number for August 1818. At present, we must confine ourselves to a brief notice of a few general conclusions on tactics, recapitulated by M. DE J. towards the end of his work.

*Movement of Troops.* — One of the fundamental principles in tactics is to make, with a mass of force, a combined effort on a decisive point of the enemy's line; on the plain principle that an able General, at the head of 60,000 men, may defeat 80,000 if he succeeds in bringing a superior force against unsupported divisions of his antagonist. This rule is general, applying equally to the day of battle and to a march against a line of positions: but, to carry it into effect, it is necessary to act on the offensive, for he who awaits the enemy is master of hardly any combination, while he who takes the lead acts on a formed plan, conceals his march, and probably seizes by surprize a weak point of the opposing line. This point may be either in the centre or towards the extremity: when the enemy is in scattered corps, it is generally the centre: in other cases, an attack on an extremity is advisable, particularly if it should lead, as at Arcola, to the gaining of the line of the enemy's communication with his supplies: but an attack on the two extremities is seldom advisable, because a dexterous enemy, uniting his forces, may overthrow the divided assailants in succession, which was twice done by *Bonaparte* in the campaign of 1796. Simple as these rules appear, an uncommon share of talent and judgment is necessary to carry them into effect; and a commander should endeavour to deceive his opponents by alarming them on several points, and by multiplying parties of light cavalry in all directions: these also serve to procure the latest information. The Cossacks, introduced as they have been since 1806 in great numbers, have rendered the most essential service in this respect, and have proved the necessity of employing bodies of hussars or lancers on the same irregular but difficult service.

Another military rule, apparently very simple, but never practised so effectually as by *Bonaparte*, is to follow up a defeated enemy without remission, even with a considerable sacrifice from fatigue and occasional repulses. The defeat has necessarily broken the *ensemble* of the enemy's combinations; and the army at large, partly from fear, partly from disorder, is much more vulnerable than before. This fact was strikingly exemplified in the pursuit of the Austrians in the valley of the

the Brenta in September, 1796, and still more in that of the Prussians after the fatal day of Jena. Adverting to what is commonly termed a plan of campaign, M. DE J. remarks that there cannot be a more inappropriate expression, because no previous plan can be adapted to a campaign generally, subject as it is to modification and change in every stage.

*Conduct of a Battle.* — For the success of a battle, it is necessary not only to bring up but to bring into action a superior force; since it is *not the number on the ground, but the number engaged,* that decides the result of the day. All the troops ought accordingly to be thrown into action, with the exception of the reserve; and the greatest judgment is necessary to decide the moment at which a final effort should be made by this chosen corps. At Ligny, where the fighting did not begin till the afternoon, *Bonaparte* kept back the reserve till between eight and nine o'clock, and his attack was then successful: at Waterloo, when the engagement began earlier, he awaited from hour to hour the moment of disorder in our line, and at last advanced his reserve at seven o'clock, without any distinct ground of confidence, but on the general rule that a column of fresh troops ought to bear down those which have been engaged and fatigued. With regard to the order of battle, a medium is to be taken between those who prolong and those who condense too much their bodies of men, since the latter may be carried to an extreme as well as the former. The position of the Russian army at Eylau, (8th February, 1807,) partly in line, partly in column, may be cited as an example of the general rule that solidity and *mobilité* should be united as much as possible. In an attack, the troops should advance in columns, and by no means in an extended line, the waving (*flottement*) of which would destroy the impulse necessary to success. The degree of depth in the columns, and their number, (for they do not form a continuous mass,) are all to be regulated by the nature of the ground and other local circumstances. The Duke of Wellington received all the early attacks at Waterloo with his battalions in squares, but at last collected a portion of his force into a continued line of seven or eight men deep: a formation which both sent forth a greater range of fire against the columns of the Imperial Guard, and facilitated the forward movement which the arrival of the Prussian main body soon afterward rendered expedient.

The old plan of defending a long intrenched position is now in a great measure relinquished; the repeated defeats of the Austrians, beginning with Jemappes, having confirmed what *Turenne* so long since declared, that the chances were almost

almost twenty to one against the defensive force. That plan is very different from fighting a defensive battle on ground chosen by the retreating General, and with an intention of assuming the offensive in case of a successful resistance. The latter was strikingly exemplified by *Bonaparte* at Austerlitz, and by Lord Wellington at Vimeira and Talavera: it was indeed the favourite rule of the latter, while that of *Bonaparte* was to push forwards, and to expect success from the advantage presented by the *offensive absolue.*

M. DE J. is far from asserting that the art of war can be acquired by rule: an active mind, continued practice in the field, and long reflection in the tent and closet, are indispensable to the formation of an able General: but a knowlege of principles is a most important preliminary, and an admirable index to the movements of great commanders. Though there be no such thing as a system of tactics applicable to every situation, nothing is more erroneous than to assert that war has no general rules; since an examination of the successes of great captains shews that these rules are neither many nor complicated; and the history of periods very remote from each other exhibits a surprising coincidence, where no possibility of communication existed. The victories of Canna, Pharsalia, and Wagram, seem all to have owed their result to a similar combination; and the tactics of Epaminondas, Hannibal, and Cæsar, present many points of resemblance. Alexander, though young and impetuous, conducted his marches and battles by the rules of art; and it appears from the "Institutes of Timour, or Tamerlane," published by a well known orientalist, *Langlès*, that even that Tartar chief had arrived, by dint of practice and reflection, at many of the conclusions which we should have deemed confined to an age of civilization. All this evinces that rules may be deduced from the result of practice in war, with as much confidence as from experiments in physics: the error in both has lain in the construction of theories by fanciful speculators.

'Had military writers,' says the author, (Vol. VIII. p. 679.) 'avoided system-building, and confined their precepts to inferences from the practice of great commanders, such as *Turenne* and Marlborough, we should not find officers alleging that there are no such things as rules in war: General *Mack* would not have written in 1793 that long lines were the strongest; nor would his countryman, *Bulow*, have asserted, at a later date, that a defeated army can best accomplish its escape by diverging from its centre, and dividing itself into as many corps as there are roads to occupy. Neither should we have heard in the eighteenth century of a "*Système*

*tème de Cordon,*" which, while it scatters an army for the sake of guarding every road, exposes it to the risk of an overthrow similar to that which *Turenne* brought on a host of antagonists in Alsace, in 1674.

'The campaign of 1796 was that which first afforded on a great scale an example of those military combinations, the elements of which had been apparent in the tactics of Gustavus Adolphus, Marlborough, and Frederick II. The science has since made great progress; each of the national armies of Europe having afforded exemplifications of it, particularly the Russians in their movements on Smolensko and Krasnoe, in 1812; and the allied armies in their advance to Dresden and Leipsic, in 1813. The successive invasion of different countries was the result of this improvement in the movements of great bodies of men; and the barriers raised by the care of engineers, between one nation and another, disappeared before these formidable hosts.'

One general conclusion is to be drawn from the investigation of the principles of war in books of such depth and accuracy as the present; we mean, that brilliant success is seldom the result of that personal bravery in which every nation boasts a superiority over its neighbours. The troops of most European nations (if we except the Italians) are nearly on a level in point of courage, and, after a certain length of service, in point of discipline: so that the success of an attack is almost always the result of superior numbers; a superiority which, without existing in the total, may be procured at certain moments and on particular points by the rapid movements of the commander. Such was the cause of the brilliant resistance of Frederick II. against the coalition of 1756, and of the severe losses inflicted by *Bonaparte* on the widely spread corps of the allies in Champagne, during February, 1814. National character has comparatively little influence on the firmness of the soldier: the effect of it, or rather of the degree of knowlege existing in a country, is shewn in the education of the officers, the management of artillery, and the progress of engineering.

'It has,' says M. DE J., 'been always alleged that a French army could not make so good a retreat as a German one, and the cause of several disorderly retreats has been sought in the national character of the former. Nothing, however, is more unfounded: the true cause of this confusion being to be found in the neglect of the staff-officers to appoint rallying stations in a central and protecting position. It is even rare in the French service to take the precaution of indicating any such points at all: I have witnessed a number of wrong movements, which with such a precaution would not have occurred; and it is to the care of the Austrians in this apparently slight point, that their superiority in retreating is to be attributed.'

A second

A second valuable characteristic of M. DE J.'s work is its accuracy in the statement of numbers in the field; a point of which the importance can be appreciated only by those who are aware of the frequency and absurd length of exaggeration in this respect, both in verbal and printed relations. In September, 1795, four armies were on the Rhine, two French and two Austrian; and the number of each, though varied by occasional detachments, was generally from 60 to 70,000 men: the aggregate on either side being about 160,000. The armistice concluded in December continued till the succeeding May, by which time the arrival of reinforcements had carried the total of the Austrian and German troops (Vol. VII. p. 100.) to 176,000 men. The French, at first not quite so numerous, soon acquired a superiority by the necessity of detaching 25,000 Austrians from the Rhine to Italy to oppose *Bonaparte;* and, as the French army advanced into the heart of the empire, their opponents became farther weakened by the separate treaties and consequent withdrawing of the troops of Suabia and Saxony. The French proceeded with two armies: the southern, or that of *Moreau*, amounted, on the 11th of August, (the day of the indecisive battle of Neresheim,) to 65,000 men, while the opposing force of the Archduke was only 55,000. The northern army, under *Jourdan*, weakened by leaving corps of observation before Mentz and Ehrenbreitstein, did not (Vol. VII. p. 227.) exceed 50,000 men; and the Austrian force, retreating before it, though then amounting to only 30,000 men, was carried by the reinforcement of the Archduke towards the end of August to 55,000: which, together with the bad generalship of *Jourdan*, produced the retreat and defeat of the French.

In *Bonaparte*'s army, the numbers at the commencement of the campaign in April, 1796, were (Vol. VII. p. 12.) about 42,000; which were soon diminished by his sanguinary conflicts, but kept up by the arrival of successive reinforcements from France. In November, on the first advance of *Alvinzi*, sickness having lessened the numbers of the French, their effective combatants were reduced to 38,000; and the dreadful losses before and during the battle of Arcola thinned their ranks so much that, though before *Alvinzi*'s second attack in January the great majority of the invalids had resumed service, the disposable force of *Bonaparte* was still below 40,000 men. At last, in February, arrived two divisions (together, 18,000 men) of veterans from the Rhine; which, with some farther reinforcements, enabled him to march into the heart of Austria, and to conclude the treaty of Leoben. The army with which

which he began this irruption was 60,000: but six weeks of mountain-marches and frequent attacks reduced it to 45,000.

Viewing the picture of havoc and bloodshed exhibited by a military narrative, it is a great consolation to think that the number of killed, wounded, and prisoners, will almost always be found much less than current rumour or even the official report of an enemy has stated them. It appears from M. DE J. that the actual loss of the Austrians was seldom above one-third of that which *Bonaparte* asserted; the conflicts of Millesimo and Dego (14th April, 1796,) did not cost them above 3000 men; the more general engagement of Castiglione, (in August,) about the same number; and even the action at Bassano, (in September,) disastrous as it became from the dispersion of their troops, was attended at the time with no great numerical loss. The battle of Fleurus, (26th June, 1794,) though fought by very numerous armies, did not cost either side above 5000 men; and it was not till a more advanced period of the war, and in such battles as Eylau, Aspern, Borodino, and Waterloo, that the carnage became very great.

In passing now from the subject-matter of the production before us to bestow our consideration on the writer, we have first to notice a point of the greatest importance, viz. impartiality. If the first half of M. DE J.'s work was published under the sway of *Bonaparte*, it ought to be no small satisfaction to his readers that the last two volumes, (VII. and VIII.) which alone treat of the campaigns of that commander, were not composed till after his downfall; and any partiality evinced in these latter volumes towards the former Emperor is to be traced not to selfish calculation, but to a desire of preserving some consistency with the encomiums bestowed on him in the early portion of the work: — a motive which does not seem to have carried the writer to any undue length of panegyric. Even the early published part is replete with proofs of his independence. Of *Pichegru*, whose memory was extremely obnoxious to *Bonaparte*, he speaks indeed with limited encomium: but he never sullies his page with the absurd charge of treachery: to which the credulous and uninquiring mass of Frenchmen, whether of the military or the civil profession, are but too apt to ascribe their reverses in the campaign of 1795. *Kleber*, whose reputation in like manner could not be agreeable to *Napoleon*, is declared (Vol. VI. p. 54. and VII. p. 236.) to have been distinguished for his *éminentes qualités militaires*. Of *Moreau*, the author speaks (Vol. VIII. p. 436.) as a commander new, in 1796, to the conception of great movements,

movements, but destined to shew in a subsequent campaign (1800) how greatly close reflection and an interval of time may improve a mind prepared for these studies by previous practice in the art of war. Of *Hoche*, who, after several brilliant exploits, was cut off in the prime of life, he writes with a mixture of praise and censure. As to this country, or rather the ministers of this country, he entertains the impressions prevalent among French officers in general, and insists that we were not only the cause of the long continuance of the war, but (Vol. V. p. 5.) the principal artists of the original coalition in 1792.

While we acquit this acute and intelligent Swiss of intentional misrepresentation, we cannot refrain from taxing him with a degree of severity in his judgments; and with forgetting that his writings were composed *après coup*, and that he was necessarily a stranger to many circumstances which, with the Generals whom he censures, were unavoidably productive of perplexity and hesitation. He blames without reserve all those who incurred delay, and is by no means ready to state the exculpatory circumstances of bad roads, cumbrous trains, or raw levies. For a censure of the operations of the allies in 1793, and even in 1794, the reader is naturally prepared: but this unsparing critic directs his animadversions with equal keenness against the combinations of the French; alleging that the Committee of Public Safety (or, in other words, *Carnot*, the director of military movements in those days,) was repeatedly guilty of a gross misapplication of the superior numbers at its disposal. Much, however, is to be allowed for their imperfect state of discipline, and for the radical difference between the French troops of 1794 and those of 1796.

In point of style, M. DE JOMINI avoids all attempts at ornamented or high sounding expressions, and proceeds straight forwards with his narrative, like a writer whose mind is wholly engrossed by his subject, and indifferent to minor attractions: but we have traced in several passages, particularly in the relation of the exploits of *Bonaparte*, too close an adherence to the language of the official dispatches; and the majority of readers would frequently be gratified by the omission of proper names and of minute details which are interesting only to military men. Moreover, in the conclusion of the work, we mean in the chapter which treats of the general principles of war, the composition is much less elaborate; and the minor deductions are less connected with the more comprehensive than we could have desired on a topic possessing such high interest, and intitled to such finished execution. These faults,

faults, few and unimportant when compared to the general merits of the history, will probably disappear from the writings of M. DE J. when he has become more familiar with composition, and has enjoyed the advantage of farther research and reflection. He is at present engaged in a connected history of military events for the last twenty years, and has pledged himself for a regular and successive publication of the volumes.

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ART. II. M. SIMONDE DE SISMONDI's *New Principles of Political Economy.*

[*Article concluded from the last Appendix*, p. 519.]

"WHEN the annual productions of a country," says Mr. Ricardo, (Polit. Econ. ch. vii.) "exceed its annual consumption, its capital is augmented; and when the annual consumption is not at least replaced by its annual productions, the national capital is diminished." Augmentation of capital, then, may be owing either to an increase of production, or to a diminution of consumption: but this position M. DE SISMONDI combats; contending that, as revenue, both in nations and individuals, ought to be the measure of expenditure, so should consumption be the measure of production. Suppose the hat-makers of Lyons to have made a hundred thousand hats in 1817, and a hundred and ten thousand in 1818; or to have made a hundred thousand in the latter year, and to have sold only ninety thousand: in both cases they have an excess of ten thousand. If, in 1818, they had made a hundred and ten thousand hats instead of a hundred thousand, they would doubtless gain, provided that they sold them all at their price; and they would lose if the extra ten thousand remained on their hands: — but if, in 1818, they had made only a hundred thousand hats, as in 1817, and if ten thousand still remained which they could not sell, they most assuredly must lose. As with Lyons, so with any nation: the whole annual production should be absorbed by the annual consumption; and whenever this equilibrium is deranged the nation suffers. In the case of the Lyonese hat-makers, if they can dispose of their surplus ten thousand hats to the neighbouring villages, which with reference to Lyons itself may be termed a foreign commerce, there will be a profit for them; and so with a nation, if it can dispose of all its surplus produce to foreign countries: — in the one case a municipal, and, in the other, a national profit ensues: but, with regard to the commerce of the world, consumption must

balance production; if consumption be deficient or production excessive, the revenue which is destined to pay the expences of re-production fails; and to trench on capital in order to supply the failure is only to aggravate the evil. This seems to be the present situation of Europe: the equilibrium is deranged, and distress universally prevails.

We cannot think that M. DE S. is successful in his opposition to Mr. Ricardo's reasoning on the subject of rent; and how he can for a moment imagine that ingenious and discriminating writer to be blind to the palpable distinction between relative and intrinsic value, we cannot imagine.* It seems almost for the sake of disputing that M. DE S. denies what we thought had been admitted by all writers on economical subjects, as well as taken for granted by Mr. Ricardo; namely, that the rate of profit on different employments in a country must be the same. If the employment of capital in any one direction yields a more than ordinary rate of profit, we had always considered that such an influx of capital and competition will follow as to reduce it to the average level of profit in other investments; and that, if it yields less, such a proportion of it will be withdrawn and invested in more lucrative concerns, as to raise the remainder to the same average level. Assuming this, and defining rent to be a payment made by the farmer to the landlord for the productive powers of the earth, Mr. Ricardo says that, in a new settled country, abounding with a fertile soil exceeding the wants of the population, there is no rent: "When, in the progress of society, land of the first degree of fertility being already occupied, and land of the second degree of fertility is taken into cultivation, rent immediately commences on that of the first quality; and the amount of that rent will depend on the difference in the quality of these two portions of land. Where land of the third quality is taken into cultivation, rent commences on the second, and is regulated, as before, by the difference in their productive powers. At the same time the rent of the first quality will rise, for that must always be above that of the second, by the difference of the produce which they yield with a given quantity of capital and labour." Thus are the rates of profit on these soils of different degrees of productiveness brought to a level, the rent on the one being

* *Nouveaux Principes*, &c. Vol. I. p. 281. '*On devrait toujours*, et cette observation porte sur tout l'ouvrage de M. Ricardo, *distinguer deux espèces de valeur, l'une intrinsique, et l'autre relative*,' &c.

equi-

equivalent to the greater capital and labour required by the other.

M. DE SISMONDI asserts that there are various rates of profit; for the proprietors of fixed capitals are often unable to transfer the employment of them, and are therefore obliged to continue a disadvantageous investment, though the rate of profit derived from it is much below the average. Perseverance in an unprofitable employment is encouraged, too, by the regret of workmen at having to throw away all the skill which they have acquired, and frequently by their incapacity for performing other labours: farmers cannot readily become weavers; nor can the farmers of one district remove to another without great difficulty. Really this is mere trifling: Mr. Ricardo did not shut his eyes to such palpable obstacles as these, which daily occur, and oppose themselves to the transfer of capital and industry from one employment to another. His position obviously points to the *tendency* of profits to an equality of rate; and to charge him with denying the fluctuations is to charge him with that which he could not mean. He asserts the existence of a principle of self-regulation by which they are restored to an equality; and M. DE S. might as well reject the *principle* of gravitation, because the billows run mountains high in a storm, and the surface of the ocean is not always as smooth and level as a lake. We cannot go into the detail of argument now, but we feel that the ground which Mr. Ricardo has taken is impregnable. Indeed, the limits of an article preclude us from offering an analytical view of a work in which so many interesting questions are started and discussed. The style of M. SIMONDE is extremely perspicuous, and it is not often that he has failed to lead us on to his conclusions by the connecting links of his reasoning. Every page is pervaded also by a most kindly feeling for the lower classes in society. In the book which treats of territorial wealth, the state of the peasantry in different countries is traced, with great ingenuity, to the different tenures and terms by which land is held and cultivated; and his remarks on primogenitureship, with the operation of those laws which are intended to perpetuate in families their territorial possessions, are excellent. There is but too much truth, likewise, in what he says concerning the state of the English peasantry. From the vast capitals which of late years have been employed in agriculture, our farmers are become quite a different class of men compared with what they were: they have taken a prodigious rise in society; and many of them are persons of education, as well as of opulence, who consider agriculture as a science, and apply to it the powers

of complicated machinery, as well as the new discoveries which are daily made in chemistry. They frequently join mercantile speculations, too, with agricultural pursuits. Thus having ceased to be labourers themselves, another class has been formed, that of the daily workmen; who have no participation in the property: who have nothing to hope from the propitiousness of the season or the fertility of the soil; who live from day to day on the lowest wages, and have no means of providing in the period of manhood against the approaching necessities of decrepitude and old age. The strongest guarantee for established order, says M. DE S., consists in a numerous class of proprietary peasants.

'Howsoever advantageous to society is the guarantee of property, it is an abstract idea which those can with difficulty comprehend to whom society seems only to guarantee privations. While the property of the earth is separated from those who cultivate it, and that of manufactures from those who fabricate them, those who create wealth and see it constantly passing away from their hands are strangers to all its enjoyments. Yet these persons constitute by far the most numerous part of the nation; they know that they are useful, and feel that they are disinherited. A constant jealousy is kept up against riches; and we scarcely dare to talk on political subjects before them, lest they should pass to a discussion on the rights of property, and demand a participation of goods and lands. A revolution in such a country is frightful: the whole order of society is subverted: power passes into the hands of the multitude; and that multitude which possesses the physical force, which has suffered much, and which necessity has kept in ignorance, is hostile to every kind of law, of civil distinction, and of property. France experienced such a revolution when the great mass of its population were strangers to property, and, consequently, to the benefits of civilization. This Revolution, however, which deluged the country with evils, has left some benefits behind it; and one of the greatest, perhaps, is a guarantee against the recurrence of a similar scourge, in having prodigiously multiplied the class of proprietary peasants. It is reckoned that there are, at this time, more than three millions of families in France who are absolute masters of the soil which they cultivate: this estimate supposes fifteen millions of individuals; and thus more than half the nation is interested, on its own account, in the preservation of all its rights. The multitude and the physical force are on the side of order; and, were the present government to be dissolved, the crowd itself would hasten to re-establish another which should afford security and protect property. This is the great cause of difference between the revolutions of 1813 and 1814, and that of 1789. The call of the peasantry to become proprietors was, it is true, occasioned by a measure of great violence, the confiscation and sale of national property of every description: but the calamities of war, foreign

foreign and intestine, are evils belonging to our nature, like earthquakes and inundations; and, when the scourge has passed away, let us thank Providence for any good that may have resulted from it. Certainly none could be more valuable or solid. The division of great inheritances is daily going on, and large properties are daily sold to farmers who cultivate the land themselves: but the nation is yet far from having reaped all the fruits which may be expected from this division of property; because the formation of habits is slow; and a taste for order, economy, neatness, and elegance, must be the result of a much longer enjoyment of the possession of them.' (Vol. I. p. 173. 175.)

This subject is renewed in a very feeling and impressive manner in the second volume, where the state of agriculture and manufactures is treated with reference to population: but here M. DE SISMONDI appears to commit the same sort of injustice towards Mr. Malthus, which he had displayed towards Mr. Ricardo. He says that the reasoning which serves as the basis of Mr. Malthus's system is perfectly sophistical: we may often see miserable wretches who can get no work, or no wages for their work, languishing and perishing with hunger: but in no country did we ever behold the mass of people reduced to the small rations of a besieged town or a distressed ship; we have never seen this, except from the accident of deficient harvests, without ample means of subsistence for the living generation: we have never known subsistence stopped by the absolute impossibility of making the earth produce more fruits in proportion to the demand for them. Provisions, that is to say, bread, may however fail the poor, and the failure may impede that rapid multiplication of the species, which Mr. Malthus considers to be a law of nature: but provisions, says M. DE S., never fail the richer classes of society: the nobility of a kingdom are never in want of subsistence; and they ought to multiply therefore in a rapid ratio, till their descendants are reduced to the most abject poverty. The fact, however, is precisely contrary: instead of the lower classes being recruited by the nobility, the latter would be extinguished in a few generations if it were not recruited by the former.

Now it is the *tendency*, in all animated life, to increase beyond the nourishment prepared for it, on which Mr. Malthus insists: he no where asserts the positive and actual excess of life beyond the food to maintain it. He does not argue that the geometrical ratio which governs the multiplication of animals, and the arithmetical ratio which regulates the increase of food, ever had or ever will have a full and unrestricted operation. That man would be a very deficient mechanic who, after he had conceived the principle of a complex piece of

machinery, should, in estimating its powers, forget to make allowance for the friction of the works. Mr. Malthus is not such a bungler. Arithmeticians have calculated that, if a penny had been put out to simple interest at the birth of Christ, at the end of 1800 years it would have amounted only to 7s. 6d.: but that the same money put out at compound interest, for the same period, would have amounted to a sum greater than could be contained in six hundred millions of globes of solid gold, each equal to our earth in magnitude. Would M. DE S. be prepared to say that the basis on which this calculation is made is 'sophistical,' because of the utter impossibility that a penny should so expand and multiply itself? These arithmeticians have taken the trouble to make their calculation for the purpose of shewing the different ratios of accumulation of simple and compound interest;—for the purpose of illustrating the *tendency* of money to accumulate, so put out;—but, while they explain the principle, they are perfectly aware of the various checks and interruptions of the *friction* which impedes its operation. On a slight examination, indeed, we shall not find so much difference as M. DE S. imagines between his own views on the subject of population and those of Mr. Malthus. If the germs of animal and vegetable existence contained in this spot of earth had ample room for expansion, and ample food for subsistence, millions of worlds,—as many, no doubt, as would have been filled by the penny at compound interest,—would be filled in the space of a few thousand years with animal and vegetable existences: but this natural fecundity is repressed by want of room and want of nourishment; and Mr. Malthus maintains that it must ever be so repressed, because, under the most favourable circumstances of human industry, the productions of the earth can never be made to increase faster than in an arithmetical ratio, while human population under the most favourable circumstances would augment in a geometrical ratio. This conflict between the uniform *tendency* to increase population on the one hand, and the checks which are constantly operating to restrain it on the other, produces an oscillation in the state of society,—an alternation of retrograde and progressive movements,—dependent on the degree of happiness or misery, vice or morality, which prevails. Mr. Malthus, then, endeavours to establish these propositions: first, that population is necessarily limited by the means of subsistence; secondly, that it invariably increases when the means of subsistence increase, *unless prevented by some very powerful and obvious checks;* and, thirdly, that these checks, and the checks which repress the superior power of population, and keep

keep its effects on a level with the means of subsistence, are all resolvable into moral restraint, vice, and misery; the two latter being positive checks, and the first a preventive check. Such is the theory of Mr. Malthus, or rather of Mr. Wallace, from whom he borrowed it*; gloomy and discouraging enough, no doubt: we are merely stating it, not defending it, nor arguing in favour of its solidity: — but what says M. DE SISMONDI? 'In multiplying her different species, nature has exercised a sort of prodigality; although the race of man may be reckoned among the slowest in its increase, it would still multiply, *under favourable circumstances*, with a rapidity of which no history in the world can furnish an example, because no spot has ever combined all these favourable circumstances together. If all men were anxious to rear a family; if all had the means; if all married as young as nature allows; a single family would soon become a nation, and a nation would soon cover the face of the earth.' Hitherto we find no disagreement: but, says M. DE S., 'between this power of multiplication abstractedly considered, and the reality, there is and there must be a prodigious difference.' Then, we ask him, what causes this difference? what does, in point of fact, repress this tendency to excessive population? He answers, all men are not anxious to have a family; all have not the means of bringing one up; all do not marry; and, among those who do, the greater part do not marry till late in life. The pleasures of the conjugal state and of paternity induce a man to marry: but personal privations, the fear of being compelled by additional expences to descend from the station which he has held in society, or of seeing his children descend from it, these are considerations which deter him. If one man suffers from the imprudence of having married without the means of supporting a family, his sufferings operate as a caution to his neighbour; and, if we take society in the mass, we shall find that people do not in general marry before they are tolerably assured of the means necessary to support the expences of their new state. Population, then, is exclusively regulated, according to M. DE S., by *revenue*; and, if it exceeds the limits thus prescribed, it is only because parents deceive themselves, or are deceived by the institutions of society, as to what their *revenue* or income is. A poor man, be it observed, has a revenue as completely as a rich one: the wages of his

* Mr. Malthus refers to his original. See Wallace's "Various Prospects of Mankind, Nature, and Providence." Chap. iv. p. 113.

labour form his revenue; they are the interest of his capital: but a poor man cannot always calculate on the demand for his labour; he cannot be certain that his ability to work will always bring him in a precise sum. The manufacturers, who are now suffering so much with their wives and children from insufficient wages, miscalculated their revenue when they married: but the error was not their fault, perhaps; it arose from the mal-organization of society. Are not those prudential considerations, however, which M. DE S. designates under the term 'Revenue,' precisely the "Moral Restraint" which Mr. Malthus assigns as one of the three checks to population? 'Long before population is stopped by the impossibility of making the earth yield more sustenance, it is stopped by the impossibility which the existing population feels of purchasing that subsistence and of paying for its production.' Such is the case with this country now. There is no want of provisions: on the contrary, bread-corn is so cheap that our farmers are going to ruin: but, cheap as it is, our workmen have no revenue with which to buy it. They are starving in the midst of abundance, and our population is to all intents and purposes redundant. Mr. Malthus, we conceive, would entirely accede to the position of his opponent, and merely say, Your "deficient revenue" is my "moral restraint."

M. DE SISMONDI has exposed, in the most satisfactory manner, as many of Mr. Malthus's critics and respondents had done before, numerous errors in his statements and inferences: but we cannot see that any essential difference exists between them. The present author remarks that the very lowest class in society feels less restraint in marrying than any other. Two cases have come within our own knowlege, within the last nine months, to justify the remark: one, of a man who applied to the overseer for relief before he had been married a week: — the other, of a sickly young man who married a helpless and decrepid woman, much older than himself, the parties both living in the parish poor-house; and *he* came for relief about two months after he had celebrated his nuptials with appropriate festivity. If revenue sets bounds to population, it may excite some surprise that the lowest degree of revenue should be thus prone to increase it: but riches and poverty are relative terms: they are the ascent and descent from a man's station in society. The latter is so repugnant to all his feelings, that we rarely see a large proprietor, as M. DE S. observes, making his sons farmers, and they again making their sons day-labourers; nor do we see a merchant making his sons petty shop-keepers, and they making their sons journeymen. These people will preserve their station in society, though celibacy

celibacy must be the price which they pay for it. Yet, while a degraded class exists which had no other idea of wealth than the means of simple existence, and no other idea of poverty than perishing with hunger, still if they can live day after day "from hand to mouth" themselves, they are content that their offspring should do the same: they hope for nothing better, and they fear nothing worse: — they have no descent to make from their station in society — but to the grave! *They* marry, therefore, without any scruple: looking not forwards to the morrow, their petition for themselves and their children being comprized in the short sentence, "*Give* us this day our daily bread." Even when they have fallen into habits of mendicity, their children are of advantage to them by exciting the compassion of the stranger, and thus serving as the tools and implements of their trade.

One of the obvious and mischievous effects of the poor-laws is to encourage, to offer a premium for, the marriage of persons who have no other prospect of providing for their offspring than that of throwing them on a parish, which they know must take them off their hands or maintain them. Miserable maintenance, no doubt! An overseer is very apt to exclaim to a pauper, when he states his necessities, as Lear argues with his daughters about what is needful for his state:

> "Oh! reason not the need — our basest beggars
> Are in the poorest things superfluous;
> Allow not Nature more than Nature needs —
> Man's life is cheap as beast's."

These laws create more mendicity than they relieve. Instead of raising the price of labour by increasing the demand for labourers, they tend to overstock the market, consequently to reduce the demand and diminish the price; while at the same time they raise the price of provisions by furnishing an unproductive class — for parochial pensioners are proverbially the laziest individuals in a parish — with the means of increasing the consumption of them. M. DE S. would absolutely prevent the marriage of those who have no means of maintaining a progeny, and would allow the marriage of all such as have no other revenue than their labour only when a guarantee can be found, either in the workman's master or in some responsible person, that the issue shall not become chargeable. [Vol. II. p. 308.] Instead of discovering any real discrepancy between him and Mr. Malthus, every page that we read marks their entire coincidence in all essential points as to the nature of the evil, the cause of it, and the remedy;

remedy: but M. DE S. strains the cord perhaps a little the tighter of the two. What says Mr. Malthus? He would not have the iron hand of law oppose the dictates of nature, and forbid the contract of marriage between two persons of full age: but he proposes that no child born from any marriage taking place after the expiration of a year from the date of his law, and that no illegitimate child born two years from the same date, should be intitled to parish-assistance. This, he says, would operate as a fair and distinct warning, which no man could mistake; and which, without pressing hard on any individual, would throw off the rising generation from a helpless dependence on other people. The objection which both these gentlemen anticipate, namely, that compulsory celibacy would multiply concubinage, is parried by them both with the same weapon. The present author acknowleges that the promiscuous intercourse of the sexes might be increased; but, as it were correcting himself in an instant, he says, taking morals alone into consideration, this evil is less than the almost necessary sacrifice of that number of young women who, being born without any resources, are driven into vice by the extremity of their misery. Mr. Malthus, almost in the same words, says, "Powerful as may be the temptations to a breach of chastity, I am inclined to think they are impotent in comparison of the temptations arising from continued distress."

When Mr. Malthus talks about his arithmetical and geometrical ratios, under the parade of mathematical precision, he is certainly using unprecise language, and has exposed himself to a *verbal* refutation, at least, which he might easily have avoided. The natural increase of almost all animals, and particularly of those which are subservient to the food of man, proceeds in a geometrical ratio much more rapidly than that of man himself; who, according to his own statement, "under the most favourable circumstances," would double his number in twenty-five years. Look at oxen, sheep, swine, to say nothing of poultry, rabbits, &c.; how much more rapidly would these animals increase, "under the most favourable circumstances?" Then look at the increase of a single grain of corn, which may, "under the most favourable circumstances," produce twenty in the first year, four hundred in the second, eight thousand in the third, and a hundred and sixty thousand in the fourth. What is the sluggish multiplication of the human species in comparison with this? Mr. Malthus, then, is not precise in his language, but he is right in asserting that a large portion of mankind is constantly distressed for provisions. The problem to be solved,

solved, therefore, is, be the relative rates of increase what they may, *how to proportion them*. We have an excellent chapter on this subject from the present writer. His position, it will be recollected, is that the annual productions of a country must be annually consumed, either at home or abroad, or matters will go badly. The demand for labour which causes production must be proportioned to the revenue which supports consumption: this last, in its turn, proceeds from national wealth; and national wealth is created and accumulated by labour. Thus we are constantly moving in a circle; every effect, in its turn, becoming a cause; and ultimately we shall find that population is regulated by the demand for labour. In every department, when sufficient wages are offered for his encouragement, the workman appears, and population, with an expansive force, soon fills up every vacancy. The wheels of the great machine of society are so adapted to each other, that if any one be out of order the whole apparatus is deranged; but, while it works steadily, subsistence will spring up for the workman as his labour is required; and the same demand which calls men into existence will remunerate the husbandman for the food with which he supplies them. An augmenting population has usually been considered as the indication of good government; and legislators, divines, and economists, promote those institutions and enactments which favour the increase, forgetting that this symbol of prosperity is not always prosperity itself, and should never be confounded with it. The misery of a savage hunter who perishes with hunger is nothing to that of the thousand families which the failure of a single manufacture produces. The former, says M. DE S., preserves to the last all that energy and intelligence which he has kept in play during his whole life; and when he perishes for want of game, he yields to the necessity which nature imposes; to which, from the very first, he knew himself exposed, and to which he must submit as naturally as he must submit to disease and old age. On the contrary, the artizan, dismissed from the loom with his wife and children, has already been deprived of the vigour of his mind as well as of his body, and he is moreover surrounded with envied opulence: let him turn his eye which way he will, he sees before him that nourishment for which he is vainly craving, while he is offering to the very last his labour in exchange for a morsel of bread: — if he be refused the boon, it is man and not nature whom he has to reproach. That machinery, therefore, which is most valuable *when the demand for consumption exceeds the means of production, becomes a calamity when the means of production exceed the revenue for consumption:*

*tion:* for the word *demand* must always be considered as embracing the offer of an adequate compensation for the thing demanded.

Although we have been obliged to pass unnoticed a variety of subjects which invite our attention, the present article has already perhaps exceeded its due limits. M. DE SISMONDI, however, is no ordinary writer; and, when he fails to carry on his readers to conviction, he still obtains a willing homage to the powers of his mind and the benevolence of his heart. With a short passage from the introductory chapter to the last book, we must close our account of these volumes:

'I have defined political economy to be an inquiry concerning the means by which the greatest number of men, in any given state, may be enabled to partake in the highest degree of that moral and physical well-being which depends on government. Two elementary principles should always be considered in connection by the legislator; namely, the increase of human happiness in intensity, and its diffusion among all classes. He seeks wealth as it may be subservient to population: he promotes population in order that it may participate in the wealth; and he desires not any portion of either which does not contribute to the general happiness of those who are placed under his care. It is thus that political economy becomes, in fact, the theory of beneficence; and nothing belongs to this science which is not immediately or ultimately connected with the welfare of man.'

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ART. III. Νικήτας Ευγενιανος και Κωνσταντινος Μανασσης. *Nicetæ Eugeniani Narrationem Amatoriam, et Constantini Manassis Fragmenta; edidit, vertit, atque notis instruxit* Jo. Fr. Boissonade. 2 Vols. 12mo. Paris. 1819. Imported by Treuttel and Würtz. Price 1l. 1s.

IT may possibly be a gratifying piece of intelligence to our book-collectors, to hear that they have an opportunity of increasing their class of *Erotica* by the purchase of an author now for the first time laying claim to immortality through the press, and escaping from the ignoble rest to which, in a nearly neglected manuscript, he has been so long condemned. His merits as a poet have, of course, little connection with the value of his book, where new examples of a species are required to complete a literary cabinet: — but, as there may possibly be some inquiries as to the point who the said Nicetas Eugenianus was, we will attempt to provide an answer for the sake of such future purchasers of his poem, as may not deem it necessary to make so superfluous a research.

Theodorus Prodromus was a Greek writer of an age not very exactly defined, but presumed to be the early part of the

the twelfth century. A romance is, we believe, the only extant produce of his pen, treating on the loves of Rhodanthe and Dosicles. It was edited at Paris nearly two centuries since, and whether it has ever been reprinted we cannot say. Nicetas appears to have been an imitator of this Theodorus, and is presumed to have lived after him at no long interval. From the language and age in which he wrote, it seems probable that he was a Byzantine, but on this head we have no information. One of the Byzantine historians, whose works are comprehended in the large edition of those authors collectively published at Paris in 1648, bears the same name, but is, we imagine, a writer of anterior date.

Previously to the labours of M. DE BOISSONADE, Nicetas did not lie under any very weighty obligations to modern critics; who have mentioned him only cursorily, while engaged with other authors, and usually with expressions of contempt and dislike. *Villoison*, in his notes on Longus, calls him "*Græculus loquax, et inepte verbosus,*" and has no patience with the effrontery with which he commits the deadly sin of plagiarism. On another occasion, describing his verses, he observes, "*Ils ont l'air d'être écrits dans la langue Tatare, dont ils ont toute la dureté.*" *Coray**, in his prolegomena to the erotic writer Heliodorus, treats him still more hardly: but, from the language in which that critic delivers his opinion, it is difficult to collect more from him than that he imagines some poetical deity of the shades below to have conferred inspiration on the said Nicetas, rather than the Apollo whom poets worship. *Levesque* is the most favourable in his criticism, but it is hardly such as would encourage a scholar to undertake the editing of such a writer: "*J'ajoute que ce qui a chez lui quelque apparence de beauté, est le plus souvent déplacé; qu'il manque de méthode et de gout; qu'il néglige trop souvent les lois de la versification; et que ses vers ne sont quelquefois que des syllables comptées.*"

It has been fairly observed by the present editor that *Levesque*'s metrical knowlege could have been of no very high cast when he made this remark on the versification; had he imagined it to have belonged to the legitimate iambic of the antients, his accusation of occasional error would have indeed been a mild censure for the performance before us; and of the more modern and spurious sort he was probably altogether ignorant.

* Some account of this learned modern Greek will be found in the appendix to Lord Byron's first canto of Childe Harold, where the noble author is treating of Romaic literature.

By

By this time, all surprize will have ceased that the Charicles and Drosilla of Nicetas should so long have remained inedited in its resting-place in the Royal Library of Paris; occasionally, indeed, taken down by some French critic, in hopes of affording illustration to some other erotic writer whom he was editing, and then again enjoying one of those long sleeps of which we read in oriental romance.

The learned may now possibly expect some notice of the Codices of Nicetas: but, alas! he appears to have been almost as much neglected by copyists and librarians as he has been reviled by critics. We hear only of one in the Parisian library, which is very imperfect; and another, more modern but more correct, originally preserved at Venice, now in the possession of the well-known M. *Silvestre de Sacy:* but this last, if we correctly understand the author, is a more modern transcript of the Venetian copy. Finally, the present editor appears to rest his defence in undertaking such a work in abundant precedents of learned men, who have mis-spent some portion of their time in a similar way; and in the old saying of Pliny, "*Nullum esse librum tam malum, ut non aliquâ ex parte prodesse posset.*"

With regard to Constantinus Manasses, we have very scanty information to offer. He is also of the erotic class, but a more maimed or mutilated "*tenerorum lusor amorum*" never fell under the hands of a commentator. His works, as here edited, are merely a collection of detached fragments ascribed to him as the author; and *presumed*, we conceive, rather than *proved* to be all parts of a poem, originally in nine books, on the loves of Aristander and Callithea; pretty and meaning names as ever came from the mint of a romance-writer. As former critics seem to have left him nearly undisturbed, his present editor (*et tu Brute!*) has kindly undertaken the task of heaping up a decent share of abuse on his literary fame: "*Nec omnes puto illum legere pœnitebit:*" but mark what follows: "*etenim, quamvis Manasses stylo utatur, ut in Chronico, prænimis turgido, atque vanâ verborum et vocum abundantiâ luxurietur, portentosaque composita molestè et odiosè confabricatus sit, sensus tamen sunt usquequaque optimi.*" Heaven defend us from the officious zeal of such a panegyrist! Nicetas having luckily called Theodorus Prodromus "ὁ μακαρίτης," a happy guess has been made that he must be nearly cotemporary with that writer, and a little later only. We have no such clue to guide us to the æra of Manasses, and leave that question to more learned and curious persons.

Merit may clearly be displayed in an editor, though little or none resides in the author edited, and such is the case in the present instance: but

"*Quis*

> " *Quis gremio Enceladi, doctique Palæmonis, affert,*
> *Quantum graminaticus meruit labor?*"

So we fear must it be with the commentator. The labour of translating the whole of these productions into prose Latin must have been considerable; and the version seems, where we have examined it, not only to be fair and faithful, but in some few places, to which chance has led us, by no means inelegant. The Greek text is in general sufficiently easy of interpretation: but some passages in it require a knowlege of inferior authors rather than of those of name and date; and we imagine that M. BOISSONADE's studies have given him a facility in this point, of which many equally learned persons in other respects would have felt the loss; so that they might possibly have suffered the disgrace of being plucked, were they ever called forth to be examined in the "*Auctores pessimi ævi ac notæ.*"

The notes, which entirely occupy the largest of the two volumes, if not very lively or entertaining, are written in the approved style of such appendages. Of comparisons of MSS. there could not indeed be much, when only two or three exist: but such as could be instituted are here to be found. Unfortunately, the different readings from early editions are also very scanty, simply from the circumstance of no previous edition having ever existed: but fate has nevertheless in some measure mended this chance; since, though Nicetas has never been printed before, as we understand, passages from him have been cited by *Villoison* and others; and some lines thus quoted very luckily require the *manus medica* of the present editor, so that he is not altogether without materials for his labour in this branch of his office. Let it not, however, be imagined, whatever our opinion may be of the application of them, that we undervalue M. BOISSONADE's learning and talents. He is clearly possessed of a considerable share of both, aided by great industry, though his style of Latinity in the preface and notes is liable to some objections; among which the error of suffering his prose not unfrequently to run into dactylic metre has a very unpleasing effect. The version of the poems appears less laboured, but is to our taste much more pure and perspicuous. We have also sufficient proof of a good store of philological knowlege in these notes; and of a familiarity not merely with English critics on classical subjects, but with the poets of our own language.

It can scarcely be expected of us to place on record our opinions of the present poets themselves, since a lapse of six centuries and more may offer them a fair claim to an exemption from

from our jurisdiction. To be candid, also, let us confess that we have not had the hardihood of the editor; and, although we have read through a few pages in different parts of the book, our examination of the authors themselves has gone no farther. If a specimen be expected, we will take one of the terrible cast, from the sacking of a city.

Γυναῖκας ἕλκον, ἃι συνῆλκον τὰ βρέφη·
Ὠμιζον αὐλὸν αἱ τάλαιναι μητέρες,
Καὶ συνεμυῤῥιζον αὐλαῖς τὰ βρέφη·
Οὐκ ἀτομαστοῦσιν γὰρ ἔιχον ἐυκόλως·
Τῶν οὐθαίων γὰρ ἡ βριφοτρόφος ῥύσις
Εἰς αἱματοσταλαγμὸν ὄμβρον ἐτράπη. — Lib. i. v. 30.

"*Trahebantur mulieres, quæ et ipsæ trahebant puellulas; flebant matres miseræ; adflebant matribus puelluli ubertate lactei roris carentes: mammarum enim alimentarius liquor in sanguineas guttas converterat.*"

Ferdinand Count Fathom had better beverage than this when tied to the back of his redoubted mother.

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ART. IV. *Mœurs Francaises L'Hermite en Province*, &c.; *i. e.* French Manners. The Hermit in the Provinces. By M. DE JOUY. Vol. II. 12mo. pp. 409. Paris. 1819. London. Treuttel and Würtz.

A PRECEDING portion of this amusing work was noticed in our lxxxvth volume, p. 521. The hermit continues his journey through the southern provinces of France; stops at Montauban, proceeds to Toulouse, embarks on the canal of Languedoc, lands at Carcassonne, visits Narbonne and Beziers, and, after some irregular excursions, reaches Montpelier. A description of Nismes and its antiquities closes this part of the tour; which is not less valuable than those that preceded it, for its faithful and lively characterization of French provincial manners.

Of the floral games of Toulouse, many antiquarian particulars occur. They were instituted in 1496 by *Clementia Isaure*, and consisted in public repetitions of short original Provençal poems, the best of which were rewarded by distributions of flowers. *Clementia*, says the author, (p. 117.) was born in 1464, at her father's villa near Toulouse; and at five years of age she was left to the exclusive care of her devout mother, the father having accompanied a French army into distant parts. She was destined to be devoted to the Virgin, and spent the intervals of pious exercises in cultivating at home the flowers that embellished a large walled garden. One day, when she was resting with her watering-pot beside

side a fountain ornamented with shell-work, which was at the farther extremity of a shaded walk, she heard the sounds of a harp, accompanied by the still more pleasing accents of a human voice; and presently the names of *Raoul* and *Isaure* were mingled in the rhymes. She went towards a chink in the wall which was concealed by ivy, and, pushing aside the branches, endeavoured to discover the musician. A new astonishment succeeded, when her eyes were met by those of another person.

She retired immediately; and, a conscious emotion accompanying her home, she promised to herself that she would not return to the fountain: but she had left her watering-pot there, her flowers were languishing, and she went for it again at the hour at which she had forgotten it on the evening before. She heard no noise: but, again peeping through the crevice, which seemed to be enlarged, she perceived a youth of pleasing figure seated on the turf, with a harp beside him, and his eyes fixed on the opening in the wall. Presently he took up his harp, and sang a lay of love, which *Clementia* could not doubt was addressed to her; and, approaching the opening, he seemed to conjure her not to fly. These were two of his lines:

"*Vous avez inspiré mes vers;*
*Qu'une fleur soit ma récompense.*"

*Clementia* hesitated, but at length deposited a violet on the ivy bough, and ran away. For a month the young man carolled, and received daily a flower as the reward of his music.

*Raoul*, who was a natural son of Count *Raymond*, was now compelled to follow his father to the army, to assist in repulsing the invaders of the province of Artois; and both of them gloriously lost their lives in the battle of Guinegaste, so fatal to the young men of Toulouse. *Clementia* learnt this event with bitter grief, and time seemed only to increase her affliction: but in religion she sought a consolation independent of the world, and pronounced on the altar those vows which her mother had always exhorted her to offer to the Virgin. Before, however, she separated from her temporal possessions, she wished to erect some monument of her early feelings, and bequeathed to the company of *Seven Troubadours* an estate, out of which prizes of silver flowers were to be given; an amaranth to the author of the best ode, an eglantine for the best speech, a violet for the best hundred lines, a heart's ease for an idyl, and a lily for a pious sonnet to the Virgin. The rest of the revenue was to be divided

among forty master-minstrels, of whom the Seven Troubadours were the chosen directors. A Languedocian ode by *Clementia* still subsists, of which the following is a translation:

'Youth of the year, delightful spring, you bring back the games of poesy, and crown with flowers the faithful troubadour.

'Let us sing the piety of the queen of angels, when sobbing beside the cross she beheld the Prince of Heaven expire.

'City of my ancestors, dear Toulouse, offer to the skilful poet the yearly prize of song, and so remain always worthy of his praise.

'The proud one hopes for ever to be chaunted by poets: but I am aware that the young troubadours will soon forget the fame of *Clementia*.

'So fades in the field the primrose, when the chill winds of night have blighted its young petals.'

The schools of medicine at Montpelier are described with curious particularity, and a copy is given of the oath which every physician takes on there receiving his degree. We shall extract it as a curiosity, for it seems nominally to require a degree of superstition hardly compatible with liberal education:

'I, *Isidore M.*, or *N.*, before the image of Hippocrates, in presence of the professors of this school, and of my dear fellow-collegians, do swear, in the name of the Supreme Being, to be faithful to the laws of honour and probity in the exercise of medicine. I will give my care gratuitously to the indigent, and will not exact a salary beyond my just demands. Admitted into the interior of families, my eyes shall not see what they ought not to see, nor shall my tongue betray any secrets confided to me; nor shall my profession be made available to corrupt morals, or to favour guilt. Respectful and grateful to my masters, I will endeavour to return to their children the instruction which I have gathered from the fathers. May men grant me their esteem in proportion as I am faithful to this oath; and may I be disgraced among my colleagues when I swerve from it!'

Among the distinguished natives of Montpelier, the writer mentions Count *Daru*, author of a translation of Horace, and of a History of Venice reported in our last Appendix.

We trust that the Hermit has not finished his travels; and we shall receive with pleasure, and notice with alacrity, any farther account of them.

ART.

ART. V. *Eclaircissemens Historiques*, &c.; *i. e.* Historic Explanations in Reply to Calumnies circulated respecting the Protestants in the Department of the Gard. By M. LAUZE DE PERET. 5 Numbers. 8vo. Paris. 1818 and 1819. Imported by Treuttel and Würtz.

HERE is a writer on the principles of Sir Samuel Romilly. Born among the French Calvinists, and nurtured in French philosophy, he retains that veneration for principle, for piety, for domestic morality, which his education infused; and he has acquired that lofty spirit of independence, that tolerant absence of prejudice, that zeal for human liberty and public justice, and that cosmopolite philanthropy, which attach him every where to the cause of right, and necessitate him to rise in his strength against the oppressor, of whatever rank or country. To these general accomplishments is superadded an exact technical knowlege of the laws and constitutions of his nation, and a most disinterested spirit in the application of his skill. If we have any fault to find with his exertions, it is for the want of condensation in his argument, for the profuse compilation of his documents, for the copiousness of his narration, and for the egotism of his interminable but meritorious industry.

The Protestants of Nismes, as every body knows, were early distinguished for their zeal in behalf of the French Revolution. In this feeling they sympathized with the great body of their countrymen: — but, as it often happens where a sectarian party-spirit prevails, the Catholics of Nismes were less disposed to express zeal in behalf of that event because the Protestants had pre-occupied the ground, and carried the liberality of their allegiance to the very edge of republicanism. At every crisis of the Revolution, ferments broke out in the department of the Gard; and in general it appeared that the Catholics leaned to royalism and to the Bourbon dynasty, but that the Protestants preferred the more tolerant principles which were supported by *Bonaparte*. On the restoration of the present royal family, the old differences between the Protestants and the Catholics acquired a lamentable bitterness: sedition broke into horrible violence; and, whether the military were not alertly called in, or not within call, very many Protestants were execrably massacred. Of the nature and degree of the provocations which terminated in these shocking catastrophes, the five Numbers before us give, or rather begin to give, (for there are to be others,) a detailed and instructive account; and they deserve the attention of the politician, as well as the investigation and abridgment of the ecclesiastical

 historian,

historian. As, however, it is not in our power to comprize within our limits a regular and complete account of these melancholy transactions, we must content ourselves with recommending the perusal of the original. Indeed, without a very minute knowlege of the successive states of French parties, and of all the phases of the Revolution, it would not be easy for the reader to follow any succinct narrative with that interest which results from an intimacy with the causes of the phænomena recorded. Those who covet entire information will find in the work of M. DE PERET a highly satisfactory statement; — amply corroborated by vouchers, — abounding in personal details, — and animated by that spirit of probity, and that solicitude for investigation, which form a title to confidence and a pledge of impartiality.

Highly useful it certainly might be to the cause of religious toleration, if an English abridgment of these statements were to be prepared for general circulation. It is much to be feared that Ireland still possesses many whose temper has been made irascible by similar provocations; and the animosity between Catholics and Protestants might perhaps be enfeebled at home by a skilful exposure of its injuries abroad.

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ART. VI. *Histoire des Républiques Italiennes*, &c.; *i. e.* The History of the Italian Republics of the Middle Ages. By J. C. L. SIMONDE DE SISMONDI, &c. &c. Vols. XII—XVI. 8vo. Paris. Imported by Treuttel and Würtz. Price 1l. 7s.

AFTER a considerable interval, we are enabled to recur once more to this valuable history of a glorious land, with undiminished feelings of interest and affection. * With the name of Italy, a thousand "sweet and bitter fancies" are awakened in our bosoms: kings, consuls, emperors, and pontiffs, rise in all the dumb majesty of Shakspeare's royal phantoms; and we recognize the

"Land of lost gods, and godlike men."

The history of Italy, at every period of her existence, forms an important part of the chronicle of the world. On emerging from the darkness of the monkish ages, that country was in fact the mould in which the nations of Europe fashioned themselves. Her highest and truest claim, however, to the gratitude of modern times, consists in the restoration of

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* The first eleven volumes of the work were reported in our Appendixes to vols. lxxviii., lxxix., and lxxx.

letters;

letters; which, though they have failed to bestow happiness and freedom on the land that nourished them, have in other regions exerted a freer influence, and awakened those energies of mind with which the welfare of man is so intimately connected.

The volumes now before us commence at a most disastrous period of Italian history.

"With darkness and with dangers compassed round,"

this fair land was on the eve of beholding her vineyards trodden by hostile hoofs, and her cities flowing with the blood of their inhabitants. The disunion of her different princes both occasioned and promoted this evil; and never was Italy less able, than at the conclusion of the fifteenth century, to resist the encroachments of foreign power, by the virtues of her rulers. The chair of St. Peter was filled by a pontiff whose name has almost become a bye-word for infamy: Alfonso II., who had succeeded to the throne of Naples, inherited all the worst qualities which distinguished his father's character; and *Ludovico Sforza*, who had usurped the sovereign power at Milan, was a man of a haughty, ambitious, and cruel mind, and but too justly accused of having stepped to the throne over the dead body of his near kinsman. On this prince also rests the guilt of having invited into Italy the strangers whose lances were so soon imbued in her best blood.

Whatever might have been the claims of the house of Anjou to the crown of Naples, (and the rights of the two contending parties seem equally matched in weakness,) it was the interest as well as the duty of all the Italian states to repel an invasion which threatened the desolation of their fields. Yet to most of them, according to M. DE SISMONDI, the approach of the French armies was a subject of rejoicing; and among these he includes the Pope, who, he says, hoped to be made the arbiter between the two potentates.* (Vol. xii. p. 102.) Alexander, however, must have been aware that a young and ambitious prince, at the head of a powerful army, would be little inclined to listen to mediation; and he accordingly appears to have beheld the incursion of the French king with very different feelings; inciting, as he did, even the Turks

* This statement is given on the authority of *Guicciardini*; though from the silence of *Commines*, and from the circumstance of the Pope's name being omitted in the letter of *Ludovico Sforza* to Charles, (Corio, p. 891.) it is more than probable that the French king had never received any encouragement from the pontiff.

against this eldest son of the Church. The invasion of Charles VIII. is a strong proof of the evils which Italy suffered from the division of her territory; and yet M. SIMONDE, in his introductory chapter to his twelfth volume, labours to shew that she would not have been less unfortunate if she had been united under one government. All his arguments on this subject appear to us very inconclusive. After a comparison of Italy with Spain, when the four independent kingdoms of the latter country were united under one sovereign, and in which comparison in many cases the analogy does not hold, the author asks; 'Who can say whether, if united into one state, Italy would have been the conqueror or the vanquished? while in either case slavery must have been equally her portion.' At all events, it is more than probable that such an union would have freed Italy from the disgrace of having been subdued by foreign arms. Had not the vicious ambition of one of her princes afforded the strangers a free passage through Lombardy, and had the French king anticipated no succours, but rather the determined resistance of men who in an invading foeman could not recognize a friend, it is impossible to suppose that Charles VIII., with all his impotent ambition, could have been mad enough to undertake such an enterprize. 'But,' again inquires the author, 'if the Italians had constituted a single monarchy, who can say that a civil war might not have opened their frontiers to the strangers?' Now it almost invariably happens that, in cases of civil commotion, the attack of a foreign enemy has the effect of healing domestic dissensions. The arms of England were never more respected than during the usurpation of Cromwell; and, amid all the anarchy of the French Revolution, the foreign enemies of France were humbled and subdued. With respect to the argument of a disputed succession, this inconvenience must operate at least as much in a country divided into several petty sovereignties, as in a state under the power of a single monarch. 'It was less,' we are told, 'in uniting Italy in one empire, than in preserving her republics, that the hope of her independence consisted.' Surely, the whole history of this ill-fated land contradicts such an assertion. The wars of state against state and of republic against republic, the treaties, and the breaking of treaties, and all the intricate involutions of Italian politics, terminating in the introduction of a foreign power, are proofs which it is difficult to explain away. In another part of his work, M. DE S. seems to admit the necessity of an union. 'At last, it became evident that an union of the Italian powers was requisite to fortify the passes of that country against the incursions

sions of the stranger. This union existed, indeed, in the public records: it had been confirmed by the treaty of Bagnolo, 7th August, 1484, and by that of Rome, 11th August, 1486, both of which were still in full force: but it could not extinguish the secret rivalry of the sovereigns, or the jealousy and the hatred which divided Italy into two hostile factions, and only waited for an opportunity to burst forth.'

The intrigues which led to the descents of the French into Italy, and the calamitous history of that invasion, are detailed at considerable length by M. SIMONDE. He appears, however, to attribute too much importance to the childish refusal of *Piero de' Medici* to join the embassies of Naples, Milan, and Ferrara, in their presentation to the new pontiff, when he assigns this as the cause of *Ludovico* embracing the interests of the house of Anjou. Other and more potent reasons induced him to adopt that measure, although he might have deemed it necessary to masque them for a time under a pretended adherence to the family of Aragon: for he could not suppose that a prince of that house would tamely behold the husband of his grand-daughter dethroned, and extend the hand of alliance to the usurper. It is true that the French king also was nearly related to the unfortunate Duke of Milan: but *Ludovico* calculated well when he supposed that the ties of kindred were too weak to restrain a mind like that of Charles VIII. In vain did the Duchess Isabella urge at his feet the crimes of *Ludovico* and the sufferings of his nephew; — she was answered by the cold silence of the sovereign, and the insulting remarks of his abandoned courtiers. A league with such a man was not unbecoming the depraved ambition of *Ludovico Sforza*; and on his head must rest the eternal infamy of having opened the passes of the Alps to those hordes, which, emulating the enormities of their Gothic ancestors, proved that they had not yet forfeited their title to the name of *Barbarians*.

The following are the reflections of M. DE SISMONDI on the invasion of Italy: but, on a careful review of circumstances, they seem scarcely to be supported by facts:

'Some of the great revolutions which change the face of the world, and call forth all the powers of the human mind, are distinguished by the most able calculation and combination of circumstances, both in the attack and in the defence; every accident is foreseen; every obstacle is increased with art by the one side, and opposed with address by the other. Fortune, which cannot be totally excluded from human affairs, is corrected at least by constant foresight; and that just self-confidence, which is the result of the exertion of all the faculties of mind, being communicated from the

commander to the ranks, each in his station does his duty as a citizen or a soldier; every order is executed as it is given; and even those who are vanquished may yet boast that they have been educated in the noblest school of war and policy. Other revolutions, equally important in their result, are accomplished by means entirely different:—unskilfulness is opposed to unskilfulness;—and the error which ought to lead to ruin fails to produce this consequence, because it is overbalanced by some still more egregious blunder of the other side. No foresight can calculate the chances of such a struggle: we may reckon on human interest, but not on human folly; for one wise step there are a thousand which are foolish; and the empire of fortune is prodigiously increased when it exerts its influence even over the operations of the mind. The fate of Italy in 1494 was decided by a struggle between incapacity and unskilfulness: when considered individually, it seemed as if each party was destined to be vanquished; and, in surveying the conduct of the kings of France and Naples, it appeared equally impossible that Charles should conquer Italy or that Alfonso should prevent him.' (Vol. xii. p. 106.)

The expedition of Charles seems scarcely to call for these remarks. Though himself of a wavering and undecided character, the preparations for this war were carried on with the perseverance which distinguishes a wise and prudent commander; and he did not commence the attack until he had assured himself of the co-operation of many of the most powerful of the Italian states. The poverty of his treasury was the greatest obstacle which he had to dread: but a king who had no scruples in pawning the jewels of two noble ladies *, in whose dominions he was entertained, was not likely to let his military chest remain empty for any long space of time. Circumstances were more than sufficiently favourable to Charles, if he had known how to profit by them; and, had this not been the case, it would have been almost impossible for him to escape destruction, his conduct during the war having been, according to *Commines*, one tissue of errors and absurdities. The depraved luxury in which he indulged, during his Italian expedition, was little qualified to fit him for the inflexible exertion of body and mind which could alone have procured success; and his ill-conducted retreat, which, under an able General, would rather have been a triumph than a disgrace, completed the hatred and contempt with which nearly all Italy had begun to regard her invader.

The effect of the conquest of Naples on the generality of the Italian states was far from being favourable; and Florence

* *Bianca* of Montferrat, Regent of Savoy, and *Maria* of Montferrat.

had

had eagerly seized the opportunity to cast off the yoke of the Medici, which under the unskilful management of *Piero* had become so galling to his fellow-citizens. M. DE SISMONDI again takes occasion, in this place, to express his decided opinion of the evil designs of that family on the liberties of their country.

'Florence had forgotten, for the most part, her republican habits, in the sixty years during which she had obeyed a family who, to disguise their despotism, environed her with a strict oligarchy. On recovering her rights, this republic herself knew not their bounds. Almost all the Italians were desirous of liberty; yet this liberty was undefined; and no one could with confidence determine the object which they sought to attain. Certain great abuses in the government of a single person wounded all who had experienced them, and even the mere name of a monarchy appeared to exclude every idea of liberty. In opposition, they called that a republic, in which the authority of many was substituted for the rule of a single person; and they regarded that as the best republic which had fenced its existence with the most numerous means of security, and which had succeeded in repressing for the longest period monarchical power. But they never examined whether this or that republic possessed the more or the less liberty, or whether the institutions which so well guaranteed its stability had not absolutely destroyed the security of the citizens; and they never submitted a government to the only test which can decide on its excellence or its defects, for they did not inquire whether it rendered happy the majority of the citizens who lived under it, and at the same time improved them by developing their faculties.' (Vol. xii. p. 228.)

*Piero de' Medici* was far from possessing the wisdom of *Lorenzo* or of *Cosmo:* but, whatever were his designs on the liberties of Florence, they cannot cast any shade over the virtues of his ancestors; whose government, according to M. DE S.'s own test, just quoted, does not deserve the stigma which he attaches to it: since it tended more to the developement of the human faculties, by the encouragement which it afforded to learning, and at a period so critical to the interests of letters, than almost any other government of which we read in history. The advice of *Lorenzo* to his son, never to try to exalt himself above the privileges of a citizen, is scarcely that of a man who had trampled on the rights of his fellow-citizens, and was desirous of transmitting to his descendants his usurped dominion.

The endeavours of the Florentines to found a popular government proved how very imperfectly they were acquainted with the principles of liberty. The impious attempts to establish the reign of Jesus Christ as their temporal sovereign, and

and the mad harangues of *Savonarola*, gave them small cause to rejoice at the expulsion of the Medici.

Alexander VI. had been compelled to bend beneath the storm which he could not resist; and in the castle of St. Angelo, to which he had fled for safety, he signed a reluctant peace with his enemies. On their retreat, however, he armed himself once more, and formed one of the league which had determined to oppose the passage of the French king to his own country. The restless *Ludovico Sforza*, having by the death of his nephew attained the summit of his wishes, and finding himself no longer in need of his French allies, turned his arms against them: but at last, impartially treacherous, he deserted his new friends, and again became the ally of the French monarch. So mutable was the disposition of this ambitious prince, that the sudden changes of his politics seem to have baffled all calculation.

Very few redeeming features present themselves in the revolting picture of cruelty, treachery, and devastation, which Italy exhibited during this invasion. The struggles of the Pisans for the recovery of their liberties were indeed worthy of better times; and the energy and inflexibility which they exhibited, in casting off the Florentine yoke, are a proof tha the Roman spirit had not wholly departed: — but the example of Pisa was lost on the rest of Italy: ambition and discord reigned in the place of union and freedom: the incursions of the stranger even failed to rouse the high national feeling of indignation and resistance, which when forced into action is so overwhelming; and Italy became, as it still continues, the prey of the foreigner, or the victim of internal dissension. The wrongs and the struggles of Pisa have found an eloquent advocate in M. SIMONDE.

The death of Charles VIII. did not afford that repose to the Italians which they might reasonably have expected; for he was succeeded by a monarch who soon gave evident proofs that he did not mean to resign the pretensions of the house of Anjou to the throne of Naples. The designs of a man like Louis XII., who had been disciplined in the school of adversity, were beyond comparison more dangerous to the safety of Italy than the boyish ambition of Charles; and the cup of calamity, which the Aragonese sovereigns of Naples were fated to drain, was now nearly full. The young and brave Ferdinand II., in the love of whom the Neapolitans had almost forgotten the crimes of his ancestors, had sunken into an early grave; and his successor Frederick, betrayed by his own relatives, was compelled to leave his kingdom a prey to the ambition of France and Spain, and to seek in retirement the happiness which the world had failed to bestow. While, however,

however, the house of Aragon was thus humbled, the original author of its calamities shared no better fate. Deposed and imprisoned by the strangers whom he had been the first to invite into Italy, *Ludovico Sforza* exhibited a pitiable spectacle of *late*, but we should hope *sincere* repentance.

Family-ambition in the Pontiff, Alexander VI., who had united himself to the French interest, now began to be displayed in the advancement of his son *Cæsar Borgia*, who had lost his title of cardinal in that of Duke of *Valentinois*. The attempts of this unrelenting tyrant to subdue the feudatories of the church, and with the addition of some of the neighbouring territories to establish a separate kingdom, are detailed at considerable length in the volumes before us.—Alexander's death was a fatal blow to these ambitious projects, and from that period the power of *Borgia* began to wane. M. SIMONDE, following the majority of the Italian historians, makes no scruple of attributing to *Cæsar Borgia* the execrable crime of his brother's assassination:—but, as this charge rests on vague conjecture, for no clue to the perpetrators of the murder was ever discovered, it seems unjust to load a man, in the absence of all positive proof, with a deed of so foul a character. M. DE S., however, asserts the fact in the most direct manner: 'It was soon discovered that the murderer was his own brother, *Cæsar Borgia*.' Whatever was the infamy of this man's life, and the massacre of Sinigaglia shews him to have been capable of any enormity, we repeat that it is not just on suspicion only to accuse him of so black a crime, to which, moreover, he does not appear to have had any adequate incitement.

Although the Venetians had taken little part in the wars which the ambition of the French monarchs had excited in Italy, the valour of these proud republicans found an ample field for its display in opposing the Ottoman arms. The following is a fine anecdote of Italian bravery:

'The two fleets manœuvred for several days in the presence of each other: but, as often as *Grimani* (the Venetian admiral) appeared disposed to make any attack, the Turks retired into Porto-Longo. In the Ottoman fleet was a vessel of a prodigious size, being of 4000 tons burthen *, which towered above the rest like a citadel. It was commanded by Barach Raiz. On the 12th of August, 1499, this ship appeared before Chiarenta, rather separated from the rest, and was immediately attacked by the two gallies of *Andrea Loredano* and *Darmier*; which being attached to it by grappling-irons, the crews boarded the enemy. The combat

* This must undoubtedly be a very exaggerated statement. *Rev.*

was

was bloody, and undisturbed by the rest of the fleets; in consequence, according to some, of their being prevented from approaching by a calm; or, according to general belief, from the jealousy of *Grimani* towards *Andrea Loredano*, whom he wished to see perish. More than a thousand soldiers defended the Turkish ship; and the battle was yet undecided, when one of the three vessels, catching fire, quickly communicated it to the two others, which it was impossible to separate: — all three were therefore consumed in the midst of the hostile fleets. When *Loredano* beheld his vessel deprived of every resource, some one begged him to cast himself for safety into the sea: but in answer he seized the flag of St. Mark, which was floating over the deck, and exclaimed, "Under this banner I was born, I have lived, and I will die;"—and, as he spoke, he plunged into the flames. The Turkish boats crowded round the combatants, and took up those of their own men who had thrown themselves into the water: but the Venetians, abandoned by their countrymen, perished almost entirely.' (Vol. xiii. p. 224.)

We cannot follow the writer in his detail of all the various revolutions which the states of Italy experienced from their own dissensions, or the aggression of their ambitious neighbours; and it is only to those more important events in which the interests of Europe were concerned, and in which the politicians of Italy frequently acted so striking a part, that our limits will allow us to direct the attention of our readers. Among the most prominent of these transactions, which form as it were the land-marks of succeeding politicians, the League of Cambray may be mentioned.

'The League concluded at Cambray between the great powers of Europe, of which the object was the attack and spoliation of the Venetians, was, after the Crusades, the first enterprize pursued in concert and with one common design by all civilized states. For the first time the lords of the nations assembled to divide among themselves the territories of an independent state; for the first time they revived, by the assistance of pedantic learning, their worn-out pretensions; and for the first time they called to their aid the imprescriptible rights of legitimacy. The Crusades had exhibited a confederation of the European nations, founded on religious zeal and enthusiasm: — the League of Cambray displayed another confederation of the same powers, without any other principle than the personal and passing interest of the strong despoiling the weak; and without any other sanction than the long-exploded pretensions of those who regarded their own titles as imperishable. To this assembly we may assign the origin of that system of public law, which for three centuries, and down to our own days, has governed Europe. It took its commencement in the most crying injustice; and the science of diplomacy, which arose in some degree with the sixteenth century, served but too frequently afterward to afford a pretext for rapacity and bad faith.

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'It is not hither that we are willing to direct our search for ideas of public and international rights. Society requires a better security: it requires a system of legislation, capable of controlling communities in their mutual relations, in the same manner as municipal law is the rule among citizens of the same nation. Our desires easily persuade us that what we wish has existed. Whenever we experience the enormous abuses of power, we repiningly compare the present times, which witness the triumph of injustice, with those past ages which our imagination paints, when wars were undertaken only in order to carry into execution those rights which had already been established by treaty; and when conquest itself afforded no pretensions to possession unless sanctioned by a lawful title. In vain, however, do we endeavour to discover in history the epoch at which justice supplied the place of force, and the power of treaties and imprescriptible rights vanquished violence itself.

'There are three foundations, all absolutely different, on which public right is said to rest. The principles of these are directly contradictory; so that, until one of these principles has been adopted by all nations in concert, each sovereign will find means to accommodate his own cause to one system or the other; and it will always be as impossible as it hitherto has been to draw just conclusions from any fact, or from any consequence. These three bases are, — imprescriptible legitimacy — the right of treaties, — and national convenience. For the first time, at the League of Cambray, these principles were opposed to one another. The Emperor, and the King of France, avowedly took up arms for the recovery of their imprescriptible rights, the one to the territories of Venice, the other to the duchy of Milan. The Venetians, in their defence, relied on the public right of treaties which secured to them all their possessions on *terra firma*. The Pope, after having already recovered what he called his imprescriptible rights, had no other pretence in the second year of the war than national convenience, — the independence of Italy, from which he wished to chace the Barbarians, — the sovereignty of a people over their own territory, — and the well-being of a nation which cannot be bound, unless by the primitive and perhaps fabulous contract of its first inhabitants with their sovereigns, not by treaties which have been imposed on them by force.' (Vol. xiii. p. 420.)

It was reserved for our own times to produce a parallel instance of shocking injustice and insatiable ambition. The dismemberment of Poland, and the amalgamation of a brave and high spirited race with the more numerous and powerful slaves of the neighbouring kingdoms, was an act of public atrocity which has cast an eternal stain on the characters of the spoilers.

The mode of conducting the war against Venice was consistent with the motives in which it originated. Sanguinary and

and unrelenting as the contests had hitherto been which the fields of Italy had witnessed, they now began to assume a still more ferocious aspect; and the superhuman barbarity of the conquerors was evidently hastening to that dreadful consummation of which Rome was soon afterward the scene, when she suffered the unspeakable enormities which the worst passions of the worst men inflamed to madness can so dreadfully inflict. From this period, and indeed before, scarcely a town was taken, after having offered the slightest resistance, without the fire and the sword being allotted as the portion of its devoted inhabitants. Let the advocates of war turn to scenes like these, and then let them endeavour to palliate such iniquities as suitable to the nature of man, and consistent with the mild and merciful doctrines of Christianity.

Although M. DE SISMONDI generally displays in his reflections much depth of thought and justness of sentiment, yet some passages in his works do not in our opinion inculcate a very sound philosophy. We shall offer a few remarks on the following sentences:

'History is far from teaching men perfect confidence; it shews us that, if virtues are necessary to the existence of nations, they alone are not sufficient to secure them; that the wisest constitution is still the work of man; and that, like man's other works, it contains in itself numberless seeds of ruin; — that even in the bosom of liberty, of public virtue, and of patriotism, the excesses of ambition will appear; excesses which have been seen to hurry a nation to an abuse of its power, and to that exhaustion which is the consequence of such abuse; — that in short we only fulfil our destiny; — and that the numerous causes over which we have no control, and which we comprehend under the name of chance because they do not depend on ourselves, can render useless all our efforts.' (Vol. xii. p. 6.)

Scarcely any doctrine is more false or more injurious than that which teaches us that man is the creature of destiny; and it is so completely opposed to sound reason, so fully refuted by the evidence of history, and so dangerous to the best interests of mankind, that it seems strange that a writer of M. DE SISMONDI's abilities should give it any countenance. No instance has occurred of a country whose degradation and fall have not been owing to its own folly or wickedness. It is luxury, immorality, and the subjection of slavish minds, which have dragged nations to the dust: — for, when private interests become more powerful than public principle, when riches are preferred to honesty and pleasures to virtue, it does not require the arm of an invisible destiny to overthrow a state. The justice of Providence has placed the means

means of happiness in our own power; and when we abuse or neglect them, it may soothe our consciences to impute our misfortunes to the hand of fate, but in fact we ourselves are alone blameable. Were this doctrine true, vice would become no reproach and virtue no praise, for who can charge us with actions 'which do not depend on ourselves?' M. DE S. has made an application of this reasoning to the English nation; which, according to him, has had the chances very much in its favour.

'How many chances,' says he, 'has England escaped of losing that happiness which she now enjoys, and of falling perhaps lower than Italy! What might have been her fortune if the reign of Mary had been long, or if she had left children by Philip II.; — if Elizabeth had espoused one of the numerous Catholic princes who sued for her hand; — if Charles I. had not been so imprudent, or Charles II. so vile, or James II. so wrong-headed? How often has she owed her safety to the winds and the tempest which dispersed the fleets of her enemies, when they might have destroyed her own? How often has the extravagance of those who sought her destruction availed her more than her own prudence? How often has she been succoured by a happy destiny, when her safety has been no longer in her own hands?' (Vol. xii. p. 7.)

It is not in presumption, nor in pride, that we repel this character of our country: it is because we are confident that it is both ungenerous and unjust. The spirit of English freedom is not to be quenched by any reign, however extended, of humiliating bigotry. It is not a Philip, a Charles, or a James, who can chain down the energies of

—— "men who their duties know,
And know their rights, and knowing dare maintain."

Englishmen have long enjoyed, and, by God's blessing and their own bold wisdom, will long continue to enjoy, the freedom and the happiness which they claim as men; not looking for support to the blind partiality of destiny, but to the firm and constant exercise of the powers with which Heaven has endowed them. Nor is it to the storm and the hurricane that the arm of British valour is indebted for success and triumph: — in the stoutness of its own strength, and in the gallantry of the heart that guides it, we may place a surer faith. When England once ceases to rely on her own powers for her own preservation, then,

"Unwise in her glory, and great in her fall,"

her name shall be added to the scroll of empires which *have been.*

We

We were rather surprized to find M. DE SISMONDI supporting the vulgar opinion of the *necessity* of war to maintain the energy of the state. 'The fifteenth century,' he says, 'was not exempt from wars; and this calamity, the most terrible to which the human race is exposed, is perhaps necessary to preserve the energy of political societies.' Whatever *energy*, and we question whether it should not rather be called *ferocity* of character, warfare may produce, certainly nothing is more dangerous to the safety and stability of a nation than a passion for war. It may confer hardihood both of heart and arm, but wisdom and humanity, the true bulwarks of happiness, owe it few obligations. Rome fell not till she had conquered the world.

In the following passage, the author gives a brief but masterly sketch of the sentiments which the sight of modern Italy inspires:

'When at this day we visit the cities of Italy, all half-deserted, and fallen from their antient opulence; when we enter those temples which the public cannot fill even during the most splendid solemnities; when we visit the palaces of which the proprietors can scarcely occupy the tenth part; when we remark the broken panes of the windows which have been constructed with so much elegance, — the grass which grows at the foot of the walls, — the silence of those vast habitations, — the poverty of the inhabitants whom they send forth; — the slow walk and unoccupied air of all who traverse the streets, and the mendicants who alone seem to form half the population; — it appears as if those towns had been built by a different people from those which are now seen there; that they are the work of Life, but that Death has inherited them; that their portion has been opulence, but that misery has followed; that they are the efforts of a great people, and that this great people are no longer in existence.' (Vol. xii. p. 50.)

[*To be continued.*]

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ART. VII. *Voyage en Allemagne*, &c.; *i. e.* Travels in Germany, the Tyrol, and Italy, during the Years 1804, 1805, and 1806, by M^e. DE LA RECKE; translated and *imitated* from the German by the Baroness *de Montolieu*. 4 Vols. 8vo. Paris. Imported by Treuttel and Würtz. Price 1l. 14s.

BORN in the noble order, with the title of Countess of *Medem*, M^e. DE LA RECKE received the usual education of high life, and was early distinguished for elegant accomplishments, for a comprehensive knowlege of the modern languages, and for a familiarity with fashionable literature, which at the period of her bloom consisted principally in French

French productions. With much talent, sensibility, and enthusiasm, she became a little too curious about *Cagliostro* and his magical pretensions, and printed some account of her studies under this impostor which betrayed excessive credulity. Still this tendency has fostered a religious bias and a mystical eloquence, which shed over the volumes before us peculiar graces and interesting reflections.

This fair traveller was resident at Munich in 1804, and, having been attacked with complaints to which cold climates are hostile, was advised by her physicians to pass at least the ensuing winter in Italy. For this purpose, she set off at the close of August, went through Ratisbon, Salzburg, and Inspruck to Bolzano, entered Italy through the Tyrol, and visited Trent, Verona, Vicenza, Padua, and next Venice. This route fills the first volume. Mantua, Florence, Rome, and Naples occupy the second and third volumes. The return takes place through Bologna, Cremona, Milan, and Turin, to Geneva, where the authoress terminates her narrative. We shall make a selection from each volume, preferring not so much the part which is best described, as that which has been described the most seldom.

The narrative is thrown into the form of letters to a friend, and we now give one dated Salzburg, 30th August:

'The town of Salzburg offers even from afar a striking aspect; it is situated in a beautiful valley, which is bisected by the river Salza, and steeply climbs the woody hills that overhang it. A road leading to the city passes between two rocks that have been perpendicularly cut through. The traveller is astonished to observe the bold situation of two long rows of houses, with their backs against the rocks, which continually threaten to crush them into powder; and this fear becomes terror when he learns that, in July, 1669, a part of the mountain actually gave way at midnight, annihilating by a sudden fall a convent, a church, and thirteen houses. In the midst of the city rises a mountain, on the summit of which has been erected a citadel. — One of the most interesting objects in this place is the tunnel pierced through the rock at Moenchsberg. This enterprize, which may be compared with the most magnificent works of the Romans, is due to the Archbishop Sigismund of Schartenbach. It was begun in 1765, and this vaulted grotto was already open to the passage of the inhabitants of Salzburg in 1767: but the work was not completed in its present form until the time of the last archbishop. The vault is 420 feet long, 22 feet wide, and 36 feet high: the sale of the stone taken out of the excavation sufficed to defray the expence of the undertaking: it is called in German *nagel-fluch*, and is a sort of pudding-stone, which contains pebbles, sometimes as big as a pigeon's egg, imbedded in a yellowish sort of mortar.

'The riding-school is also a singular and striking edifice or excavation: a part of the mountain has been blown up with gunpowder, and levelled; and here are built the stables and riding-school of the prince. Three galleries hewn in the rock rise amphi-theatrically above one another; and this circus, though intended for a riding school, serves for the exhibition of various spectacles.' (Vol. i. p. 32.)

In another letter from the same place, dated 7th September, are described the baths of Gastein, and the waterfall at Wildbad, where the river Ache gushes from a height of 270 feet. It is asserted that the climate of this district becomes progressively colder; and that, from the twelfth to the fourteenth century, vines were cultivated from Riethenburg to Nonnenberg, where they will not flourish now. Perhaps a hardier grape, raised on the spot from seedling vines, was then in use, and produced a harsh sort of hock: but a more delicate sort having been substituted, it has perished by the climate. This, at least, we apprehend to be the history of the vine in England.

The picture of the Tyrol, given in the letters from Inspruck, is a novel and impressive delineation; and the sublime mountain-scenery, and the independent character of the inhabitants, form objects of contemplation on which the eye of the citizen, fatigued with the perfidious varnish of art and of refinement, may find refreshment in reposing.

The letter from Rome, dated 11th November, thus depicts an Italian funeral:

'Pursuing our course along the Corso, I sought in vain for vestiges of antiquity, until we approached the Venetian palace, where formerly stood the arch of Marcus Aurelius: but it has disappeared, excepting some fragments now deposited at the Capitol. The life of this wise monarch was retracing itself in my memory, when my attention was withdrawn by a singular procession. Figures like spectres were approaching from a distance in broad day-light. It was a funeral; and this melancholy apparition made the greater impression from its contrast with the joyous parade of the Corso. A cross veiled with black crape preceded: just before the coffin walked ecclesiastics with tapers in their hands: a long series of figures in white, the members of some monastic order, followed it: then came, in black, another train of friars, and all with tapers in their hands. They were muttering or chanting dirges. A strange contrast with the gloom of the solemnity was presented by the coffin, which was gilded, adorned with brilliant colours, and supported rather than concealed the corpse of a beautiful young woman. The freezing hand of death had not effaced her charms, nor were her cheeks quite pale; a violet garment incircled the form, and a white veil half hid the dark tresses. Oh fair figure, for ever mute, thou canst no longer give or receive! he who afflicted

flicted thee cannot now atone for the injury; and is it thus that all the agitations, the efforts, and the torments of this life must terminate?

'The scene of this burial had struck me; and, as the manner in which a nation treats its dead has never been deemed a topic of indifference, I took this opportunity to inform myself of Roman usage in this particular. Rich persons have chapels, under which their relations are deposited in magnificent sarcophagi. There is no general cemetery for the community: but, under each church, are public vaults or catacombs for the parish. The procession accompanies the body to the vestibule of the church, where the last prayers are repeated; the priest then gives his benediction, and the followers disperse. The body is now abandoned to the buriers of the dead, and to very near relations, some one of whom stays. Out of the gilded coffin the corpse is then taken, and placed in a shabby box of wood, in which it is let down into the caverns below. The bodies of the poor are thrown into the abyss without any coffin, or covering, but a cheap wrapper. A German artist told me that he had accompanied a young Roman of his profession to his last home; and that he could not then recollect without painful emotion the moment at which the body of his friend was hurled, uncoffined, into the vast and obscure cavern. When any repository of this kind is full of corpses, it is walled up; after fifty years, it is re-opened, emptied of its remaining bones, which are put into a charnel-house, and, the mould having been removed, it is progressively filled anew. In consequence of this custom, the Austrian ambassador, Count *Kevenhüller*, was recently alarmed by a shocking spectacle. An extraordinary noise of workmen during the night induced him to rise early, when he found the court of his dwelling, which had formerly been the Venetian palace, filled with skeletons and bones: it was contiguous to a chapel built over one of these catacombs, which the workmen were emptying at the regular period.' (Vol. ii. p. 13.)

A letter from the island of Ischia, dated 14th July, 1805, describes in great detail a people rarely visited, and gives the following account of the ecclesiastical order:

'The clergy have so few claims to that respect which the people should feel for them, that they not only mingle in their grossest sports but serve as minstrels to the indecent dances of the people. The priest of a chapel near my residence brought a troop of boys and girls, in order to exhibit to me the dances of the country; he himself playing on a violin to put them in motion, acting all sorts of drolleries with the young folks, and taking very good-humouredly the coarse jokes which they did not spare. The singular grimaces of this man, while jumping in his cassock amid the dancers, recalled to my mind the descriptions of the Salian priests of antiquity. These exhibitions, in this island, however, are not very attractive; the dancers are continually recurring to a circular movement; the activity of their jumps, and the

vivacity of their gestures, which often pass the limits of decency, alone investing it with some variety. We might suppose that this unguarded conduct of the clergy would destroy the attachment of the people: but no such effect follows: the *priest* is distinguished from the individual who bears the title: the latter only is supposed to be addicted to worldly pleasures; while the former continues to represent the divinity, and the penitent in his confessional has no recollection of the human weaknesses of his confessor. On the contrary, he kneels before him, kisses his hand, acknowleges his sins, and accepts absolution with firm faith; yet, if he has daughters, he declines, perhaps, to receive the *holy man* at his house. Still, among the great number of ecclesiastics, are many respectable and virtuous men, and some good orators, who have not only a high reputation for sanctity but much influence over the minds of the people, especially of those whom they harangue in the open air.' (Vol. iii. p. 206.)

In a letter dated 6th January, 1806, Mad. DE LA RECKE thus notices the decease of that admirable orientalist, *Fra Paolino:*

'I was surprized on my return to Rome not to meet as before my German friend, the good Abbé *Paolino*. I went to seek for him at his convent, and learnt with regret that he had died a victim to chagrin. Painfully affected, I cast a farewell look into the little garden which he cultivated with his own hands, and on coming home inquired more particularly into the nature of his vexations. The answer given to me was, that *he died of the life of Cardinal Borgia;* an enigma which was explained by the information that the biography of the Cardinal, composed by *Paolino*, who was his intimate friend, contained some passages which were considered as hostile to the restoration of the Jesuits: that these passages had given offence to the Pope, who was educated in that order, and had occasioned not merely an official suppression of the work, but a decree of banishment and seclusion against poor *Paolino;* who was removed in his old age to a strange convent, and subjected to new restraints and austerities. This treatment broke his heart, and the more speedily because he loved the Pope, and felt the blow as proceeding from a valued hand.' (Vol. iv. p. 26.)

A visit to the work-shop of *Canova* deserves attention.

(Rome, 23d April, 1805.)—'A rich repast of master-pieces awaited us in the work-shop of *Canova:* such as we had seen before broke on us with fresh charms, and the pleasure of surprize was added on beholding the new productions. We admired the talent displayed by the artist in the colossal statue of *Napoleon:* which is nine or ten feet high, and of spotless Carrara marble. I know not by whose order the artist has represented his hero as a naked Mars, holding in the right hand a terrestrial globe, and in the left a Victory. The head is ideal, and is more like to *Lucian* than to *Napoleon Bonaparte.*—*Canova* took us into the apartment in

in which are collected the antiques lately dug up at Ostia: some are middling, some excellent; they consist of heads, feet, hands, basso-relievos, and fragments of architecture. It seemed as if we were walking in a field of battle, where war and destruction had been at work. The artist pointed out to us the different tastes of different ages, the infancy, the progress, and the decline of art; and he observed that among the antients, as among ourselves, much bad work was produced, which had no value but its antiquity. The finest of these remains is a head of a young Marcus Aurelius. A bust of Bacchus is in one respect very singular; it is not only crowned with vine-leaves, but the beard is made to sprout into vine-leaves which issue from the cheeks and chin. A modern artist, said *Canova*, who should venture on such a freak, would be ridiculed by the critics.—On a colossal head of Minerva my attention was rivetted, when the artist observed to me that it announced the degeneracy of pure taste by gilded eye-brows and coloured pupils. In general, however, this collection fell short of my expectation: but illustrious foreigners are continually robbing it of any master-pieces which *Canova* collects, adds, or restores. At Worlitz, the Princess of Dessau shewed me a bust of Venus, which was once here, and which was copied from an entire statue found at Ostia, and taken by Prince Augustus to London. (Vol. iv. p. 55.)

A visit to Ostia, where excavations are still made with great success, is related in a letter dated 3d May. On the 11th of that month, M^e. DE LA RECKE was present in St. Peter's at the canonization of a new Jesuit-saint named *Girolamo*. After having described with feeling and eloquence this splendid solemnity, she adds: 'I should be glad if we Protestants had some such commemorations, and if festivals were instituted in honour of men eminently virtuous, who, in the career of piety and morality, have run an useful course and left examples to be followed. A solemnization of this kind, without any admixture of superstitions contrary to reason, would in my judgment have a happy influence. To relate aloud, in temples, the marked traits of the life and character of those men who have served their species, is at once to perform a duty of gratitude and to excite efforts at imitation.'

This whole work will be read with amusement and consulted with advantage by future travellers and by the public: it includes practical notices of the best inns, and of the most expedient forms of conveyance; and it has not the fault of forgetting the comforts for the refinements of life. It has been translated with much elegance, but with considerable freedom, by the Baroness of *Montolieu*, (formerly Madame *de Crousaz*, and authoress of "Caroline de Lichtfeld,") who varies what she does not understand, and skips when she does not admire. An appearance of recondite learning overspreads

many pages, which is probably a second-hand distribution of those common-places of the more accomplished Italian *Cicerones* which they derive from native antiquaries, and repeat to successive strangers.

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ART. VIII. *Histoire de l'Empire de Russie*, &c.; *i. e.* A History of the Empire of Russia, by M. KARAMSIN; translated by Messrs. *St. Thomas* and *Jauffret*. 8vo. 2 Vols. pp. 420. in each. Paris. 1819. Imported by Treuttel and Würtz. Price 18s.

HISTORY, says M. KARAMSIN in his eloquent introduction, is in some sort the sacred book of nations, *the* book, by *excellence*, — the indispensable volume: — it is the picture of their existence and of their actions, the depositary of revelations and of principles, the testament bequeathed by our ancestors to posterity, the ark which contains a record of the past, an explanation of the present, and a guide for the future. Sovereigns and lawgivers act, or should act, by the indications of history, and attentively consult its pages, as the pilot consults his chart. So short is life that human wisdom, at its best, never gains sufficient experience: it is therefore important to listen to the voice of ages; to know how, of old, the seditious passions have troubled society; and to ascertain by what methods the beneficent power of reason has checked their impetuous shock, established lasting order, and procured to man as much happiness as he can enjoy on earth.

Every citizen even should read history; since it will reconcile him with the apparent imperfection of things, by presenting it as the successive inheritance of all generations. To console him amid public calamities, he will read of greater still which the state has overcome; and, to dispose his mind to justice, he will observe that almost every interruption of concord has arisen from the re-action of a force inequitably undervalued.

Such is the utility of history; and it is equally a source of pleasure. Curiosity is natural to the enlightened as well as to the savage man. At the Olympic games, the Greeks crowded around Herodotus and forsook the agitating combat to listen in silence to his recitals; and in the American wilderness young warriors throng about the aged man, to learn the deeds of him on whose high-heaped tomb they are assembled. By opening sepulchres, by reviving the dead, and by removing the dust of ages from the buried foundations of empires, history enlarges the bounds of our existence, enables

ables us to live with men of other times, and unites us by bonds of sympathy and gratitude with a series of generations, thus inuring us to patriotism and to philanthropy.

After these general remarks, applicable to all history, the author considers the subject in its more restricted operation, and thus brings it "home to his own business and bosom:"

'If, as Pliny contends, all history is agreeable, even when ill-written, how especially attractive must be the annals of our own country! The true cosmopolite is so rare a phænomenon, that it is needless to speak of him well or ill: we are all citizens in Europe, or Hindustan, or Mexico, or Abyssinia: the existence of each is united with that of his country, and the love of our native land is a part of the love of ourselves. Be it that the Greeks and Romans have charms for our imagination; as members of the great family of the human race, nothing human should be alien to us: but the appellation of Russian has for us a mightier attraction, and my heart beats more warmly at the name of Pojarsky than at that of Themistocles or Scipio. Universal history, by the grand reminiscences which it excites, embellishes the earth in the mind's eye: but Russian history embellishes our birth-place, the centre of our existence and of our affections. With what glowing emotions do we wander along the banks of the Volga, the Dnieper, and the Don, when we know the deeds of which they were formerly witnesses. Not only Novgorod, Kief, and Vladimir, but even the mouldering hovels of Eletz, of Kozelzk, and of Galitsh, become to us interesting monuments: these inanimate objects speak to our hearts; and we behold the shades of ages deceased sitting in mournful majesty on their ruins.

'Besides the peculiar merit which the annals of Russia have in the eyes of its sons, they possess a more general claim to notice. In gauging at a glance the immensity of this monarchy, thought grows giddy with astonishment. Rome never equalled it in greatness when her empire stretched from Caucasus to the Pyrenees, and from the mouth of the Elbe to the cataracts of the Nile. Is it not admirable to behold countries, which nature seems to have separated by eternal barriers, by mountains, deserts, glaciers, and seas, united and coherent? Lapland and Astrakhan, Siberia and Bessarabia, peopled with races so dissimilar in origin, figure, temper, and civilization, all coalesce under the same imperial sway with Moscow. Like America, Russia includes her savages; like Europe, she can also exhibit the results of a long political existence. It is not necessary to be a Russian to take an interest in the annals of a nation, which by its valour and unanimity has succeeded in consolidating a ninth part of the globe; which has explored regions formerly unknown, introduced them into the general system of geography and policy, enlightened them with the torch of true religion, and, by the mere dint of good example, without any of those violences which have disgraced other Christian churches, has connected them with the bonds of piety and charity.'

Gratified, no doubt, by this glowing eulogy on his native land, M. KARAMSIN then proceeds to give an account of the authorities on which the subsequent history is founded. The earliest writers who mention the Russians are the Byzantine historians. Gibbon, in his fifty-fifth chapter, has condensed much of their curious information, and brilliantly illustrated the early piratical expeditions against Constantinople which were undertaken from the mouth of the Dnieper. *Stritter*, in his extracts from the Byzantine historians, has been careful to separate and preserve all that relates to the northern nations: but neither he nor any subsequent antiquary has satisfactorily ascertained the origin of the name *Russian*. Possibly it is of Gothic root, and signifies *red*; whether the Slavonians tatooed their persons or their ships with red ochre, or whether their natural complexion appeared relatively red both to the whiter Goths and to the browner Greeks. *Assemani* thinks that the Russians are first mentioned in the chronicle of Theophanes; that is, about the year 770; and, as the early Latin chronicles of the Germans give the name *Ruthenia* to Russia, it should seem that the people of the country were called by them *dic Rothen*, or the red men. M. DE K., however, prefers to suppose that the name Russian is derived from that of a Swedish province *Rhos-lagen*; whence *Rurik* and his brothers, who were early adopted as chieftains, or sovereigns, by some Slavonian tribes, may probably have proceeded. We much suspect that the Slavonian tribes, who now form the nucleus of Russian population, are more recently civilized, and of more oriental origin, than the tribes whom *Rurik* and his Normans disciplined into pirates of the Euxine; and we should incline to seek in Prussia, which perhaps signifies West-Russia, the lineal descendants of those pirates of the Dnieper, whose posterity must have been pressed westward by the successive waves of barbaric population, although the sovereign families may have adhered to the cities of Kief and Novgorod. In the Vandal or Fennic tribes, who peopled Carinthia, Bohemia, and Moravia, the peasantry have Slavonian names, but the nobility have Gothic names; so that an early internal hereditary ascendancy was every where acquired by the Goths over the contiguous Slavonians: either because they were the more civilized of the two tribes, or from a physical admiration of their fairer complexion and appearance. From the Varangians especially, who were a corps of barbarian guards employed at Constantinople, and recruited chiefly from among the English, the Normans, and the Danes, the Slavonian cities were accustomed to import their chieftains; who were in fact little more than

than drill-serjeants, employed to teach the Greek discipline to the native soldiery; and who were rewarded with a rank as officers, which necessarily led to practical sovereignty over those tribes whose expeditions they had to conduct. *Rurik* was the first considerable commander of this description, and acquired in 862 that extensive autocracy which was to become the nucleus of the Russian empire: he died in 879, leaving his son *Igor* a minor, under the regency of a Slavonian named *Oleg*.

In 903, *Igor* married *Olga*, who was probably a natural daughter of *Oleg* by a Scandinavian woman; at least her name indicates some kinship with him; and she is stated to have been of a Varangian family in low condition. She was clever, assisted her father to govern *Igor*, and, after the death of the former, continued to preserve her ascendancy. *Igor* having been assassinated, she avenged his death spiritedly, and assumed the regency; which she preserved until the majority of her son *Sviatoslaf*, the first Russian prince who bore a Slavonian name, and both of whose parents were natives of the country. Having resigned the supreme power into the hands of this son, *Olga* undertook a journey to Constantinople, embraced Christianity there, was baptized by the name of *Helen*, and returned to Kief with a Greek chaplain, who could not prevail on *Sviatoslaf* to desert the national god Perown. Still this priest became the preceptor of the son of *Sviatoslaf*, and no doubt prepared the conversion of *Vladimir*; who married at Constantinople a Greek princess named Anne, was in 988 baptized there, and who soon afterward solemnly installed and established Christianity in his dominions.

With the religion of the Constantinopolitan Greeks, their monks, their arts, and their sciences, gradually penetrated into Russia; and already in 1056 was born *Nestor*, the first Russian annalist, who wrote about the end of the eleventh century, and died in the Pechzerian convent at Kief. He supplies the remains of tradition concerning the earlier history, and from his time onward other monkish chroniclers continue the narration. Cyrillus and Methodius, two brothers of Thessalonica, employed as missionaries by the Greek church, had first reduced the Slavonian language to writing, bestowed on it a peculiar alphabet, and about the year 870 had made a version of the Scriptures from the Septuagint into that tongue.

*Sylvester*, abbot of Perejaslavil, was the continuator of *Nestor's* Slavonian chronicle: he died in 1123; and to him succeeded *Simeon*, bishop of Susdal, who wrote in 1206. Many anonymous ecclesiastics have also contributed to preserve historical accounts, which have been collected under the title

title *Stepennaia Kniga*, or genealogical books. The pedigrees, charters, and lists of offices, preserved in the government-archives, extend back to the time of the Czar *Andrew*, who died in 1158; and, as well as all the chronicles of the priesthood, they have been drawn up in the language of the country. The military regulations begin with *John* III.

Some lives of saints exist which have great antiquity, such as those of *Vladimir*, *Boris*, *Gleb*, and *Theodosius*; and there are lay-biographies, and historical fragments of a local character. When we add to these the incidental illustrations to be derived from foreign historians, and from foreign archives, such as those of Konigsberg, from books of travels, from monuments, coins, and medals, an idea may be formed of the extensive and capacious range of authorities, which it was necessary to consult in order to attain the requisite information. M. KARAMSIN approaches all these documents with a patient industry, a conscientious love of truth, an anxiety for authenticity, a sagacity of appretiation, and a power of elegantly condensing his extracts, which place him among the most praiseworthy historians. His entire work, of which these two volumes form but a fourth part, is dedicated to the Emperor *Alexander*; who, sensible of the author's high merit, has conferred on him the rank of privy-counsellor, and a knighthood of the order of Saint Anne. The first volume is illustrated with a map of Russia, according to its divisions in the ninth century between the various settled or nomade tribes, and contains ten chapters, to each of which we shall allot a few words.

Chapter i. treats of the nations who formerly inhabited Russia, and describes the Slavonians in general, who formed the mass of population. The second contains a more particular account of those Slavonian tribes who have coalesced under the Russian sceptre. The third treats of the physical and moral character of the antient Slavonians. These three sections are preliminary, and may be compared with the delineation by Tacitus of the manners of the antient Germans; only that, whereas the Roman historian characterizes Gothic tribes, M. DE K. has to describe usages common to the hordes allied by Slavonian language. With the fourth chapter begins nominal history; and the election of *Rurik*, a Varangian chieftain, with his comrades *Sineous* and *Trouvor*, to a permanent interior ascendancy, is detailed. *Rurik* consolidated their separate sovereignties, and bequeathed them to his descendants.

The fifth chapter relates the regency of *Oleg*: the sixth, the reign of *Igor*; and the seventh, that of *Sviatoslef*. A treaty

treaty of peace and commerce with the Emperor of Constantinople, dated in 945, has been preserved, and runs thus:

'We, Russians, ambassadors, and merchants *, deputed by *Igor*, great prince of Russia, and of all its principalities and inhabitants, are come to renew for ever the antient peace with the puissant Emperors *Constantine* and *Stephen*, and with the whole Greek nation. We trust that this treaty may last as long as the sun shall enlighten the world, in spite of the evil spirit, the enemy of good, and the author of discord.

'The Russians engage never to break this alliance with the empire; those who are baptized, under penalty of incurring temporal and eternal punishment from the Most High; and the others, under penalty of being deprived of the help of Perown, of being unable to defend themselves with their shields, and of being compelled to wound themselves with their own weapons, and to become slaves in this world and in the next.

'The great prince of Russia and his boyards shall have liberty to send their vessels into Greece, with their ambassadors and their merchants: the latter shall bear silver seals, and the former golden seals. They shall bring a passport from the great prince, declaring their purpose, and the number of their vessels and comrades; and, if not provided with such passport, the Greek emperor shall be at liberty to detain them, until he has given information to the great prince of Russia: if they resist, and in consequence of such resistance should lose their lives, the Russian prince shall make no complaint touching the same; and if they escape into Russia, the Greeks shall apprize the prince of their flight, that he may deal with them as to him shall seem good.' (Vol. i. p. 186.)

A third article conditions that the Russian strangers at Constantinople shall be under the protection of a special officer of the Greek emperor, who shall have authority to judge all disputes originating between Greeks and Russians; and that all contracts for more than fifty pieces of gold shall be recorded and sealed by this magistrate. A fourth article provides that fugitive slaves shall reciprocally be given up by both nations. A fifth enacts the punishment of theft by restoration of the stolen property, and by a fine of double its value. A sixth establishes the redemption of prisoners, at the price of ten pieces of gold for a young man, of eight for a middle-aged man, and of five for an old man, or a child, or a woman. Article seven cedes all right of sovereignty over the Chersonesus, now the Krimea, to the Greek emperor. The eighth makes provision for respecting and guarding wrecked property in behalf of the owners. The ninth prohibits the

* Then follow fifty names, which are mostly Norman, with the exception of three or four Slavonian names.

Russians

Russians from landing to fish on the Chersonesus; and the tenth undertakes to prevent the Bulgarians from plundering there. The eleventh agrees that Greeks, accused of crimes in Russia, shall be sent guarded to Constantinople, to be there punished according to their own laws: but the twelfth article allows, in case of murder, a right of vengeance to the relations of the deceased. Articles thirteen and fourteen provide for furnishing hired troops to the Greek emperor, in case of his going to war. These conditions, it is farther stated, shall be engrossed on two parchments, the one to remain with the emperor and the other with the prince; and that the treaty shall be solemnly sworn by the contracting parties in the cathedral of Saint Elias: the Christians swearing on the cross, and the others, who are not baptized, depositing on the ground their shields, their rings, and their drawn swords.

This entire document is truly curious, and throws great light on the state of manners and civilization in the then Russian empire.

Chapter viii. narrates the reign of *Yaropolk*; and the ninth that of *Vladimir*, who was baptized by the name of *Basil*: whose conversion may be considered as the epocha which decided the civilization of Russia; and whose intermarriage with the imperial family of Constantinople placed his throne on a level with that of the proudest European sovereigns. To a description of the state of Russia at the close of the reign of *Vladimir*, the tenth chapter is exclusively allotted.

The second volume contains seventeen chapters. In general, a reign has been made the boundary line of these sections; thus, the first chapter gives the reign of *Sviatopolk*, and the second that of *Yaroslaf*: but some of them interrupt the progress of historic narrative to describe the state of law, literature, or art: the third chapter is especially of this description, and includes a very interesting sketch of the feudal legislation of the middle age. The Russian laws seem mostly borrowed, not from Greek institutions, but from Gothic codes, and bear a close resemblance to those of the Anglo-Saxons, the Frieslanders, the Swedes, and the Baltic nations. Those of *Yaroslaf* institute trial by twelve jurymen. Nations, like individuals, learn more easily from those who are in a contiguous stage of information.

During the reign of *Yaroslaf*, M. KARAMSIN has occasion to notice the prophecy said to have been inscribed on a statue at Constantinople, that the Russians should one day seize on that metropolis; and he quotes the note of Gibbon (the 66th of the 55th chapter) relative to the question, whether

ther the statue in question represented Joshua or Bellerophon. This is aptly called by Gibbon an *odd* dilemma: but here the words are mis-printed an *old* dilemma, which assertion would not repose on authority: yet the doubt seems to imply thus much of antiquarian skill among the learned of Constantinople, that they deemed it probable that Joshua should be represented in contiguity with a sphinx; and this sphinx might resemble the chimæra of Bellerophon.

In this same section a curious point of English genealogy is discussed; and, on the authority of Scandinavian annalists, it is maintained that *Gyda*, one of the daughters of the *Harold* who was killed at the battle of Hastings, having taken refuge at the court of *Sveno* or *Sweyn* the Second, King of Denmark, this sovereign gave her in marriage to the Russian prince *Vladimir*. *Saxo Grammaticus*, and *Torfæus*, are the principal authorities for this anecdote; which agreeably connects celebrated families with each other, and may assist the epic or the dramatic poet with impressive allusions.

The reign of *Ysiaslaf*, who received on his baptism the name of *Demitri*, is contained in the fourth chapter. He bestowed on the patriarch of Constantinople the important privilege of naming the metropolitan bishop of Kief, which placed the Russian church under practical dependence on the see of Constantinople, and in a great degree defended it from the intrusion of that usurpative, encroaching, and intolerant race of priests who were formed in the schools of the church of Rome.

*Vsevolod* is the hero of the fifth chapter; and *Michael Sviatopolk* of the sixth. *Vladimir Monomachos*, a sovereign who would do honour to any annals, occupies the seventh. His character is thus summed up by the historian:

'After having reigned thirteen years at Kief, *Vladimir Monomachos* died in his sixty-third year; celebrated, as the old chronicle says, for his victories and his good character. At the approach of his last moments, weakened by age and sickness, he desired to be carried to the place stained with the innocent blood of Saint Boris; and there, on the banks of the Alta, and beside the church which he had himself founded, he resigned his soul to God, penetrated with sentiments of piety, and surrounded by the consolations of religion. His body was carried to Kief by his grieving children, assisted by nobles of the court, and the funeral ceremony was performed in the church of Saint Sofia. In an age when devotion was a common virtue, *Vladimir* was distinguished by a profound sensibility; and the emotions of his heart made him burst into tears, when he addressed to the Almighty his prayers for the happiness of his country and of his subjects. The annalists praise the tenderness of his filial piety, and his habitual obedience

dience to his father. He was indulgent to human weakness, and on all occasions displayed mercy, liberality, and mildness. According to the expression of his first biographer, he loaded his very enemies with benefits, and delighted to send them home with presents. His last written counsels to his children express in a positive manner the beauty of his soul; they have been preserved by the annalist, and merit a place in history.' (Vol. ii. p. 201.)

M. KARAMSIN then proceeds to translate a somewhat monastic sermon on the duties of princes, left by this monarch, which begins with the remarkable words,—'The basis of virtue is the fear of God and the love of man. Praise him, and help your fellows. Neither fasting nor solitude, nor a monastic life, will procure you salvation, but beneficence alone.' It closes, also, in a very remarkable manner:

'My grandfather and I often went hunting together. Sometimes, in the midst of thick forests, I have myself caught some wild horses, and tied them together with my own hands. Often I have been knocked down by buffaloes, gored by stags, and trampled under foot by elks: a boar once snatched my sword from my girdle; my saddle was torn by a bear, who killed the horse under me; and many falls from my horse have I incurred in my young days. But the Lord watched over me; and do you, my children, put faith in his providence, and dread neither death nor wild beasts. Be brave on all occasions. Our days are numbered. Nothing can withdraw us from the decrees of Providence. The protection of Heaven is beyond all human precaution.'

Without this pious testament, adds the author, we should not have known all *the beauty of the soul* of *Vladimir*. If once in his life he violated the law of nations, and had recourse to perfidious means against the princes of the Polovtsi, we may excuse him in the words of Cicero,—"It was the vice of the age, not of the man."

The succeeding chapters give respectively the reign of *Mstislaf*, *Yaropolk*, *Vsevolod*, *Olgovitsh*, *Igor Olgovitsh*, and *Ysiaslaf Mstislavitsh*, under whose reign Moscow first acquired political importance.

In the thirteenth chapter, the author is occupied with the great Prince *Rostislaf Michael Mstislavitch*; and in the fourteenth with *Georges*, who is much praised by ecclesiastics as a builder of churches and a patron of civilization. The next three chapters are employed about a civil discord which occasioned the establishment of independent princes in different provinces of the empire. Cotemporary with *Andrew* at Susdal are the successive princes *Ysiaslaf Davidowitsh*, *Rostislaf Michael*, and *Mstislaf Ysiaslavitsh* at Kief: but they were unable to cope with his superior talents; and he took and pillaged

pillaged the antient metroplis of the country, thus deciding the eventful transfer of the seat of government to Moscow.

We shall gladly receive the ensuing volumes of this history; which, not only for importance of topic but for ability of execution, deserves rank among the leading chronicles of the world. Slavonian names are to English ears, or rather to English eyes, aukward and difficult; so that people spoiled by modern novels, where heroes and heroines have all euphonious appellations, look at them with a sort of hesitation, as if they should not dare to read them aloud; and this is an impediment to such names becoming speedily installed in our temple of fame. We ought, however, to learn both to pronounce and to remember them: justice is owing to merit, as well as demerit, every where; and remembrance is due to every historic character, who has importantly influenced the destinies of man. Need we say that the founders of Russian eminence will be perceived more permanently to have swayed the condition of posterity, than any of the kings in other European dynasties?

The translation may be supposed to be well executed, because it has been accomplished under the eye of the author; who has been permitted to object to every phrase which did not render his ideas as satisfactorily as the opposing idioms of the French and the Slavonian languages would allow. Many notes have been omitted: but the selection also has been made under the direction of the author; who was contented to suppress a display of universal knowlege required only by German pedantry, in order to make his volumes readable at Paris. Thus fitted up for confidence and for attraction, by the soundness of the original and by the neatness of the translated edition, we presume that the work will become the radical European history of Russia; that it will be transferred into our own and into the other civilized languages; and that it will make the world acquainted with the cradle of the greatest empire which it contains.

Russian honour is, no doubt, concerned in raising up from their ruins those places which have been the seats of imperial power, such as Kief; and this may be accomplished by placing universities there, or making them seats of judicial authority and provincial metropolises: but the most important care of the sovereign ought to be wisely to chuse a new and permanent capital for the empire. Where nature lies dead during one-half of the year, as at Petersburg or Moscow, the effect of a great city in diffusing prosperity around must be half lost. Had *Peter*, whom Europe unjustly terms the Great, stationed his chief town near the mouth of the Don, a fertile soil,

soil, a climate which ripens two crops within the year, and an intercourse with the long polished and luxurious Mediterranean nations, would have speedily attracted a colony, tutored in all the arts of industry, trade, and civilization; and would have matured in his single reign a higher growth of prosperity than that which has taken place in a century on the gelid banks of the Neva. We should mark the rapid progress of Odessa; how population thickens, how luxury flourishes, and how opulence matures, around its marble haven; and then it will be difficult for us to draw any other conclusion than that, if Russia had condensed her strength on the coasts of the Euxine, her social progress would have been accomplished with at least a two-fold velocity. In an age of commerce and adventure, of superfluous capital and superfluous population, huge towns are no longer so slow of growth as formerly; and the declared residence of a sovereign would suffice, in a single generation, to create magnificent constructions, to attract multitudinous inhabitants, to found permanent institutions for instruction and beneficence, and to put together in a durable form all the component and complex portions of an imperial city.

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ART. IX. *Histoire Naturelle*, &c.; *i. e.* The Natural History of Animals without Vertebræ, by the Chevalier DE LAMARCK.

[*Article concluded from the last Appendix.*]

iv. As the foundation of the *Tunicated* class rests on principles which we cannot discuss without greatly exceeding the limits of discretion, we must be contented to state the author's definition of its characters, and the reasons which have induced him to discriminate it from the *Molluscous* division. The animals composing it are, he says, 'gelatinous, or coriacious; with two perforations, and two tunics, sometimes insulated, or collected in groups, but more frequently united in numbers, and forming a common mass.

'Their body is oblong, irregular, and apparently divided internally into several cavities. They are destitute of a head, of distinct senses, and of pairs of similar external parts. They exhibit some tubercles and internal filaments, presumed to be nervous, with muscular fibres, apparent vessels, an alimentary tube open at both ends, and bunches of incased and internal gemmulæ, either in a single or a double series, and resembling ovaries.'—

'I do not regard the animals in question as *mollusca*;—1st, because their mode of existence, the fixed state of most of them, that of their internal parts, and in a word their singular form, appear to me to be widely different from what we observe in the true *mollusca*,

*mollusca*, none of them presenting parts essentially paired and symmetrical: — 2dly, because their station among the *mollusca* is grounded on the attribution of functions to parts which are often with difficulty distinguishable, and determined only hypothetically: functions of which the existence is not susceptible of proof: — 3dly, because, when we consider certain successive and irregular dilatations of the body and of the alimentary tube of these animals, — dilatations that form particular superinduced cavities, of which the anterior, supposed to be branchial, has for its external orifice that which serves as an entry to the aliments, while the true mouth (it is alleged) is situated at the bottom of this anterior cavity, — we find in this arrangement a disposition of parts unexampled in the genuine *mollusca*, not excepting the acephalous kinds, which, moreover, have their *branchiæ* otherwise adapted and organized: — 4thly, because it is unusual, in the plans followed by nature, to have the *branchiæ* inserted in the alimentary canal itself; and because a plexus of nerves which cross one another at right angles, forming quadrangular meshes, is more probably the result of muscular fibres, fitted to contract in its length and breadth the pretended branchial cavity, than that of genuine respiratory vessels, since every vessel quits a straight direction only by a curvature: — 5thly, because true *branchiæ* are distinctly observed only among those animal organizations in which the circulation is ascertained; whereas nothing is less proved than the existence of a genuine circulation in the animals in question, although they are provided with numerous vessels; and to admit it in the *animalculæ* of the *botrylli*, *pyrosomata*, &c. would be really ridiculous: — 6thly, because we cannot positively demonstrate in them the existence of a brain, a heart, a liver, or fecundating organs; being, in these respects, reduced to conjectures, and to suppositions altogether arbitrary.'

This class is, with sufficient propriety, divided into two orders, viz. the *United*, or *Botryllarian*, and the *Free*, or *Ascidian*, the former comprizing ten and the latter including four genera: on the structure of several of which, much light has been lately thrown by the ingenious observations of *Savigny*, *Le Sueur*, and *Desmarest*. The families of the first division are either affixed to marine bodies, as the different kinds of *Aplidium*, *Eucælium*, *Synoicum*, *Sigillina*, *Distomus*, *Diazoma*, *Polyclinum*, *Polycyclus*, and *Botryllus*; or they float, in a common mass, on the bosom of the deep, as the few species of *Pyrosoma* which have been discovered. The genera appertaining to the free or detached order are *Salpa*, *Ascidia*, *Bipapillaria*, and *Mammaria*. To those who are little conversant in the recent changes of nomenclature, it may be proper to mention that *Aplidium sublobatum* is the *Alcyonium ficus*, Lin., that *Synoicum turgens* is the *Alcyonium Synoicum* of *Gmelin*, that *Distomus variolosus* is the *Alcyonium ascidioides* of the

same compiler, that *Botryllus conglomeratus* is his *Alcyonium conglomeratum*, and that *Botryllus stellatus* is the *Alcyonium Schlosseri* of *Pallas*. Not a few, however, of the families which constitute the present class have been lately observed, and would merit a more particular examination than the Chevalier has judged proper to bestow on them: — but this remark does not apply to his account of *Polyclinum*; which, though chiefly derived from the writings of *Savigny*, is distinct and accurate. His observations on the *Salpæ*, also, are worthy of a considerate perusal.

v. The bare mention of the characters and divisions of the fifth class will at once shew in what a very limited acceptation M. DE LAMARCK employs the term *Vermes*, when compared with the overgrown extent of its import in the Linnéan system. Here we find it restricted to animals with a soft elongated body, a mouth formed of one or more suckers, a tube, or alimentary sac, and external pores which respire water. All are destitute of a head, brains, spinal marrow, peculiar senses, circulating vessels, feet, and *tentacula*. The generation of some is gemmiparous, and of others suboviparous. From these definitions, we see an obvious want of due gradation between the preceding and the following class; and that the present has been interjected with little regard to any natural method. Although the author frankly acknowleges that he has enjoyed few opportunities of examining any considerable variety of worms, he has given brief indications of most of the kinds from the writings of eminent helminthologists; particularly from those of *Rudolphi*, preserving, however, his own arrangements. On the obscure subject of the origin of the intestinal sorts, he furnishes us with no new information, though he inclines to the doctrine of spontaneous generation.

The Chevalier's three orders of this class are designed, 1. *Softish*, 2. *Stiffish*, (both of which have naked bodies,) and 3. *Hispid* (having the body tufted or ciliated). The first is subdivided into three sections; viz. 1. the *Vesicular*, comprizing *Ditrachyceros*, *Hydatis*, *Hydatigera*, *Cœnurus*, and *Echinococcus*; 2. the *Planularian*, including *Tænia*, *Botryocephalus*, *Tricuspidaria*, *Ligula*, *Linguatula*, *Polystoma*, *Planaria*, and *Fasciola*; 3. and the *Heteromorphous*, embracing *Monostoma*, *Amphistoma*, *Caryophyllæus*, *Tetrarynchus*, *Scolex*, *Tetragulus*, and *Sagittula*. The second order is composed of *Echinorynchus*, *Porocephalus*, *Liorhynchus*, *Strongylus*, *Cucullanus*, *Ascaris*, *Fissula*, *Tricocephalus*, *Oxyurus*, *Hamularia*, *Filaria*, and *Gordius*. The third consists of *Nais*, *Stylaria*, and *Tubifex*.

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It would afford us much pleasure to transcribe the author's observations on intestinal worms: but they would extend our report beyond its proper boundaries. Those which relate to *Hydatids* are more within our reach.

'The *Hydatids*, as well as the other worms, more or less vesicular, and furnished with four suckers, have been confounded by *Linné* with the *tæniæ*. These several worms are indeed related to the *tæniæ*, but differ from them in their form, and also by the particular regions of the body which they inhabit; for they live in the very parenchyma of the viscera, or in the thickness of the membranes, and not in the intestinal canal, like the *tæniæ*. They are found in the liver, in the brain, and in the other viscera of men and divers animals. They are included in a vesicular cyst, formed by their presence, and most of them exhibit vesicles which make a part of their body, and are full of a clear liquor. For a long time they were regarded as simple lymphatic deposits, and not as worms.

'Among these different sorts of vesicular worms contained in a cyst, the *hydatids* constitute a particular genus, remarkable for the form of the worm itself. The body of the animal is very vesicular, inflated, almost globular, full of water, and anteriorly narrowed into a slender retractile neck. This neck is terminated by a small inflation, furnished with four suckers, and surmounted with hooks. —An excessive abundance of *hydatids* in animals is often the cause of their experiencing serious disorders: but in man they are not of very common occurrence. They are generally superficial, and not deeply inserted in the viscera which contain them.'

With regard to the fusiform species, it is remarked that 'a number of little hydatids, already formed, has been observed in the interior of this worm, each having an appropriate vesicle, and within these others again have been detected. Thus we have individuals contained within one another, without any known term.'

To this class the Chevalier annexes, in the shape of a provisional supplement, his *Epizoariæ;* the principal characters of which are, a soft or sub-crustaceous and variously figured body, the doubtful rudiments of a head, an approach to a symmetrical form, and, frequently, various inarticulate processes instead of feet. Their sucking mouth is often furnished with hooks, or *tentacula*. They are provided with a nervous system, and an apparatus for breathing: but their sexual distinctions are unknown. They are externally parasitical, and mostly adhere to the gills and other parts of fishes. The three genera that are particularized are, *Chondracanthus*, discovered and described by *de la Roche*, *Lernæa*, and *Entomoda*, which last has been detached from the *Lernæa* of former naturalists.

vi. The ensuing definition of *Insects*, properly so called, considerably reduces the hitherto unwieldy dimensions of that class of living creatures.

'Animals articulate, undergoing metamorphoses, or acquiring new sorts of parts, and having, in the perfect state, six legs, two antennæ, two reticular eyes, and the skin corneous. Most of them are capable of acquiring wings.

'Respiration by *stigmata*, and two opposite vascular chords, divided by plexuses, constituting æriferous *tracheæ*, which pervade the system. A small brain at the anterior extremity of a knotty longitudinal marrow, and nerves. No circulating system, and no conglomerate glands.

'Generation oviparous: two distinct sexes; a single act of union in the course of life.'

The predication of these attributes is followed by an excellent summary of the nature and structure of their objects: but our learned Professor very obstinately adheres to his opinion that the latter are incapable of exercising deliberate industry, or of combining their efforts for the welfare of their respective societies, because the admission of so much sagacity would overturn a position of his favourite theory: yet who that has attentively contemplated the proceedings of bees, and ants, can wholly refuse to them the faculties of judging and reasoning? The section, too, which professes to explain the metamorphoses of insects, rather assigns a reason why such changes should take place than states the manner in which they are effected. The orders laid down are, the *Apterous*, (including the solitary genus *Pulex*,) the *Dipterous*, *Hemipterous*, *Lepidopterous*, *Hymenopterous*, *Neuropterous*, *Orthopterous*, and *Coleopterous*. In his distribution of the numerous dipterous families, the Chevalier follows nearly that of *Latreille*, with some reduction of the sections and other subdivisions. *Nycteribia* and *Melophagus*, though wingless, take their station in this order, on account of the structure of the mouth. We cannot, however, stay to specify all the changes and modifications introduced into the systematic exhibition of this class: but the propriety of many of them is abundantly obvious, while that of others is more questionable. On the whole, the definitions and arrangements are distinct and luminous; and had the author dilated with greater freedom on the manners and habits of some of the more sagacious species, this portion of his work would have been not less interesting than instructive.

vii. The *Arachnidæ*, whose adoption as a class is now sanctioned by some of the first authorities, include not only the numerous families of Spiders, properly so called, but various other tribes which more or less resemble them, and are subject to no transformation or metamorphosis. The first order is composed of those species which are furnished with tracheal *antennæ*; the second, of those which want such organs; and the

the third, of those which want the branchial *antennæ*. The designations of the genera are, *Smynthurus*, *Podura*, *Machilis*, *Lepisma*, *Scutigera*, *Lithobius*, *Scolopendra*, *Polyxenus*, *Iulus*, *Glomeris*, *Pediculus*, *Ricinus*, *Astonoma*, *Leptus*, *Caris*, *Ixodes*, *Argos*, *Uropoda*, *Smaris*, *Bdella*, *Acarus*, *Cheyletus*, *Gamasus*, *Oribata*, *Erythræus*, *Trombidium*, *Hydrachna*, *Elais*, *Limnochares*, *Trogulus*, *Siro*, *Phalangium*, *Nymphum*, *Phoxichilus*, *Pynægonum*, *Galeodes*, *Chelifer*, *Scorpio*, *Thebyphonus*, *Phrynus*, *Aranea*, *Atypus*, *Mygale*, and *Avicularia*. Several of the new titles, we need scarcely remark, denote genera recently instituted at the expence of the Linnéan catalogue; though, for the most part, attended with the benefit of greater precision in the extrication of the families.

viii. The *Crustacea* have long formed a marked division, and are well intitled to a separate station from the insects. In the rapid sketch of their divisions and species with which we are here presented, the labours of our ingenious countryman, Dr. Leach, are not overlooked, but might have obtained a greater share of attention.

ix. The *Annelides* are expounded with some degree of diffidence, their characters and arrangement being still reckoned immature, and differently stated by different authors. According to the Chevalier DE LAMARCK, they are softish, elongated, vermiform, and either uncovered or resident in tubes, with their body marked by sections or transverse *striæ*, and furnished with lateral rows of bristle-like *papillæ* instead of feet. Their mouth, which is situated near the end of the body, is either simple or composed of a maxilliferous trunk. They have a spinal chord and nerves, with red blood, which circulates by means of veins and arteries; and they breathe by gills, which are either external or internal, and sometimes unknown.

'We are chiefly indebted to the observations of M. *Cuvier* for the state of our knowlege concerning the internal organization of the *annelides*. From previous considerations of their mere general form, they were confounded with the worms; and, in my *System of Animals without Vertebræ*, I distinguished them only as external worms, being in this respect, at least, very different from those that are intestinal.'

'It appears, however, that in consequence of a work of which I was ignorant, but which proceeds from the pen of M. *Thomas*, a distinguished anatomist of Montpellier, the existence of three blood-vessels, communicating together by lateral branches, (namely, one on each side, and the third entirely dorsal,) had been already recognized in the leech. It was known, moreover, that the blood moves in these vessels by contractions of the systole and diastole; and the observations of the same scientific gentleman had led to the discovery of a sort of membraneous sacs, inflated like blad-

ders, containing apparently nothing but air, and opening externally by small orifices in the skin, on the sides of the leech. These appropriate pouches, or bladders, are doubtless the respiratory organs of the animal, (although this has been disputed,) and they appear to be analogous to those which are found in the scorpions and spiders. On the internal parietes of these bladders, accordingly, we find capillary blood-vessels, disposed in numberless ramifications. These same vesicles, or branchial pouches, do not communicate with one another, and they occupy on each side nearly the whole length of the animal. Finally, it was ascertained, through the same channel, that a medullary knotty chord extends from the mouth to the very hinder extremity; and that from each of its knots, or ganglions, proceed nervous filaments, which are afterward divided into other smaller filaments.

'M. *Cuvier*, however, has subsequently corrected and improved our knowlege relative to the internal organization of the leech, and of most of the other *annelides*. He has taught us that, in the leech, a vascular system, composed of four blood-vessels, and not of three, reaches from one extremity of the animal to the other; that these four vessels are so distributed that two are lateral, and furnish lateral and anastomosing ramifications; while, of the two others, the one is dorsal and the other ventral, which appear from their different nature and disposition to perform the functions of veins. Thus M. *Thomas* had only failed to observe the ventral vessel.

'Having instructed us in the facts of organization which relate to the leech, the nereids, the animal of the serpulæ, &c., M. *Cuvier* assigned to these animals the appellation of *red-blooded worms*. Aware, however, of the necessity of separating them considerably from the worms, and of assigning to them a station superior to that of insects, I afterward arranged them into a particular class, as explained in my Courses of Lectures, naming them *annelides*, and placing them next to the *crustacea*: but the definitions of which I had no opportunity of consigning to the press, until I published an *Extract* of my Course, in 1812. Since that period, we have acquired from M. *Montègre* some interesting details on the earth-worm, which are published in the first volume of the Memoirs of the Museum; and we find others, on the same animal, from the pen of M. *Spix*, in the Transactions of the Royal Academy of Sciences of Munich, for the year 1813.

'Lastly, and recently, M. *Savigny*, conspicuous for his extreme sagacity of observation, has presented to the Royal Academy of Sciences, of the Institute of France, a memoir full of interest on the general properties of the *annelides*, with a special reference to that division of them which he denominates *Serpulean*. Still more recently, in a second memoir which that learned naturalist has offered to the same body, he treats not only of the general topics connected with the *annelides*, but, moreover, particularly adverts to such of them as are furnished with *antennæ*, and which he terms *Nereidean Annelides*. In these two performances, M. *Savigny* has directed very little of his attention to the internal organization

ization of the animals of this class, our information on that head being already far advanced: but he particularly dwells on the external organs of such of those animals as present them; — organs at once varied and complicated, and which, for the most part, contribute to the movements of these *annelides*, and indicate their habits, but which were imperfectly known. He has determined and characterized them with admirable precision; and now the annelidian class is no longer behind others with regard to the genuine characters of the animals referred to it. Still, among the objects observed and cited in the works of naturalists, a great many actually required to be re-examined, not only in order to determine the class to which they belong, (as the naids, thalasemata, &c.) but even to fix their genus, their order, — in short, their rank in the class.

'As the labours of M. *Savigny* appear to us important, as they form in our estimation a model of the manner of observing, and as they present us with desirable details relative to the *annelides* and their characters, we shall eagerly avail ourselves of his observations. Yet the nature of our work must greatly limit our extracts; and we shall even take the liberty of diminishing the number of orders which he has established among the *annelides*, and of arranging them according to our own manner and plan.'

As several portions of the *ordonnance* of this class, however, are only provisional, and may possibly, ere long, undergo revision, it might seem premature either to develope or criticize them.

x. The author's organic distinctions, rather than considerations of expediency, required that his *Cirrhipeda* should be removed from the other families of testaceous animals, and that they should embrace the genera *Tubicinella*, *Coronula*, *Balanus*, *Acasta*, *Creusia*, *Pyrgoma*, *Anatifa*, *Pollicipes*, *Cineras*, and *Otion*. Most of these result from the *Lepas* of *Linné*, and the *Balanus* and *Anatifa* of *Bruguières*.

xi. The *Conchifera*, which comprize the inhabitants of bivalve shells, are distributed with considerable ingenuity into nineteen families, and various subordinate sections; while the general circumstances, connected with their structure and economy, are perspicuously unfolded in the introduction to the class. The insertion of *Pholas* among the *bivalves* may perhaps startle some of our conchological readers: but the shell is properly considered as consisting of only two essential parts, the others being merely accessory. Other amendments of the more ordinary arrangements of bivalve shells, we cannot stay to enumerate: but the present exposition, whatever imperfections may still adhere to it, possesses the merit of including many of the fossil species, and of pointing to others which have been ascertained to occur both in the fossil and the recent state.

xii. The *Mollusca* of the present arrangement are circumscribed within the limits of the following definitions:

'Animals somewhat soft, inarticulate, furnished anteriorly with a head more or less projecting, most frequently provided with eyes and *tentacula*, or surmounted with a coronal range of arms. The mouth, whether short or elongated, tubulous, exsertile, and usually fenced with hard parts. Mantle diversified: sometimes with its margins free on the sides of the body, and sometimes disposed in lobes, which unite into a sac that partially enwraps the animal.

'*Branchiæ* of different structures, rarely symmetrical. Circulation double, the one being particular and the other general. Heart unilocular, with the auricles sometimes divided and much separated. No medullary chord, with ganglions, pervading the length of the body, but ganglions somewhat thinly scattered, and various nerves.

'Body, sometimes naked, either unprovided with solid parts internally or containing a shell, or some hard bodies, and sometimes furnished with an external shell, as a covering, or sheath; which is never composed of two opposite valves, united by a hinge.'

The rank in the scale of animality, which is here allotted to the *Mollusca*, scarcely accords with the inferiority of their instincts and endowments to those of insects: but our redoubtable knight, far from being startled at this apparent incongruity, boldly attempts to explain why it should exist. Nature, forsooth, being on the eve of producing more perfect systems of organization, and tired (as it were) of working on the old model, scarcely deigned to treat the formation of the poor *Mollusca* with even a decent share of attention! His reasoning on this subject can never produce conviction on a mind that is trained to sobriety of reflection: but neither should it be allowed to affect the reputation of his exposition of the class, which, as far as it proceeds, is conducted with much ability. The five orders into which he divides it are denominated *Pteropoda*, *Gasteropoda*, *Trachelipoda*, *Cephalopoda*, and *Heteropoda*. Of these, only the first and a part of the second are reviewed, including eighteen genera. The structure of the animal which inhabits the *umbrella*, or *Chinese parasol*, is delineated for the first time from the MS. papers of M. *de Blainville*, who had favoured the author with an extract.

If, in this unfinished portion of the work, we trace some indications of undue brevity or superficial description, the charity of criticism will not overlook the serious disadvantages under which it was composed; nor with-hold the language of unfeigned regret, when it muses on the suspension of a great and useful undertaking, which had nearly reached its consummation.

ART.

ART. X. *Mémoires de la Classe*, &c.; *i. e.* Memoirs of the Class of Mathematical and Physical Sciences, in the Institute of France, for the Years 1813, 1814, and 1815.

[*Article concluded from the last Appendix.*]

WE had some doubts whether the great extent of the labours of this Society would allow us, after the copious details in our last Appendix, to resume the volumes for the purpose of reporting the portion which we then left untouched: but the great variety of particulars which, on inspection, we found to be contained in M. *Cuvier*'s usual analysis will not allow us to pass them over, nor to speak of them very briefly. We now, therefore, direct our attention to his

*Analytical Report of the Labours of the Physical Class.*
(1813.)

In referring to the Chevalier's comprehensive and summary intimations, however, we shall forbear to touch on works and discoveries which have already obtained currency, or which have undergone discussion in our own pages; and we shall thus leave more room for alluding to matters of less notoriety, but which may seem to be recommended to public attention by their claims to originality, or their promise of usefulness.

*Physics and Chemistry.* — The experiments and observations of M. *Gay Lussac* on the formation of cold, by the escape of condensed air, would lead us to infer that the reduction of the solvent power of water is not attributable to the mere pressure of air, but that it is a phænomenon in some respects analogous to that of pure and perfectly tranquil water continuing uncongealed at a temperature below the freezing point, until the liquid is agitated. The attempts to communicate the magnetic virtue by the medium of the violet rays of light have failed in so many instances, that *Morrichini*'s alleged discovery begins to be discredited: but, as it has been verified in a few other cases, without any obvious cause for the difference of the results, recourse should be had to more patient investigation. The successful attempts which had been made in the neighbourhood of Liege to procure malleable zinc, on a large scale, have been discouraged by the report of the members of the chemical and medical classes of the Academy, who have given it as their opinion that zinc is too readily dissolved by the slightest acids, by fat, and even by pure water; and that the salts which it forms are too acid, and too apt in certain cases to excite the intestines, to be used for domestic purposes with impunity.

*Miner-*

*Mineralogy and Geology.* — The discerning researches of MM. *de Halloy*, *de Serres*, *de Férussac*, and others, relative to fossil-shells, and especially to their distinction into marine and terrestrial, are of considerable importance; as far as they tend to confirm the doctrine of alternate depositions of salt and fresh water, which had been previously embraced by MM. *Cuvier* and *Brongniart* in their masterly delineation of the Parisian basin. The study of this distinction, however, is not unaccompanied by difficulties; for species only can be received as a test of difference, most of the genera including species of both descriptions; nay, even varieties require to be sedulously noted, because the same species sometimes undergoes such alterations as to deceive the observer who has not marked all its transitions of form; and the perplexity is increased when shells, in their fossil state, are deprived of their epidermis and other evanescent characters. Besides, there are species which, indifferently, inhabit either fresh or salt water, and which most frequently occur about the æstuaries of rivers. M. *Marcel de Serres* has bestowed much pains and diligence in his endeavours to reduce this novel department of inquiry to systematic principles. 'Two young and able naturalists, MM. *Desmarest* and *Léman*, have recognized, in the fresh-water soils of our environs, even such minute bodies as the shells of those entomostraca called *Cypris*, and the seeds of a genus of plants denominated *Chara*. Prior to their investigations, these seeds were supposed to be shells, and were known by the name of *Gyrogonites*.' — M. *Brongniart*'s new arrangement of rocks is announced in very general terms, but will, we trust, soon be fully developed in his system of geology. His discovery of secondary or transition syenite, in the department of the Channel, coincides with *Von Buch*'s observations in Norway, and strengthens the inference that precipitations of crystallized rocks still took place after the manifestation of life in the waters which antiently encompassed the globe.

*Vegetable Physiology and Botany.* — M. *Desvaux* has ascertained that the closing of the flowers of the mesembryanthemum originates in the calyx, and not in the corolla; and that, if the former be removed, the latter remains expanded. M. *de Mirbel* impugns the accuracy of *Malpighi*'s alleged analogies between the tunics which invest the fœtus of an animal in the womb, and those which inclose the seed of plants. His speculations on the regulated form of the pericarp, although abundantly ingenious, will rarely suffice as a basis of classification: but more serviceable discriminations may be derived from his remarks on the internal structure of the seeds. Some valuable

valuable characters and useful divisions may also be deduced from the observations of the younger *Cassini*, who has directed his attention to the structure of composite and syngenesious flowers, and has discovered some particulars which had eluded the scrutiny of preceding botanists: for example, the articulation of the filament near the anther, which he finds to be much more constant than the union of the anthers with one another. MM. *Desvaux* and *de Beauvois* have entered into a formal discussion concerning the nature of the yellow and combustible powder obtained from the *Lycopodia*; the former regarding it as composed of *propagula*, as he terms them; and the latter, as a genuine pollen. M. *Decandolle* has thrown considerable light on a race of parasitical fungi, which infest the roots of various plants, particularly those of the saffron and lucerne. Their presence in the lucerne fields is indicated by circular spaces of the discoloured crop; and the most effectual mode of preventing the farther propagation of the mischief is to cut sufficiently deep trenches round the infected spots, and thus arrest the extension of the root-like fibres.

*Zoology, Animal Physiology, and Anatomy.*—M. *Cuvier* lays before the Academy some curious notices of certain species of fish, which had either been overlooked by modern ichthyologists or unduly multiplied as species. In this track he is followed by M. *Noel de la Morinière*, who has consecrated many years of his life to the history of marketable fishes. M. *de la Billardière* announces that he found, in the nest of the *Apis Sylvarum* of Kirby, an old female and a working bee, whose wings were so pasted by a brown and compact wax as to render them incapable of flight; and he presumes that this was a precaution adopted by the other humble bees, to constrain these two individuals to remain in the nest, and nurse the *larvæ* of the future progeny. In consequence of an elaborate examination of the dorsal vessel of insects to which some entomologists had attributed the functions of a heart, M. *de Serres* is induced to believe that its appropriate office is the production of fatty matter. Dr. *Montègre*, of Paris, who has instituted a series of experiments on the common earth-worm, conceives that it is not affected by light, or sound; and he has ascertained that it does not subsist on the juices derived from earth alone, having found in its viscera the relics both of plants and animals. M. *Magendie*'s experiments on the action of vomiting are stated at some length: but they are too cruel to be detailed; and we advert to them here merely for the purpose of remarking that they lead to the somewhat unexpected conclusion, that the nausea and other symptoms

servers would be inclined to suppose. — The Marquis *de Suffren*, who resides in Provence, so celebrated for the excellence of its figs, observing that the growers of that fruit are often ignorant of many of the best varieties, adapted to particular soils and exposures, has undertaken to examine and describe the different sorts that are cultivated on the shores of the Mediterranean from Genoa to Perpignan; and, although his *review* is still far from complete, he has indicated not fewer than 172 varieties, illustrated by coloured figures, accurate descriptions, and copious references. — M. *Thiébaut de Berneaux*, who meditates a French translation of the works of Theophrastus, has manifested a degree of zeal not often paralleled in the annals of literature; for he has undertaken, and in part performed, a series of travels in the countries in which the plants commemorated by the successor of Aristotle grow spontaneously, with a view to their accurate identification: — a task more laudable, we apprehend, on the score of intention, than feasible in execution. The instances, however, which the Secretary cites of M. *de Berneaux*'s botanical criticism, manifest both pains and ingenuity.

*Anatomy and Zoology.* — M. *Latreille* appears to have detected the breathing apparatus of the wood-louse, which is in some respects analagous to that of the spider and of the scorpion. M. *Savigny* follows him, with some refined and original observations on the mouths of certain insects, which have been since separately published. — M. *Cuvier* prosecutes his remarks on fishes, with a particular reference to the structure of the mouth; which he purposes to adopt as the basis of their arrangement in his meditated work on Comparative Anatomy.

*Medicine and Surgery.* — M. *Delpech*, professor of surgery at Montpellier, has addressed a memoir to the Academy on the Hospital Rot, a sort of gangrene which supervenes on wounds when the patients are too much crowded. He regards this fatal disorder, which has been seldom noticed by practitioners, as the product of local contagion, propagated by the linen, lint, and instruments. Its progress is retarded by shifting the quarters of the wounded, or exposing them to a current of air; and the most minute attentions with respect to cleanliness are necessary to prevent the spreading of the contagion: but the actual cautery applied to the parts affected is the only infallible remedy.

*Veterinary Art and Agriculture.* — M. *Huzard* appears to have carefully noted the symptoms of a highly contagious, bilious, and putrid fever, which spreads its ravages among cattle, in all those provinces that have been desolated by the scourge of war. A complete stoppage of communication was found

found the only effectual preservative against the contagion; and, although the affected individuals never recovered, their flesh was eaten without inconvenience. The same academician gives some account of a disorder which had prevailed among the cattle of the village of Rosny, and which was at first suspected to be hydrophobia, but proved to be a gangrenous quinsey. — M. *Tollard* recites the history of such vegetables as have been introduced into the system of French culture, in the course of the ten preceding years; besides composing a memoir on the genus *Dahlia*, a plant which now so generally figures as an ornament in our gardens, and of which the large roots are edible and nutritious.

1815.

*Chemistry.* — Great as is the influence of light on most of the phænomena of nature, the range of observation and experiment on the subject is comparatively limited. A few facts, which M. *Vogel* has added to our former slender stock of information, deserve to be stated. Ammonia and phosphorus, which evince no mutual action in the dark, disengage phosphorated hydrogen gas in the solar rays, and deposit a black powder, composed of phosphorus and ammonia, in a state of intimate combination. The action of the different rays is not always similar: thus, the red produce no effect on a solution of corrosive sublimate in ether; whereas the blue and complete light effect a mutual decomposition. The highly oxidated metallic muriates are reduced, by the same means, to the minimum of oxidation.

*Mineralogy and Geology.* — By combining the mechanical subdivision of certain portions of basalt, &c. with their chemical analysis, M. *Cordier* flatters himself that he has made an important step in distinguishing between antient lavas and rocks merely reputed to be such: — but, in speculations of this description, one historical fact is worth many operations in our laboratories, however sagely conducted. On this topic, we may also notice the Journal of M. *Mesnard de la Groye*, a young and zealous naturalist of Angers; who, during the years 1812 and 1813, watched the phænomena of Vesuvius with an assiduity and discernment which have been rarely surpassed. The following passage contains the substance of some of the most important of his statements:

'He likewise draws our attention to the volumes of vapour which incessantly ascend from the currents of lava, and which announce their great humidity; for they are, in fact, merely aqueous. We see no real flames: but the ignited sand and stones, and the reverberation of the internal focus on the vapours which issue from it, produce the illusory semblance of them. The lava

advances

advances slowly; its cooled edges forming a passage for it, and keeping it elevated above the soil, and quite covered with scoriæ, so that its fluid portion is perceived with extreme difficulty. It is also well known that its heat in no respect approaches to that of melted glass; for, when it surrounds the trunks of trees, it does not char them to the centre. Hence M. *de la Groye* thinks that lava owes its fluidity to some principle which is consumed by the very act of fusion, and that this circumstance accounts for the difficulty of re-melting that which has cooled. The general mass, or that portion which is not swoln into scoriæ, has quite a stony aspect, and corresponds to the *graustein* of the Germans. The author compares the periods of the fusion of the lavas to those of the fusion of the salts after swelling; and he relates curious facts with respect to the prodigious duration of their heat, whence he infers that they are endued with an intrinsic principle of ignition, and not merely affected by a communicated heat. To all these remarks, M. *de la Groye* subjoins a very detailed narrative of the great eruption of 1813, which engendered an infinite quantity of *lapilli* and ashes, but of which the lavas did not extend to the cultivated grounds.'

This naturalist's opinion concerning the *debateable* mountain of Beaulieu, situated about three leagues from Aix in Provence, is that it is the remain of a submarine volcano.—Another fall of stones, accompanied with the usual circumstances, is confidently asserted to have taken place at Langres.

*Botany.* — The Baron *de Beauvois* has not only gathered the ripe seeds of the Lemna, but succeeded in making them germinate; and, by watching the entire progress of the plants thus obtained, he has completed their history, which *Micheli*, *Ehrhardt*, and *Wolf* had only sketched. — M. *Decandolle* endeavours to shew that the deformity termed *ergot*, or *spur*, in rye, and some of the other gramina, is produced by a parasitical fungus, appertaining to the genus *sclerotium*. As it is frequently the cause of serious disorders to the inhabitants of the districts in which it prevails, various modes have been proposed for its extirpation: but the most effectual, according to the present writer, would be the enforcement of an obligation on the proprietors to produce, once in a year, a certain measure of the diseased grain, which should be consigned to the flames on delivery.

*Zoology, Anatomy, and Physiology.* — M. *Latreille* has offered detailed descriptions of certain Crabs of the Mediterranean, remarkable for the long and two-jointed tubes at the extremity of which their eyes are placed, and which they move like the branches of a telegraph. Some of the species had been already noticed by MM. *Rondelet* and *Aldrovandus*; who, however, made no mention of the singular structure of their

their organs of vision. M. *Latreille* includes them in a genus which he denominates *Hippo-carcinus*, and Dr. Leach has ranked them under the term *Homolus*. — MM. *Latreille* and *la Billardière* have distinctly traced the ticking noise, familiarly known by the expression *death-watch*, to a female *Anobium*, on the wood of our apartments.

*Medicine and Surgery.* — As this section refers entirely to topics already sufficiently promulgated in the public journals, or in the separate works in which they are fully discussed, (for example, *Larrey*'s Memoirs of Military Surgery, and *Orfila*'s Treatise on Poisons,) we refrain from any farther notice of its contents.

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ART. XI. *Mémoires de l'Académie Royale*, &c.; *i. e.* Memoirs of the Royal Academy of Sciences in the Institute of France, for the Year 1816. Vol. I.

[*Art. concluded from the last Appendix.*]

WE must now also complete our report of this volume, adverting in like manner to M. *Cuvier's Analysis of the Labours of the Physical Class.*

*Physics and Chemistry.* — We observe a brief allusion to MM. *Robiquet*'s and *Colin*'s experiments on the olefiant gas, and to M. *Chevreul*'s continued experiments on fatty substances. Some of the main conclusions, at which this laborious chemist has arrived, are, that hog's lard is composed of two principles: the one, of some degree of consistency, and the other more liquid; that the action of alkalies alters their combination, elicits from them a new principle analogous to the sweet body of *Scheele*, and gives rise to the formation of two other principles of an acid nature, with which the alkali combines to form soap, &c. M. *Chevreul*, moreover, enters on the investigation of the causes to which certain oils and fats owe their consistency, odours, and colours; limiting his researches chiefly to the fat of the human subject, the ox, the sheep, the jaguar, and the goose. The varieties, with respect to consistency, depend on the proportions of the two general principles of fat bodies, while the other differences originate in particular and extraneous principles. Finally, he purposes to express the principles which he professes to have discovered, and their combinations, by language adapted to the chemical nomenclature.

*Mineralogy and Geology.* — The discovery of sodalite in Greenland, where its repository indicates no vestige of volcanic agency, and in the *Fossa grande* of Mount Vesuvius, is a circumstance worthy of the consideration of reflecting geologists.

M. *Brochant*'s able exposition of the transition-rocks in the Tarentaise, has derived confirmation from the discovery of certain shells which had at first escaped observation. He has subsequently extended his range of observation to the antient gypsum which occurs abundantly in some districts of the Alps, and to which he assigns the same intermediate station. The reporter observes:

'It is not always easy to characterize the primitive countries themselves: the irregularity of their position, the vast extent of space over which we are sometimes necessitated to trace their relations, and the graduated variations of their composition, presenting great difficulties. Thus M. *Brochant* has ascertained, in consequence of long journeys and laborious examinations, that the lofty summits of the Alps from Mont Cenis to Saint-Gothard, and especially Mont-Blanc, are not, according to previous conjecture, granite properly so called, but a mere crystalline variety, and more abounding in felspar, of a talcaceous and felspatose rock; which predominates in a considerably extensive portion of the Alps; and which often contains metallic ores, disposed in strata. He is, at the same time, convinced that a genuine granitic territory prevails on the southern border of the chain; and, reasoning from analogy, he deems it extremely probable that this granitic region supports the talcaceous one: whence he concludes that the high summits of the Alps are not, relatively speaking, the most antient portion of these mountains.'

M. *Ramond* has given an account of an analogous disposition of the rocks in the Pyrenees. The names of *de Serres* and *de Férussac* are again cited, in conjunction with that of Professor *Beudant*, of Marseilles, on the subject of fossil terrestrial and marine shells. The experiments of the last-mentioned naturalist shew that, although an abrupt transference from fresh to salt water, or *vice versâ*, proves fatal to the inhabitants of many species, several are capable of being habituated to a gradual change of element in this respect; while others cannot resist the slightest variation of the water in which they reside. M. *Moreau de Jonnès* presents a geological map of a portion of Martinique, and has extended his researches to several of the West India islands, which appear to have been the theatre of extensive volcanic action.

*Botany and Vegetable Physics.* — The gradual publication of the ample botanical treasures amassed by the intrepid *Humboldt* is announced, under this head, in terms commensurate to the magnitude and generosity of the design. The Baron *de Beauvois*, availing himself of the unusual humidity of the season, discovered several species of fungi which had eluded the search of preceding botanists; particularly a variety of Sclerotium, which destroyed entire crops of unpropped French beans;

beans; a spheria, an uredo, and a non-descript *parasite of a parasite*, which is reserved for the subject of a future communication. M. *Virey* has been induced to controvert the fungous character of the spur in rye, as asserted by M. *Decandolle*; and the question, from some recent chemical experiments, seems to be still open to discussion.

*Zoology, Anatomy, and Animal Physiology.*—M. *Cuvier* here traces the outlines of M. *Latreille*'s estimable work on the Climates of Insects, with which, it is to be presumed, the scientific public of this country will soon be better acquainted. — He next apprizes us of the dissection of the *Hottentot Venus*, who was exhibited at Paris. The peculiarity of this individual's organisation consisted in a considerable prolongation of the upper part of the *nymphæ*, and which covered the *vulva*. The remarkable prominence of the hips was formed of cellular texture, filled up with fat; the margin of the pelvis was a little thicker and wider than usual; the skull presented a singular mixture of the characteristics of the Negro and of the Calmuck; and the bones of the arm were uncommonly slender. — M. *Moreau de Jonnès* communicates a memoir on the highly venomous reptile, called *Yellow Viper of Martinique*, which particularly multiplies among the sugar-canes; and for the extirpation of which he proposes the services of the Secretary-bird, or Serpent-eater; those of English terriers having proved ineffectual. — With a view to determine the problem of the origin of azote in the animal system, M. *Magendie* fed dogs on substances which contain no perceptible quantity of azote, such as sugar, gum, olive-oil, butter, and distilled water. These animals all died in consequence; and their dissolution was accompanied by very singular appearances, particularly by an ulceration of the cornea, which sometimes perforated that membrane so that the humours of the eye were discharged through the opening. Their secretions assumed the characters of those of the herbivorous tribes, their azotic principle quickly diminished, and the volume of their muscles was reduced to one-sixth of the ordinary dimensions. These symptoms did not proceed from defect of digestion, because the unazotic aliments produced chyle, and filled the lacteals. Azote enters as a constituent part into the composition of urea, and into uric acid, those elements of calculus in the bladder; and, as these matters suffer sensible diminution in the urine of animals fed on substances free from azote, M. *Magendie* infers that, in consequence of a strictly vegetable diet, the progress of the stone may be at least considerably retarded. Perseverance in a vegetable regimen, however, has a tendency to induce diabetes, which is not so

easily cured as the Secretary's cool remark would seem to imply.

*Medicine and Surgery.* — M. *Larrey*, so justly celebrated for the extent and complication of his hospital-practice, has communicated some valuable information with respect to the introduction of extraneous bodies into the chest, and the means of extracting them. He likewise exhibited a successful instance of amputation of the thigh at the upper joint.

*Rural Economy, and Technology.* — *Guichardière*, a hatter in Paris, has discovered that the hair of the land and marine otter may be advantageously used for that of the beaver, in the manufacture of hats; and that, by mixing it with hair of a more ordinary quality, the expence may be considerably reduced.

The Report concludes with the *Eloge* of M. *Tenon*, whose life presents the affecting but consoling lesson of the triumph of worth and talent over the indigence and obscurity of youth; and that of temperance and skilful regimen over original delicacy of constitution. This estimable man was born at Scepeaux, near Joigny, on the 21st of February, 1724, and died on the 18th of January, 1816. His professional history, especially as connected with that of the medical and chirurgical institutions, and with the former revolting abuses of the hospital-practice of Paris, is unfolded with impressive energy; and we rise from the perusal of the document with sentiments of respect for M. *Tenon*'s abilities, and for his unwearied adherence to the line of rectitude and honour. As, however, he bequeathed to the Secretary the memoirs of his life, and as he was long conversant among his learned associates, we could have welcomed a more unreserved disclosure of the tenor of his private existence; together with more traits and anecdotes, illustrative of his familiar deportment and conceptions; such exhibitions of native character forming the principal charms of biography, although they are too often supposed to derogate from the unbending dignity of an academical panegyric.

One MEMOIR also remains for notice.

*On the Sugar of Beet-root.* By Count CHAPTAL. — During their want of *ships and colonies*, the French were stimulated to explore and cultivate their internal resources of agriculture, commerce, and arts, and struggled to become independent of foreign countries for various articles of luxury or comfort. In particular, they laboured, with various success, to obtain sugar from honey, grapes, and beet-root; especially from the last, which was found to yield it of the best quality, and in the greatest abundance. The analyses of M. *Marcgraaf*, and the experiments of M. *Achard*, had prepared the way for this novel

novel species of culture; and the zeal of patriotism on the one hand, with the indiscreet avidity of enterprize on the other, speedily conjured up beet-root farms and sugar-houses. Since the removal of the maritime blockade, most of these hasty and injudicious schemes have been abandoned. In most cases, indeed, they were conducted on erroneous or deceptive principles, or consigned to the management of individuals by no means qualified for the task. From Count CHAPTAL's luminous communication, however, which details his own practice on his own domain, we collect the important truth that sugar, equal in quality and inferior in price to that which is imported from the colonies, may be obtained from the juice of the beet-root. For the most eligible mode of raising and treating the plant, and for an account of the different stages of the manufacturing process, we must refer to the Memoir; which, though it is penned in a distinct and masterly style, and is a model of its kind, could not be epitomized to any profitable purpose; and we cannot spare room for all the practical directions relative to the selection of the seed, the nature of the soil, its suitable preparation, the manner of sowing, attentions requisite during the vegetation of the crop, removal of the latter from the ground, clearing of the roots, the manner of obtaining their juice, the purifying of the latter, its conversion into syrup, the coction of the syrup, and the refining of the sugar, which are all discussed in the first and second chapters. In the third, the author exhibits an estimate of the expence of every kind incurred, and of the produce of an establishment which requires a supply of 100 quintals of beet-root daily. In the fourth, which comprizes general views of the subject, the Count discusses the four following questions: '1. Is sugar from the beet-root of the same nature with that of the cane? 2. What advantages would agriculture derive from making beet-root sugar? 3. Would it contribute to the interest of France? 4. Wherefore have most of the establishments of the kind been abandoned?' — We subjoin a part of his reply to the first of these queries, because a professional verdict of such high authority should be deemed decisive.

'We are at present acquainted with three very distinct sorts of sugar, all capable of yielding alcohol by fermentation, but differing from one another by particular properties. The condition, under which these three sorts of sugar appear, fixes and constitutes one of their principal differences; for one is constantly in the liquid state, the other in the form of a powder unsusceptible of crystallization, and the other in the state of very regular crystals.

'The first, or liquid kind of sugar, exists in most vegetables and fruits; and it forms syrups, when the juice is duly inspissated by evaporation.

'The second kind is exhibited under a solid and dry form, but without being susceptible of crystallization. The sugar of the grape is of this description, as well as that of honey, and that which results from the alteration of starch by the sulphuric acid.

'The third sort is susceptible of crystallising, and the crystals present the form of a tetrahedral prism, terminated by a dihedral summit: this last kind occurs in the sugar-cane, the beet-root, the sugar-maple, the chesnut, water-caltrop, &c. &c. This sort is the most esteemed and most in request, 1st, because it has a more decided savour: 2dly, because, weight for weight, it sweetens more; and, 3dly, because it is more easily used, and more agreeable to the eye.

'Not the slightest doubt any longer exists in the minds of enlightened men, with respect to the perfect identity of the sugars which constitute the third kind; and when, by the process of refining, they have been brought to the same degree of whiteness and purity, the most prejudiced person cannot perceive in them the least difference.'—

'It has been alleged that this sugar is lighter than that of the cane, and that, consequently, bulk for bulk, it sweetens less. Yet, trifling as this objection may be, I cannot admit it; because I use the same moulds as those of Orleans, and each of them yields a loaf of precisely the same weight with those of the Orleans refining houses. For these three years past, I have had no sugar at my table but that of my own manufacture; and almost every day some of my guests, who are not aware of this circumstance, compliment me on the beauty and good quality of this sugar.'

M. DE C. adds that, when refitted by means of alcohol, this sugar exhales for some time a disagreeable odour, which should be allowed to dissipate before it is brought into the market.

The answers to the other questions may be easily divined, without being obliged to have recourse to any oracular sagacity. We shall, therefore, conclude by remarking that, in our whole range of the economics of chemistry, we have seldom met with a more exquisite morsel than the present Memoir; and that we regard it as a flattering earnest of others, of a similar spirit and tendency, to which the author modestly alludes.

In our next Appendix, we propose to enter on the consideration of the volume of Memoirs for 1817.

ART.

ART. XII. *Histoire Critique*, &c.; *i. e.* A Critical History of the Inquisition of Spain, from its Establishment by Ferdinand V. to the Reign of Ferdinand VII. By Don JUAN ANTONIO LLORENTE, formerly a Secretary in that Tribunal, &c. &c. Translated into French. By *Alexis Pellier*. 4 Vols. 8vo. Paris. Price 2l. Imported by Treuttel and Würtz.

WE are informed by the author of this voluminous work that translations of it will shortly appear in the German, Italian, and English languages, and we are of opinion that it merits such diffusion: but we wish that the translators may be allowed to compress the copiousness of detail and prolixity of argument which disfigure the original and the French impression. M. *Pellier* appears, however, to have done justice, and *ample* justice, to the historian.

In our last Number, we spoke of a work by M. *Puigblanch*, somewhat allied to this, and announced our intention of following it by the present article. We also congratulated our readers on the appearance of the cause of human liberty being *again* triumphant in Spain; on the Cortez of the people being re-assembled; and on the tottering fabric of the Inquisition seeming to be crumbled for ever in the dust. Over its ruins the sigh of priestcraft may perhaps be heard, and its memory may perhaps be embalmed with a royal tear, — slight retribution for the sighs and tears which, for ages, it has caused! The voice of freedom, raised in the New World, has been heard by Iberia, and echoed back: the glad sound has been hailed by the friends of Spanish emancipation in the British metropolis; and Englishmen have lately witnessed the exulting scene of Spaniards celebrating in London the champions of their cause, and singing the death-song of the Inquisition. For Britons who value the blessings of liberty, it was truly a reviving sight. Such enthusiastic applauses burst forth on the names of *Quiroga* and his compatriots being given, such reiterated and rapturous cheers, as are only to be excused and understood by reflecting that these were men of a race whose limbs and spirits had for centuries borne the unhallowed yoke of the Inquisition, of worse than Egyptian bondage. Though its race of infamy be now run, though the sound of its desolating footsteps be no longer heard, attended by the cries of humanity and tracked by the stain of blood, it were yet unwise that it should be forgotten. It should rather be consigned, with the names of its patrons, both princes and popes, to the lasting execration of future times; — a terrible but not an useless lesson to man, of his weakness and of his power, of all that he has had to suffer but of all that he may in future

hope, and teaching him that, though tyranny and crime may for a season darken the earth, his destinies are ultimately safe.

Painful, indeed, and long, is the ordeal which we have to undergo, before we arrive at the knowlege of those great political and religious truths which insure the happiness of civil society: but, the sad reign of popular errors once past, and false opinions of religion and polity exploded, the rights of the human race are discovered and asserted. The struggles, however, by which they were obtained, neither can nor ought to be forgotten; and hence arise the veneration and gratitude of nations towards their benefactors, the heroes and sages of antiquity, or the patriots and philosophers of more modern times: — hence also the important duty of the historian, the real instructor of mankind, whose labours contain the lessons of princes, and exhibit facts and examples favourable to the freedom of our own species, which rulers are afraid to despise or neglect. It is here, too, we may observe, in vindication of Providence and the nature of man, that, in the discussion of the great question of truth and error, of liberty and arbitrary power, of religion and fanaticism, the long argument has uniformly concluded in favour of the former, and of the final happiness of our species. Let not, then, the spirit of man be dismayed; nor shrink from retracing his course through ages of darkness and of blood, to the possession of religious toleration, of freedom, and of peace: but let him boldly survey the page of history, and behold the price which he has paid for the privileges which he enjoys.

Don Juan Llorente, the historian, the patriot, and the scholar, has therefore done well, and consulted the real interests of his contemporaries and countrymen, in presenting them with a full and elaborate Critical History of the Inquisition of Spain. It not only tended to produce, but it will also confirm, the great work now so happily in progress. In addition to extracting largely from the archives of the supreme council, from manuscripts of tribunals, from papal and royal memorials, and thus dragging to light "the secrets of the prison-house," the author has embodied the information of preceding writers both antient and modern, from *Mariana* down to *Lavallée* and *Puigblanch*; — the whole forming a complete exposure of the atrocious tribunal which was so long the scourge and the disgrace of Europe. It presents us with a comprehensive view of the rise and progress of spiritual despotism, fostered by the cruelty and bigotry of popes, and by the avarice and ambition of monks, till it humbled the pride of princes and drank largely of their people's blood. The

secret

secret motives and wicked policy of its supporters, through all its stages of iniquity, are probed with a masterly and impartial hand. Tracing the history of ecclesiastical persecution to its source, the author justly reprobates the first interference of secular power in promoting Christianity, as it was in truth the fruitful parent of Inquisitions, of Jesuitism, and of death. The thrones of kings soon became converted into professional chairs, where discussions of the absurdest points of doctrine, and metaphysical disquisitions on religion, were followed by the employment of the faggot and the sword, to inculcate them on the people and purify them from "heretical errors." Don JUAN then proceeds to the origin of the popes, describing their growing power, built on this secular and ecclesiastical union, till the establishment of the general system of Inquisition under Innocent III.

Particular institutions had indeed before existed, and commissions been issued against heretics: but its evil growth now became matured and extended. St. Dominick was invested with the supreme inquisitorial power, sub-tribunals were erected, and more commissions were issued for the discovery and punishment of heresy. Among the victims thus predoomed to destruction, the most defenceless were first marked out; and the Waldenses and Albigenses, with the inhabitants of Narbonne, were rendered, by the simplicity of their faith and purity of their morals, peculiarly obnoxious to the vitiated agents of Inquisition. A war of extermination was immediately commenced. After having described the proscription of persons and the confiscation of property which accompanied this first of the holy wars, the historian gives this revolting picture of the union of the papal and the secular arm:

'At the same time that the Pope confided such unlimited powers to the Abbé and two other monks of Citeaux, he wrote to Philip II. (King of France) to fail not to support his agents in their enterprize. He directed the monarch to seize the property of the Counts, Viscounts, Barons, and other inhabitants, who might be convicted of heresy, or who shewed themselves lukewarm in suppressing it; and to send, if it should be judged necessary, the heir-presumptive of his crown, at the head of an army, against the heretics, in order that they might be terrified at the sign of the temporal sword, if the curses of the Church were inefficient to restore them to their duty.'

After a perusal of the progress and succession of mistaken doctrines that reigned in the Catholic church previously to the establishment of the Inquisition, we are more shocked than surprized at the spirit of bitter persecution which thus speedily manifested itself. It received new force at the close of

of the first epoch of the Church by the conversion of the Emperor Constantine; when Christianity began amply to revenge herself for the persecutions which she had endured under the Romans, by turning the secular arm not only against her enemies, both Jews and Pagans, but against those whom she falsely termed the schismatics of her own faith. The foundation of the beautiful religion of Christ, that "*His was not a kingdom of this world,*" being once removed, a broad-way (like the picture of Milton's Satanic bridge) was paved for the introduction of all the subsequent miseries that, under the plea of supporting the faith, were inflicted on the human race. In the second and third epochs of the Church, from the fourth century to the pontificate of Gregory VII., Signor LLORENTE traces the progress of this intolerant spirit to its height of Popish power, when princes and bishops were summoned to its tribunal, and the yoke was fixed on the necks of nations struggling in vain to be free.

'If the primitive system of the Church,' (observes the author,) 'with respect to heretics, had been pursued, as we might have expected it would, no Inquisition against heresy would ever have existed; while the number of heretics would have perhaps been less, and their duration short.

'The popes and bishops, however, of the fourth century, taking advantage of the conversion of the emperors to Christianity, began to pursue the same system of which they had accused the priests of the Pagans. Respectable for the sanctity of their lives, these pontiffs often carried too far the zeal which they bore towards the Catholic faith. In order to extirpate heresies, they judged it requisite to engage Constantine and his successors to pass civil laws against those who had embraced them; and this first step, taken by the Popes and bishops in contradiction to the doctrine of St. Paul, formed the principle and origin of the Inquisition. The custom of punishing a heretic by corporeal sufferings being once established, although he was a peaceable subject of the laws, it was soon found necessary to vary the inflictions, to augment the number, and to render them more or less severe, according to the disposition of each sovereign; and to regulate the manner of pursuing the offenders, according to the circumstances of the case. It was more particularly wished to consider heresy as an offence against the civil laws, which it was proper to punish by inflictions imposed by the Governor: *the rest* was a mere accessary, and a natural consequence of this measure.'

In the succeeding chapters, the author describes the terrific result which attended this unnatural combination of all that is tyrannical in power with all that is fanatical in religion; proceeding to give a summary, at the conclusion of each article, (into which the chapters are divided,) of lives devoted,

devoted, property wasted, and tortures inflicted, at the shrine of the monster of superstition: details rather resembling the wholesale returns of killed and wounded in a great battle, than an account of the persecution of particular sects and individuals. 'It is almost impossible,' we are told, 'to determine the number of unfortunate Albigenses who perished in the flames from the year 1208, in which the Inquisition was first established.' — Under Gregory IX. the system was matured, and assumed the regular form of a tribunal, to which new powers and a more vigorous constitution were given. It was at this period that the reading of the Holy Scriptures was first prohibited: translations into the vulgar tongue were forbidden; and the laity were deprived of the use of those that had been already made. The Bible was now to become "a book sealed, and a fountain shut up;" while the people were summoned to attend at their respective tribunals of penitence, to abide the examinations and the pleasure of the priests.

Speaking of Walter, Bishop of Tournay, and one of the new commissioners of the Holy Office, Don JUAN LLORENTE remarks;

'In the same year, the legate held another council at Besiers; where he decreed a new law for the discovery and pursuit of heretics, divided into different chapters according to the antient custom. It was here ordained that every person should be obliged to arrest heretics, and that the priest should make out a list of the parishioners whom they suspected, and who were to be compelled to assist on Sundays and holydays in the ceremonies of the church, under pain of they themselves losing their benefices after having been once forewarned. Another article obliged *reconciled* heretics to bear two crosses on their exterior garments, one on the breast and another on the shoulder, to be made of yellow cloth, of three inches in breadth, two spans and a half high, and two from right to left. If there was a cowl belonging to the habit, this also was to bear a cross; and those who did not conform to these articles were to be considered as relapsed heretics, and deprived of all their possessions.

'While these things took place in France, the heresy of the Albigenses penetrated even into the capital of the Catholic world. If the opinions which took their rise in the fourth century, about the time when Constantine embraced Christianity, had not acquired new force from age to age, until excuses were sought in the Evangelists to punish heretics with death, it is reasonable to suppose that Gregory IX. would have renounced the system of oppression which he had adopted, on seeing the little effect that had attended the extreme measures which he employed against the heretics. Though their resolution had led many thousands to perish on the funeral piles of France and Italy, he was so far from

from obtaining the object in view that these heretics, braving his authority to his face, carried their erroneous doctrines into the very heart of his capital; shewing by their temerity how little they regarded the anathema of the Church, and the horrible torments with which Gregory, as the head of that Church and the temporal sovereign of Rome, threatened to overwhelm them. The minds of men, unhappily distorted by prejudices, became incapable henceforwards of considering objects in their true point of view; and thus, far from changing the system, and forming themselves on the model of that spirit of truth and meekness which characterized the first three ages of Christianity, Gregory IX. fulminated a bull against the heretics in 1231, of which the Dominican St. Raymond has inserted the commencement in the chapter *Excommunicamus*, with the title *de hereticis*, in the collection of the decrees of the Pope; the rest has been copied by *Rainaldi*, with the statutes of the governors of Rome, approved by Gregory IX.'

As the tenor of this bull may be imagined from the preceding account of the Pope, we shall dispense with extracting such a revolting and absurd picture of infatuated cruelty. It was speedily put in force: thousands were delivered over to the secular judge; and those who sheltered heretics in their houses were excommunicated, and held incapable of holding any public office. If they were judges, they could decide on no cause, and their past judgments were annulled: — advocates could defend no action; — and priests were degraded and despoiled of their benefices.

Under St. Louis the Inquisition of France was established, in the year 1233, after the Council of Toulouse, Narbonne, and Beziers had been held, which brought down such a series of sufferings on the wretched inhabitants. Gregory IX., however, soon extended it to Spain, where he found a ready coadjutor in Ferdinand III.; who scrupled not to enrich his finances by denouncing the lives of his subjects, and sharing the spoil of their property. The manner in which the historian states this portion of his subject is rather singular, and savours of the dregs of superstition.

' It appears by a brief issued in 1236, addressed to the Bishop of Palencia, that the Pope proposed to introduce the Holy Office into Castile, and *D. Lucas de Tui* relates that St. Ferdinand himself carried the wood with which it was intended to burn the heretics: so much had the general spirit of the age corrupted the pure doctrines of the Gospel, even among men of the greatest piety, as were the holy kings Ferdinand of Castile and Louis IX. of France. These princes, the glory of the throne and of religion, ratified such acts, hurried away even by the excess of their virtue and their ardent zeal in the cause of the faith. We are not informed, with any degree of certainty, of what passed in Portugal

at

at this period, but during the thirteenth century it appears that there was no established Inquisition except in the diocese of Tarragona, Barcelona, Urgel, Lerida, and Gerona; which were indeed fiefs of southern France, where the institution was in all its vigour.'

How we are to reconcile some of the particular sentiments here expressed by the author towards the *immaculate* piety of *such* kings, with the general spirit of enlightened humanity in which his work is written, we are rather at a loss to explain. Nothing, however, can give us so convincing a proof of the degradation of intellect and feeling which fanaticism must have produced in the early ages, as thus to find its hateful poison still lurking unconsciously in the breasts of those who have thrown off the trammels of the spirit by which their forefathers were bound. In the present work, as well as in those of *Lavallée*, *Puigblanch*, and other modern writers, who have come under our notice, passages occur which occasionally betray the traces of superstition lingering in enlightened minds: but we trust that these will now soon be obliterated, and that a short time will render permanent those nobler principles of freedom which these individuals have lately so successfully advocated.—The historian next proceeds to state the rapid progress of what he terms the *antient* tribunal of the Holy Office in Spain, its latitude of principle in the recognizance of supposed crimes, and the revolting nature of the punishments always arbitrarily imposed. Until the fifteenth century, the unfortunate people, designated as heretics, appear to have been the uniform objects of the vengeance of the Holy See: but, on the establishment of the *modern* Inquisition, under Ferdinand and Isabella, on a still grander scale, the Jews and the Moors equally experienced the terrors of its arm. The former became from their wealth, and the latter from hereditary hate, the victim of unrelenting persecution; and their sufferings, as here described, are truly appalling. Cut off by thousands, those who escaped rushed from the synagogue to the church, to seek a refuge in baptism from death: but, when a few had been received, excuses were made on account of numbers, and the slaughter was renewed. It was at this period that papal authority approached the zenith of its power. *Autos da fé*, and other executions, were not only usual as formerly, but were now considered as a duty and a pleasure, were made the object of public exhibitions, and were conducted with the pomp and admiration of a Roman triumph. A grand inquisitor-general was elected from the royal council of the Inquisition; subtribunals were created, with organic laws peculiar to each; and it was resolved to extend the new Inquisition to Arragon.

Such

Such repugnance and terror were excited among the people, that, finding their efforts to resist were in vain, they assassinated the chief inquisitor, *Arbuès d'Epila.*

'From the declaration of some of the conspirators, particularly that of *Vidal Uranso,* (who gave a detailed account of the plot,) it appeared that the inquisitor wore a coat of mail under his clothes, and an iron casque over his round bonnet. At the moment when he was killed, he was in the act of kneeling against one of the pillars of the metropolitan church, where the pulpit of the priests is now placed; he had a light burning near him, and his staff of office was supported against the column. It was after eleven at night on the 15th of September, 1485, while the monks were chaunting evening prayers in the choir, that *Juan d'Esperaindeo,* approaching close to him, armed with a sword, struck him a violent blow on his left arm; and *Vidal d'Uranso,* being told by *Juan d'Abadia* to strike at his neck, (knowing that the inquisitor's head was armed,) smote him on the nape so violent a blow that it broke the clasp of the helmet on his head, and inflicted so deep a wound that the inquisitor died of it two days afterward.'

It is scarcely necessary to inform our readers that the inquisitor *Arbués* was immediately advanced to the rank of Saint, and beatified in the calendar; and that the conspirators suspected of heresy, and the revolting provinces which were unfavourable to the reception of the Inquisition, were subdued.

Appeals from the cruelty of the resident tribunals were soon made to the Pope at Rome, and acts of protection granted, which remained in force until the Inquisition *purchased* their repeal. Additional laws and regulations were also increasing the involved mysteries and Machiavelian policy of this state-machine, until it became the opinion of contemporary writers that the system was too involved and sanguinary to last.

'*Juan de Mariana,* a very exact writer, in his general History of Spain, avows that the manner in which offenders were punished appeared too atrocious to the inhabitants, and that they were astonished that children should be seen to suffer for the alleged crimes of their parents; that informers and witnesses should remain unknown, instead of being confronted with the accused; that the proceedings were not made public and conducted according to the rules of law and the custom of other tribunals; and that the punishment of death should be inflicted for matters of opinion: while there was a general complaint that none dared to speak their feelings openly, on account of the great number of spies who frequented the towns and villages, to give the Inquisition the first notice of every thing that occurred. Fears were depicted on the countenances of all, and the inhabitants were reduced to the forlorn condition of slaves.

'Under

'Under these circumstances, it is not surprising that so many persons appealed to Rome, and that those whose expectations had been once deceived should apply a second time under fictitious names. The court of Rome had no inclination to complain of this proceeding, because the issuing of briefs produced immense sums for her coffers. We have already noticed the result of these appeals, and with what bad faith they were declared void after the enormous expence which the appellants had undergone.'

After the expulsion of the Jews, under the inquisitorship of the fanatic *Torquemada*, processes were first begun to be instituted against the bishops, principalities were transferred, and even kings were excommunicated or dethroned.

The Inquisition now, likewise, extended its hatred to literature and the arts; and *Torquemada* seemed to experience equal delight in burning men and burning books. 'In 1490, he caused several Hebrew Bibles to be burnt, and soon afterward six thousand volumes of works were consumed in one *Auto-da-fé*, which took place at Salamanca, in the square of St. Stephen, under pretence that they were infected with the errors of Judaism, and filled with sorceries, magic, and other superstitious rites and practices. What inestimable works perished on this occasion, on the ground of being dangerous, whose only fault was that they were not understood!'

Calculating the amount of victims of this bloodiest of all the inquisitors, among other authorities, Signor LLORENTE quotes *Mariana*.

'*Juan de Mariana* asserts, on the authority of antient manuscripts, that, during the first year of the Inquisition, two thousand persons were burned at Seville, and seventeen thousand underwent a public penitence. I might add, without incurring the charge of exaggeration, that the other tribunals condemned as many in the first year of their establishment, supposing the proportion to be only a tenth part of the other, because the denunciations were much more frequent at Seville than elsewhere.'

Under the auspices of Cardinal *Adrian*, in the eighteenth century, the horrors of the Inquisition seem to have augmented, and the author again observes;

'On the most moderate computation, it appears that, during the five years of the government of *Adrian*, twenty-four thousand and five persons were condemned and punished by the Inquisition; viz. 1600 individuals burnt alive, 560 burnt in effigy, and 21,845 who underwent different punishments: which gives on an average for each year, 324 individuals of the first class, 112 of the second, and 4369 of the third.'

The comprehensive manner in which Don JUAN treats his subject, giving a general history of the Inquisition from its rise

rise to its downfall, is too often interrupted by a long and particular display of facts, examples, and details of cases, drawn out to the utmost stretch of prolixity. Thus the number of excessive cruelties which he relates, the tedious and disgusting process of inquisitorial trials, the very mockery of law and justice, with the estimates of sacrifices to the idol of superstition, which uniformly close his chapters, harrow up the soul, and then pall on our spirits with successive feelings of indignation and despair. This elaborate historical investigation, and display of argument, are however peculiarities of the Spanish writers; and, as the work was composed for his countrymen, we cannot fairly make it a subject of criticism because it may be trying to the patience of English readers.

[*To be continued.*]

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ART. XIII. *Les Jeunes Femmes, &c.; i. e.* Young Women. By J. N. BOUILLY, Member of several Societies. 12mo. 2 Vols. Paris; and Dulau and Co. London. 1820. Also an Edition reprinted in London for J. Warren.

M. DE BOUILLY is advantageously known to the public as the author of several pleasing books for children. The present tales are intended for young married ladies: but the difference of manners in France and England, and the very early marriages which usually take place in the former country, will make them seem rather puerile to our fair countrywomen, and must in some cases prevent them from emulating the examples here presented. We may instance the story in vol. i. p. 95., of '*the amiable Jenny;*' who, when her husband wished to give a dinner only to gentlemen, disguised herself in blue pantaloons and other equipments of a page, in order to wait on the company during the repast: a trait which was so highly appreciated that one of the visitors, who had been a decided woman-hater, was converted, and, kneeling, intreated *Jenny* to find him a wife as exemplary as herself. The tales, however, called *l'Ecrin, les Premières Visites*, and some others, furnish useful hints; and the whole collection conveys a lively picture of French domestic usages, in agreeable and elegant language.

INDEX

# INDEX

## To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*


A

*ABBAS-MIRZA*, prince of Persia, his views and plans of improvement, 355.

*Albatrosses*, account of, 264.

*Albigenses*, their persecution by the Inquisition, 537. 539.

*Alexander* VI., Pope, state of Italy during his pontificate, 485. 491.

*Americans*, favourable general character of, 328. See *Emigrants.*

*Anderson*, Capt., on the tides between Fairleigh and the North Foreland, 369.

*Annelides*, account of that class of animals, 517.

*Anxiety*, a sonnet, 299.

*Appetite*, poetic receipt for, 196.

*Arachnidæ*, account of that class of animals, 516.

*Arithmetic*, Hindu system of, 25.

*Armenian* convent, visit to, 353.

*Assassination*, remarks on the bad *policy* of, 147.

*Athenians*, obs. on the private life of, 361. On the old comedy of, 363.

*Austria*, obs. on the military force and operations of, in 1792, &c. 452.

*Auto da Fé* in Spain, in 1680, account of, 401.

*Azote*, experiments on, 531.

B

*Babbage*, Mr., on the sums of infinite series, 372.

*Babylon*, on the state of, 21. 280.

*Bagdad*, description of, 280.

*Bagnio*, the prison at Constantinople, described, 136.

*Bailly*, M., on the signs of the zodiac, 389. His notions controverted, 391.

*Bain*, Mr., obs. on his remarks on the compass, 184. 188.

*Bank-Notes*, amount of, and price of gold, compared, 106.

*Barillon*, M., obs. on his conduct while envoy at the English court, 234. 239.

*Bassompierre*, Marshal, memoirs of, and of his embassy to England, 28.

*Battles*, remarks on the conduct of, 459.

*Beauty*, obs. on the definition of, 219.

*Bedooin-Arabs*, account of, 279.

*Beet-Root*, on the sugar of, 532.

*Beggars*, in the Morea, account of, 139.

*Bhascara Acharya*, a Hindu writer on arithmetic and astronomy, account of, 25.

*Bicheno*, Mr., on the genus *Juncus*, 257.

*Birds*, on the use of their *pedes scansorii*, 265. On their plumage, 266, 267. Of Greenland, memoir on, 266.

*Bishops*, hardly treated by James II., 272, 273.

*Blue Mountains*, in New South Wales, account of, 429.

*Bohemia*, Queen of, her letter to Sir Edw. Nicholas, 276.

*Bombay*, on the population and the temperature of, 16.

*Bonaparte*, his campaigns in Italy in 1796 and 1797, 455.

*Boswell's* Life of Johnson, great merits of, 247.

*Brewster*, Dr., on the absorption of polarized light, and on crystallized surfaces, 178. On the properties of Tabasheer, 372.

*Bridal Hymn*, 431.

*Briggs*, Capt., his account of the Bunjaras, 23.

*Brinkley*, Dr., on the obliquity of the ecliptic, 370.

*Brochant*, M., on transition-rocks, &c., 530.
*Bronze*, real cause of its hardness, 525.
*Brown*, Mr., his collection of insects from New Holland described, 261. On mosses, 268.
*Buckingham*, Duke of, King Charles's letters to, 32.
*Bunjaras*, account of that race of men, 23.
*Cambray*, league of, its origin and object, 492.

C

*Canal*, antient, near Delhi, its restoration by the British, 159.
*Canonization*, of eminent men, recommended, 501.
*Canova*, the sculptor, visit to his workshop, 500.
*Cape* of Good Hope, remarks on emigration to, 333.
*Carmichael*, Capt., his description of Tristan da Cunha, 262.
*Carnac*, Capt., on the famine in Guzerat, 24.
*Carnot*, M., his new mode of defending fortified places criticized, 90.
*Chaptal*, Count, on sugar from beet-root, 532.
*Charles* I. of England, treaty for his marriage, 30. His letters to the Duke of Buckingham, 32.
——— II., account of his return to London, on his restoration, 116. *Touches* for the Evil, 121. His coronation, 123. His efforts to get rid of Parliaments, 127. His Catholicism, and shameful treaties with France, 128. 232. His letter to his brother the Duke of Gloucester, 130. His ingratitude, 269.
——— IV. of Spain, his character, and state of the country under him, 397.
——— VIII. of France, his character, and invasion of Italy, 486.
*Chevreul*, M., on fatty substances, 529.
*Chinese edicts*, translation of, 17.
*Christianity*, obs. on its political effects, 153.
*Christians*, edict against, in China, 17.
*Cirrhipeda*, genera of that class of animals, 519.
*Clarendon*, Lord, Chancellor, anecdotes of, 270.
*Clementia* Isaure, See *Isaure*.
*Clergymen*, young, good advice to, 306.
*Coffee*, succedaneum for, 524.
*Colbert*, M., his negociation with Charles II., 128.
*Colebrooke*, Mr., on Indian plants, 259.
*Comedy*, old, of the Athenians, obs. on, 363.
*Commerce*, its connection with the progress of literature, 70.
*Compass-needles*, obs. on irregularities of, 184. Bad quality of compasses in the Royal navy, 189. Remarks on Kater's compass, 192.
*Conchifera*, remarks on, 519.
*Constantinople*, the approach to it described, 135. Emperor of, in 945, his treaty with Russia, 507.
*Constantinus Manasses*, brief account of that writer and his works, 478.
*Copland*, Mr., on cornelian mines, 24.
*Cordier*, M. on antient lava, 527.
*Corn-laws*, obs. on, 102.
*Cornelian mines*, account of, 24.
*Crabs*, in the Mediterranean, particular formation of, 528.
*Crucifixion*, sonnet on, 60.
*Crustacea*, those animals separated from insects, 517.
*Crystallized surfaces*, on their action on light, 178.
*Cuvier*, M., his researches concerning annelides, 517. His analyses in the Memoirs of the Institute, 521. 529.

D

*Daniel*, the prophet, modern anecdote illustrative of his history, 281.

*Darcet*, M., on the hardness of bronze, 525.
*Dead Sea*, visit to, 349.
*Defence* of fortified places, new principles of, overturned, 92.
*Deffand*, Mad. du, unfavourable character of, 169.
*Delpech*, M., on the hospital-rot, 526.
*Dendera*, temple of, obs. on its date, 161.
*Destiny*, that doctrine reprobated, as applied to man, 494.
*Desvaux*, M., on the flowers of the mesembryanthemum, 522.
*Duck*, long-tailed, its plumage described, 267.

E

*Earth*, obs. on the density of our globe, 183.
*Ecliptic*, on the obliquity of, 370.
*Economy*, political, real and important objects of that science, 476.
*Egypt*, obs. on the religion of, compared with that of Hindustan, 161.
*Elephanta*, on the temple of, 23.
*Elizabeth*, sister of Charles I., and Queen of Bohemia, her letter to Sir Edward Nicholas, 276.
*Emigrants* to the United States, to Canada, the Cape of Good Hope, and to Van Diemen's Land, advice to, and particulars respecting, 315. 328—334.
*England*, obs. on her political fate, 495.
*English* language, etymological obs. concerning, 447.
*Equations*, numerical method of solving, 373.
*Erskine*, Mr., on two sepulchral urns, 23. On the temple of Elephanta, *ib.*
*Esdraëlon*, plain of, described, 341.
*Evangelical churchmen*, obs. respecting, 223.
*Evelyn*, Mr., particulars of his life and writings, 114—131. 269—277.
*Evil*, on the cure of by the king's *Touch*, in the reign of Charles II., 121.
*Euphues and his England*, obs. on that work of John Lilly, 408. Resemblance to it in Shakspeare, *ib.*

F

*Famine*, in Guzerat, account of, 24. In Egypt, description of, 137.
*Fatty* substances, experiments on, 529.
*Festival* of Mamangom, account of, 16.
*Fiction*, literary, its effect on the mind, 1.
*Fire*, in London, in 1666, described, 124.
*Flax*, obs. on the preparation of, 104.
*Flinders*, Capt., remarks on his obs. respecting the compass, 185. 187.
*Fortification*, See *Carnot*.
*France*, remarks on the effects of the extensive visits of Englishmen to that country, 165. Details of the military force and operations of, in 1792, &c. 452. The Revolutions in, how different in nature and consequences in 1813 and 1814 from that of 1789, 468.
*Frederick*, Capt., on the state of Babylon, 21. On manna, 23.
*Frissell*, Lieut., on the morals of Nasir, 20.
*Funerals*, at Rome, description of, 498.

G

*Gard*, department of, disputes between the Protestants and the Catholics of, 483.
*Germany*, obs. on its present political state, 141.
*Gipsey* and Hindustanee languages, on the similitude of, 20.

*Gold*, See *Bank-Notes.*
*Graham*, Lieut., on Sufiism, 21.
*Greece*, antient, obs. on the states of, 359.
*Greek* language, antient and modern, remarks on, 140.
*Greenland*, missions to, poetically described, 57.
*Gregory* IX., Pope, his support of the Inquisition, 539.
*Gull*, new species of, described, 266.
*Guzerat*, account of a hill-fort in, 23. Of the famine in, 24.

H

*Halifax*, Lord, anecdote of, 256.
*Harmonites*, account of that sect in America, 328.
*Harvest-morning* poetically described, 298.
*Henrietta-Maria*, Queen of Charles I., ruled by her French priests, 33.
*Hill-fort*, in Guzerat, account of, 23.
*Hindus*, obs. on their religion compared with the Egyptian, 161. On the mythology of, 385. On their philosophy and theology, 386. On their astronomy, 389.
*Hindustan*, foundation of the Muhammedan dynasties in, 202.
*History*, obs. on its great utility, 502.
*Horner*, Mr., on solving numerical equations, 373.
*Hospital-rot*, obs. on that disease, 526.
*Hottentot Venus*, dissection of, 531.
*Hydatids*, remarks on, 515.

I and J

*James* I. of England, his shameful treaty with France for the marriage of his son, 30.
—— II., his attempts to establish tyranny and popery, 117. His hard treatment of the Bishops, 272.
*Jamison*, Sir John, on the *Ornithorynchus paradoxus*, 268.
*Japanese*, account of, in 1611, 40. Farther particulars, 41—55. Their own view of their policy, 55.
*Jutshmiasin*, Armenian convent, visit to, 353.
*Idol*, Parisnath-Gowricha, on the worship of, 23.
*Jeffries*, Lord Chancellor, anecdotes of, 271.
*Jerusalem*, description of a visit to, 285. 342.
*Jewess*, about to be burned alive by the Knights Templars, story of, 86.
*Ignorance*, deplored and deprecated in a discourse from the pulpit, 308.
*India*, on a vocabulary of languages of, 24. Antient and modern researches concerning, 383.
*Infancy*, ode to the scenes of, 63.
*Innate depravity* of man, obs. on, 170.
*Inquisition*, in Spain, origin and progress of, 536. Its dreadful ravages. 543.
*Inquisitor*, Grand, assassinated, 542.
*Insects*, century of, 261. From New Holland, described, *ib.*
———, properly so called, definition of, 515, 516.
*Johnson*, Dr., his great excellence as a writer, and dexterity in verbal argument, 249.
*Jomini*, General, some account of, and of his great military work, 449.
*Jordan*, river, new and authentic particulars respecting, 348.
*Irvine*, Lieut., on the Gipsey and Hindustanee languages, 20.
*Isaure*, Clementia, her institution of the floral games of Toulouse, 480.
*Ischia*, manners of the clergy there, 499.
*Italy*, transactions in the Republics of, during the 15th century, &c. 485. Reflections

tions on the modern condition of, compared with her former greatness, 496.
*Juncus*, obs. on that genus of plants, 257.

K

*Kater*, Capt., excellence of his compass, 192.
——, ——, on the variation of the pendulum, 376.
*Kattiwar*, remarks on that province, 23.
*Kentucky*, anecdote of the widow of a farmer in that state, 330.
*Keylas*, a Hindu temple, described, 155.
*Kirby*, Mr., his century of insects, 261. On insects from New Holland, *ib.*
*Knight*, Mr. T. A., on different strawberries, 260.
*Kotzebue*, M. obs. on, and account of, his assassination, 146—149.

L

*Latreille*, M., on remarkable crabs, 528.
*Lava*, volcanic, distinguished from rock, 527.
*Laws* of Japan, remarks on, 54.
*Levrat*, Dr., on a succedaneum for coffee, 524.
*Leyden*, Dr., particulars and anecdotes respecting, 65—68.
*Light*, new examples of its influence on natural phænomena, 527. See *Brewster*.
*Lion*'s den, curious visit to, 281.
*Ludovico Sforza*, his usurpation, character, &c., 487.
*Lycoperdon*, obs. on that vegetable, 260.
*Lycopodium denticulatum*, on the germination of, 260.
*Lyellia*, a new moss, described, 268.

M

*Macbride*, Dr., on the Lycoperdon, 260.
*Machinery*, great increase of, in the last 25 years, 105.
*Mackintosh*, Sir James, his discourse to the Literary Society at Bombay, 16. On a vocabulary of Indian languages, 24.
*Mackmurdo*, Lieut., on the worship of an Indian idol, 23. On the province of Kattiwar, *ib.*
*Magendie*, M., on azote, 531.
*Mahomedan* sects and mysticism, See *Malcolm*, See *Graham*.
*Mainotes*, anecdote of their detention of a Russian man of rank, 287.
*Malcolm*, Sir John, on some sects of Mahomedans, 21.
*Malthus*, Mr., his tenets attacked and defended, 469.
*Malus*, M., obs. on his theory of double refraction, 180.
*Manna*, remarks on, 23.
*Mariana*, Juan de, his statement respecting the Inquisition, 542.
*Marlborough*, the great Duke of, anecdotes of his meanness as to pecuniary affairs, 255.
*Marryat*, Capt., on two new shells, 258.
*Mary*, Queen of Scots, her verses on quitting France, 210.
——, consort of William III., her indifference to the fate of her father, James II., 273.
*Mathematics*, obs. on a perverted study of that science, 182.
*Mavalipuram*, near Madras, account of the ruins at, 392.
*Medici*, obs. on the despotic designs of that family while in power, 489.
*Medicine*, schools of, at Montpelier, oath there taken by every physician on receiving his degree, 482.
*Memory*, methods of assisting, 222.
*Menu*, Institutes of, obs. on, 384.
*Mesembryanthemum*, cause of the closing of its flowers, 522.
*Miles*, Capt., on a hill-fort in Guzerat, 23.

*Missions* of the Moravians to Greenland poetically described, 57.
*Mollusca*, definitions of, 520.
*Montagu*, Mr., on some species of the genus *Terebella*, 258.
*Morals* of Nasir, account of, 20.
*Morley*, Col., Lieutenant of the Tower, Mr. Evelyn's endeavours to bring him over to the interest of Charles II., 116.
*Mosses*, remarks on, 268.
*Mount* of Olives, description of, 347.
*Mount* Tabor, recent visit to, 340.

N

*Nasir*, Morals of, account of that book, 20.
*Nazareth*, recent account of, 338.
*Needle*, magnetic, on irregularities of, 184.
*New Holland*, account of, and obs. on the colony at, 427.
*Nicetas Eugenianus*, some account of that author and his writings, 476.
*Nicholas*, Sir Edward, his honest and persevering attachment to Charles I. and II., 276. Letter to, from the Queen of Bohemia, *ib.*
*Nicolls*, Col., on the temperature of Bombay, 16.
*Niger*, obs. on the course of that river, 163.
*Nightingale*, lines on the note of, 436.
*Nineveh*, description of the supposed site of, 282.
*Nismes*, disputes between the Catholics and the Protestants of, 483.

O

*Ornithorynchus paradoxus*, poisonous wound inflicted by its spur, 268.
*Orphan*, a poem, 440.

P

*Paolino*, Fra, his death, 500.
*Party*, political, vindication of, 231.
*Pater-noster*, a Polyglott edition of the Lord's Prayer recommended, 24. 336. Specimen of a Sanskrit *Pater-noster*, 158, 159.
*Pedes scansorii* of Birds, on their use, 265.
*Pendulum*, experiments on the variation of, 376.
*Pennsylvania*, travels through that state described, 316.
*Persia*, obs. on the history and religion of, 200. Views of improvement by the Prince of, 355.
*Pharisees*, sermon on their conduct and tenets, 307.
*Pindaries*, account of their nature and force, 311.
*Plague*, in London, in 1665, described, 123. At Constantinople, 137.
*Plants*, Indian, description of, 259.
*Poor-laws*, remarks on, 473.
*Pope*, Mr., his imperfect classical knowlege, 251. Anecdotes of, 252. His verses to Lord Oxford, 254. His great diffidence, 256. Anecdote of him and Lord Halifax, *ib.*
*Popes*, dreadful effects of their secular power and persecuting spirit, 537, 538.
*Population* of Bussora, 278. Of Bagdad, 280. Remarks on Mr. Malthus's tenets respecting, 469.
*Potatoe*, found wild in Peru, 269.
*Prayer*, obs. on, 172. On the Lord's Prayer, 173.
*Probabilities*, doctrine of, remarks on, 183.
*Property*, among the peasantry of a country, the best guarantee of public tranquillity, 468.
*Prussia*, obs. on the military force and operations of, in 1792, &c., 452.

R

*Rackett*, Mr., on the red viper, 259.



*Reflec-*

*Reflection*, on past conduct, well inculcated in a sermon, 302.
*Refraction*, double, obs. on, 180. Irregularity of, at the winter-solstice, 370.
*Religion*, in Japan, various systems of, 49. *General*, remarks on, 171.
*Rent*, politically considered, 466.
*Retreat*, disorderly, of the French armies, reasons for, 461.
*Revolutions*, political, obs. on, 153. See *France*.
*Rhizomorpha medullaris*, account of, 261.
*Ricardo*, Mr., his tenets in political economy attacked and defended, 465.
*Rocks*, See *Brochant*, See *Cordier*.
*Romances*, historical, obs. on, 73.
*Ross*, Mr., his translation of a sermon by Sadi, 23.
*Rot*, in hospitals, account of that disease, 526.
*Ruins*, of temples, near Madras, description of, 392.
*Russell*, William, *Lord*, his character vindicated, and particulars of his life, &c. 226—244.
———, Rachael, *Lady*, her high qualities, 228. 244. Her letter to her husband, 229.
*Russia*, account of the embassy from that court to Persia, 351. Interest of its history, 503. Particulars in, 504, &c. Treaty with the Emperor of Constantinople, 945. 507. High character of one of its early sovereigns, 509. Obs. on the proper site for the capital of, 511.

S

*Sabine*, Capt., on irregularities of the compass-needles, 184. His new species of Gull, 266. On the birds of Greenland, *ib.*
———, Mr., on a new species of Gull, 266.
*Sadi*, translation of a sermon of, 23.
*Salisbury*, Mr., on *Lycopodium denticulatum*, 260.
*Salsette*, account of the caves in, 20.
*Salt*, Mr.. on the caves in Salsette, 20.
*Salzburg*, account of, 497.
*Sand*, Charles Louis, his assassination of Kotzebue, 148. Reflections on, 151.
*Saris*, Capt., his visit to Japan in 1611, 40.
*Savigny*, M., his memoir on annelides, 518.
*Scoresby*, Mr., on the dip and variation of the magnetic needle, 184.
*Sepulchre*, holy, at Jerusalem, visit to, 342.
*Series*, infinite, See *Babbage*.
*Shells*, description of two new sorts, 258. Fossil researches concerning, 522.
*Sheppard*, Mr., on the *pedes scansorii* of birds, 265. On the Heron, 269.
*Sicilian* story poetically narrated, 293.
*Sidney*, Algernon, vindicated from the charge of being paid by France, 237.
*Smith*, Sir J., on two species of *Tordylium*, 259. On *Rhizomorpha medullaris*, 261.
*Solstice*, winter and summer, variations of the obliquity of the ecliptic at those periods, 370.
*Sowerby*, Mr., on the genus *Terebratula*, 265.
*Spain*, obs. on the question whether that country was ever a colony of Egypt, 183. Melancholy recent picture of its state, 397. Better prospects, 535. History of the Inquisition in, *ib.*
*Spence*, Rev. Joseph, obs. on his works, 245.
*Stachelberg*, Baron, account of his captivity by the Mainotes, 287.
*Staunton*, Sir George, his translation

lation of two Chinese edicts, 17.
*Strawberries*, on different species of, 260.
*Summer-evening* poetically depicted, 298.

T

*Tabasheer*, on the properties of, 372.
*Temple*, Hindu, described, 155. Obs. on the date of the temple of Dendera, 161.
*Temples*, near Madras, their ruins described, 392.
*Tenon*, M., eulogy of, 532.
*Terebella*, description of five species of, 258.
*Terebratula*, account of that genus, 265.
*Theology*, the study of, recommended and enforced, 305.
*Tiberias*, lake of, described, 340.
*Tides*, between Fairleigh and the North Foreland, obs. on, 369.
*Timbuctoo*, particulars respecting, 163.
*Tomb*, of our Saviour, account of, 342.
*Tordylium*, on two species of, 259.
*Toulouse*, floral games of, their origin, 480.
*Tournament*, *temp.* Richard I. of England, described, 86.
*Travelling*, obs. on the effects of, 165.
*Tristan da Cunha*, description of, 262.
*Troops*, obs. on the movement of, 458.
*Tunicated* class of animals, account of, 512.

U and V

*Van Diemen's Land*, emigration to that island recommended, 333.
*Vatel*, cook to the Prince of Condé, his fate poetically depicted, 194.
*Velocity* of balls, &c., remarks on, 95.
*Velore*, ode on leaving, 61.
*Venetians*, bravery of, in a sea-fight with the Turks, in 1499, 491.
*Vermes*, obs. on the class of, 514.
*Vestris*, the dancer, supposed poetic address of, 198.
*Viper*, red, obs. on, 259.
*Vladimir Monomachos*, an early Russian sovereign, his high character, 509.
*Vogel*, M., on the properties of light, 527.
*Urns*, sepulchral, in Persia, account of, 23.

W

*War*, continental, of 1756, and of the French Revolution, military details of, 452. Obs. on the art of, 460.
*Waterloo*, battle of, described by a Highland soldier, 220.
*Whigs*, their conduct in negotiating with the French court, in the reign of Charles II., discussed, 230.
*White Lady*, Song of, 416.
*Whitear*, Mr., on the plumage of birds, 266.
*Women*, eulogium on, 228.
*Wordsworth*, Mr., burlesque parody of his writings, 323.
*Wrede*, Baron, on the festival of Mamangom, 16.
*Wycherley*, the poet, anecdotes of, 254, 255.

Y

*Yorkshire*, emigrant from, to America, anecdote of, 330.
*Young*, Dr., on errors in physical observations, &c. 181.
*Youth*, poetic address to, 439.

Z

*Zodiac*, signs of, obs. on their meaning, &c. 389.

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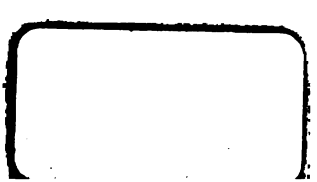
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